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**Intercultural Experience and the Process of Psychological Adjustment:
A Case Study of Japanese Students in England**

Mari Ayano

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11 DEC 2006

Submitted in partial fulfilment of the degree of Doctor of Philosophy

University of Durham
School of Education

2006



Abstract

Intercultural Experience and the Process of Psychological Adjustment: a Case Study of Japanese Students in England

Mari Ayano

As a consequence of the increases in the number of international students and because of growing interests in multicultural issues in counselling, there has been much discussion of the psychological influence of studying abroad and support systems for international students from different research perspectives.

This thesis, using a combination of a quantitative and a qualitative methodology, examines the psychological adjustment process of international students to a host environment within Rogers' person-centred counselling framework.

In Rogers' personality theory, a potential for positive change in individuals and influences of environments on the self structure are main concepts. In this study, therefore, I focus on international students' potentials for positive change and the influences of their host environment on those changes.

The principal aims of this thesis are (i) to explore international students' psychological experience during their study abroad, (ii) to investigate the psychological influences of intercultural experiences on them and (iii) to seek support strategies which facilitate them to be effective as a student and as a resident abroad.

Longitudinal research over one year was conducted with two cohorts of Japanese undergraduate students in England between 1998 and 2000, using questionnaires and in-depth interviews focusing on imagery and metaphors. The questionnaires (N=70) investigated students' past experiences in foreign countries, motivations, daily experiences, feelings, psychological experiences, interactions with others, psychological states (adjustment level) and self image, including self-evaluation of English proficiency. The interviews (N=17) covered similar contents, however, explored more in depth.

The findings of the research show that although the year abroad is a challenging experience for many students, it can be beneficial to their positive changes, i.e., personal growth and acquisition of intercultural competence. Some possibilities are suggested for an effective support system to enhance an experience which can be either positive or negative and provided by those who work with international students.

No part of this thesis has previously been submitted for a degree at the University of Durham or any other university.

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Acknowledgements

I would never have dreamed of writing about the psychological process of intercultural adjustment without having been fortunate enough to be supervised by Mike Byram and Geoff Alread. They have given me much inspiration and many references when studying this issue with an interdisciplinary approach. Not only am I indebted to their breadth of knowledge of these disciplines (and beyond), but to their constant encouragement and support during the course of writing this thesis. Having been a mature student with a young son, besides a lack of my English competence, I had to struggle even when I had a short paragraph to write for a presentation and the pace of my work could have been very slow. It was Mike Byram who found the time to read my draft, correcting my English and commenting on it from all over the world by email. It was also a great pleasure that he gave me an opportunity to publish a part of my thesis.

Besides my two supervisors, I would like to thank faculty members in CESCO for their help and encouragement on many occasions: Peter Cook, John McGuinness and Maggie Robson. I am especially indebted to Anita Shepard for all her supports which made it easier for me to continue my study.

I would like to thank all the Japanese students who participated in my research. Each of their precious stories of intercultural experiences gave me much inspiration to

complete the thesis. I would also thank to Mutoh Mitsuhiro, Kiyomi Fujiwara, Hitomi Okabe and Haruhi Kunioka-Widmer, Randal Holme who kindly gave me permission and many supports to conduct research with their students.

Many thanks to Marja Korhonen for finding time to read and comment on chapters of this thesis. Thanks also go to the members of Cultnet and Thursday group for their help with discussion and encouragements.

This research was partially founded by a University of Durham Scholarship 1998.

Last but not least, I want to thank my deceased father, Yoshito Ikeda, my mother Kiyo Ikeda, my husband Seiki and our precious son, Fumi. Without their love, understanding and support, I would never have been able to complete the thesis. I dedicate this thesis to them.

To my parents, Seiki and Fumi

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CHAPTER ONE

Introduction: The problem

Introduction

“Universities have, of course, always been international, both in their focus and in their populations, attracting travelling scholars who communicated in what was then the *lingua franca* of the educated, Latin.” (Ryan and Zuber-Skerritt, 1999: 4)

Centuries later, however, we now face a new phenomenon of internationalisation in the settings of higher educations. With the progress of the globalisation and the growth in economics during the second half of the twentieth century, studying abroad has become treated in a realm of business (*ibid.*) and “[a]n international market in higher education is developing” (Daniel, 2001). The number of the international students has inclined gradually and it went up dramatically during the past decade. The statistics from the three dominant destinations for international students world wide, i.e., the United States, the United Kingdom and Australia show a clear evidence for such a phenomenon (Ryan and Zuber-Skerritt, 1999).

Studying abroad is a challenging experience for many international students. They have to cope with new life and study in an unfamiliar context facing a discrepancy between their expectations and the reality. Many international students suffer from

emotional difficulties during their study abroad (Ayano, 2002; Furham and Bochner, 1986; Inamura, 1980). However, intercultural experience during study abroad can also be beneficial to individuals (Byram, 1999 cited in Alred, 1999). The potential benefits of studying abroad are not only the acquisition of knowledge of targeted subjects, host culture and a host language, but also a significant change in individuals, i.e., the personal growth which individuals experience in the process of adjustment to their new environment. Those changes which many people experience in their intercultural experiences have a number of points of contact with psychotherapy (Alred, 1999), in which an individual is encouraged to explore the deep inside of the self under a secure circumstance which is provided by a therapist.

Having seen the current situations of higher education in international settings, I argue that to explore international students' psychological experience during their studying abroad is significant in order to consider the support systems which really meet international students' needs and facilitate the students to be effective as a student and as a resident abroad. Therefore, this thesis attempts to examine international students psychological adjustment process during their study abroad and propose effective support systems for them.

1.1. Background and rationale of the present study

1.1.1. Internationalisation in Japan and studying abroad

In this section, I would like to focus upon the internationalisation and the situation of studying abroad in Japan after the Second World War. This is because it was the period when Japan changed dramatically in terms of economy, politics and values in different dimensions of people's life.

After the WWII, Japan rapidly recovered from the devastation under the occupation of the United States. Under such a circumstance, the internationalisation for Japan has marched on strongly depending upon the economic policy and the diplomacy of the United States (Kato, 1992). In fact, 'a foreign country' meant the United States and 'a foreigner' meant an American and therefore, internationalisation meant Americanisation for many Japanese. In 1960s and early 70s, the Japanese economy experienced a remarkable high growth and the standard of living and education became higher. People scrambled to purchase new electrical appliances, which they saw in American programmes on TV, films and other mass-media, in order to follow the American modern life style, whereas travelling and studying abroad was still too costly for most of them and only for the rich and elite few. In 1980s, the Japanese Yen became strong and it made going abroad more accessible for those who were not able to in the past. For example, many university students started travelling abroad during their holidays or at the end of

their academic course as their last souvenirs of their student life. As for studying abroad, it was still only for the elite few who went through vigorous competitions to obtain scholarships and/or to be accepted by universities or other educational institutions in host countries. The selected students or scholars were required to be representatives of Japan, i.e., they should have sufficient language proficiency and social skills to accomplish their task academically and socially. Therefore, to be able to speak in English, moreover to have an experience of studying abroad were the status symbols of the elite in Japan.

In late 1980s and 1990s, the bubble economy in Japan and the Japanese government's policy in the light of recent worldwide movements towards globalisation made studying abroad accessible for more young Japanese. The international flights became more reasonable and it became easier for many Japanese to go abroad. Besides, numbers of Japanese private universities that face the decline of the number of students following the lower rate of child birth, started an international study programme such as a foreign satellite campus, a home stay programme and a language course in a foreign country making an alliance with a language school as a part of the course requirement in order to attract the young Japanese and survive the competition with other rival universities. The students in such programmes do not always have any specific training or education to study abroad. They pass the entrance examination to their home universities and sometimes they are sent to a foreign country straight away before they

receive any education at their home universities. Studying abroad for the Japanese nowadays is not only accessible for the selected few as it was in the past, but also for someone who has the desire and the financial background, e.g. language learners, students at a Japanese university, which has a branch in a foreign country or a programme for a Year Abroad as a course requirement (Hayashi, 2000).

According to the recent statistics by the Japanese government, approximately seventeen millions of Japanese went abroad annually between 1996 and 2000 (The Ministry of Justice, Immigration Control Office, 2001). Of those, over 190,000 Japanese went abroad to study in 2000 (ibid.). The most common destination among them is the United States; however, the number of Japanese who go there has been gradually decreasing. Instead, the United Kingdom has become more popular in recent years. In 1990, the number of Japanese who came to the U.K. to study was approximately 12,000 (ICS Kokusai Bunka Kyoiku Senta, n.d.); however, it climbed to more than 26,000 in 2000 (The Ministry of Justice, Immigration Control Office, 2001). Of those, approximately 5,300 are students in higher education including non-university educational institutions, e.g., a language school in 2000 (The Ministry of Education, 2001).

This brief historical review shows that studying abroad became accessible for

the people in Japan because of a background of various social phenomena. For instance, a rapid economic growth, social change, i.e., internationalisation and competitions among universities are among them.

1.1.2. Psychological adjustment of Japanese international students

Study relevant to intercultural adjustment had not interested many researchers in Japan before 1970. Watanabe and Ohtsuka (1979) reported in the review of the intercultural study in Japan that there was no published article in the current topic in 1960s. Then, in 70s and 80s, the amount of research on the topic increased rapidly (op. cit.), while the number of Japanese who went abroad was growing rapidly. In this period, individuals who were sent abroad by their companies or other organisation for business or technical assistance overseas, and their families, especially children were the main targets of the study and researchers tried to examine their adjustment process to an unfamiliar environment in the context of social psychology and of anthropology. For example, Hoshino (1980, 1983) and Inamura (1980) described the phenomenon of 'culture shock' among those Japanese, applying stage theory introduced by western researchers, e.g., Oberg (1960) and Adler (1975).

Stage theory considers that individuals' adjustment level to a foreign country gradually moves from one stage to another during their sojourn. The stages used by each

researcher are slightly different. For instance, Oberg (1960) uses five stages, i.e., a honeymoon stage; a crisis stage; a learning stage; an accepting stage; a missing stage (after going back to a home country). Alder (1975) also established the five-stage-theory, from counsellor's point of view, i.e., contact; disintegration; reintegration; autonomy and independence. It was a useful step that stage theory attempted to explain the phenomenon that newly had come under the spotlight. However, because those theories are based on the observations of overt behaviour, attitudes and emotional reactions of individuals who encounter a different culture, they tend to oversimplify a complex process which involves psychological changes in each individual. Furthermore, the attempts to explain individuals' experience of adjustment to a different culture by patterning certain stages ignores individual differences.

The study of intercultural adjustment in Japan has begun by following previous studies and theories by western researchers as it is often seen in other fields of study in Japan. The researchers who firstly became interested in this phenomenon were social psychologists and anthropologists. Then clinical psychologists or counsellors followed them. Since clinical psychologists and counsellors normally see individuals who have difficulties coping with their lives, they tend to see various psychological reactions, unusual behaviours and negative attitudes that are observed among people in the context of an intercultural setting as psychological problems and symptoms of maladjustment.

Although benefits and positive views of intercultural experience have been noticed for years, not so many researches have focused on that point until recently. One of the leading journals in counselling and psychology in Japan, *Kokoro no Kagaku* issued in 1998 featured intercultural experience and mental health. In the foreword to this special issue, the editor, Akiyama describes psychological process of intercultural experience as follows:

Kono tokushu dewa ibunka ni deatta kokorono tabijiga, riaruna haikeino naka, samazamani egakarete iru. Muneo tokimekaseru, aruiwa, muneo tsumaraseru episodio... Sore wa, mishiranu hito no, jibun ni muen na koukai nanodewa nai. Kotonatta monoeno akogare, kotonatta monoeno hanpatsu, konran, soshite soreo norikoeru tougemichi wa, hito ga daredemo tadoru, tadoranakereba naranai michiyuki no youni omowareru.

In this special issue of “Different Culture and Mental Health,” the journey of a mind which meets a different culture is illustrated based on individuals real experiences, from different perspectives. It includes both exciting and, on the contrary, heart breaking episodes. They are not the stories of journey of someone else who you do not know and you do not care. But they are about the process of which everyone who adores, rejects and is confused by something different, has to go through, anyway.

Although we can sense the editor’s intention to cast a new light on the positive aspects of an intercultural experience, it is obvious that his efforts did not reflect on the issue, since each article in the issue still stay in a traditional framework that puts emphasis upon the negative part of the experience.

Yokota (1997) and Hayashi (2000) are among those few that focus upon

beneficial points of experiences in studying abroad. Yokota (1997) said that it is important to examine studying abroad since it is not only obtaining knowledge but also experience of comprehensive personality development, especially for adolescents and young adults. Hayashi (2000) reported that many Japanese students who went to a foreign country to learn language and culture reported positive aspects of their experiences, especially changes in their perspectives towards others and themselves, despite their difficulties during the period of study.

Having reviewed previous studies relevant to intercultural adjustment and studying abroad in higher education, it is obvious that this field of study is relatively young in Japan and still traditional theories, e.g., stage theory and U-curve hypothesis, are dominant. Intercultural experience is a quite complex process in which interactions between different cultures take place in a macro level, while a psychological process of each individual is involved in a micro level (Minoura, 1998). Especially studying for adolescents and young adults, studying abroad gives as strong impact as it often causes a personality change or an identity development (Yokota, 1997; Hayashi, 2000). Minoura (1998) also said that we needed to investigate intercultural experience from both macro and micro point of views. Therefore, I, as a counsellor and a researcher who is interested in intercultural experience of individuals, consider that it is significant to explore what happens inside of individuals' mind during the period of study abroad.

1.1.3. The purpose of the present study

My view of human beings is based on my personal counselling orientation, client-centred counselling in which each individual is seen as s/he has a potential to live better or develop her/himself in everyday life on appropriate conditions (Rogers, 1951, 1961).

Counselling is a process in which an individual becomes aware of her/his potentials and ability to express those tendencies in a safe environment which is offered by a counsellor.

Having said that, how do individuals exercise such potentials when they move to a foreign country and encounter a different culture leaving their own country? Furthermore, how and what effects are manifesting itself in individuals' psychological conditions, if any? Although there are many studies on intercultural adjustment, not so many have focused on psychological outcomes which are thought to take place in individuals' deep inside of minds. Among those which emphasise psychological aspects, only a limited number of studies of positive aspects have been reported. Thus, we do not know what psychological process in intercultural experiences is. However, the need of more investigation in this area is urged by researchers from different perspectives, e.g., sociology, anthropology, education and psychology, who are interested in the intercultural adjustment (Hayashi, 2000; Minoura, 1998; Yokota, 1997).

My intent, therefore, is to explore and investigate psychological adjustment processes of individuals when they geographically move to a different country, in order to reveal covert psychological processes under their overt behaviours. I shall also investigate what factors influence international students' adjustment level, in order to examine assumptions which were reported in preceding research by other researchers.

The following research questions emerged during the course of this study:

Main questions

What happens in their mind when Japanese overseas students encounter a new environment and how do they change throughout the period of their studying abroad?

Sub questions

1. What kind of image do Japanese students have towards a new environment and do those images change during the year?
2. What kind of image do Japanese students have towards themselves and do those images change through the year?
3. What kind of image do Japanese students have towards Japan or Japanese people and do they change through the year?
4. What factors, e.g., past experience of living or visiting abroad, proficiency in a language of a host country, motivation, stressful life events, images of an environment, influence Japanese students' psychological experiences?

Based on my personal intercultural experiences as an international student, a

counsellor trainee and a counsellor, I suspected that there are some similarities between psychological changing processes in an intercultural experience and in a counselling experience. That is already mentioned by one of my supervisors, Dr. Alfred in his paper (1999) and we agreed in our personal discussions. My purpose, however, is not to find data to support that hunch. My ultimate goal is to describe the psychological adjustment processes of Japanese international students and the positive aspects of it, if any. Then, it will be more clear what supporting strategies can best be utilised for maximise the benefits of studying abroad for international students.

The research and conclusions are intended to be helpful not only to counsellors, teachers and advisors working with Japanese international students in England, but perhaps also to those who working with international students from different countries in other countries.

1.2. Brief explanation of the main theoretical framework

The purpose of this section of the introduction is to clarify the main theoretical frameworks within which I conducted this research. I will discuss two theories here. One is Rogers' personality theory that is reflected in person-centred counselling founded by him. The other is about imagery and metaphors used in counselling particularly. I will not try to provide a detailed introduction to both of those theories, but rather will give a

brief sketch of the issues that are relevant to the present work.

1.2.1. *Personality theory by Carl Rogers and person-centred counselling*

Person-centred counselling that was originally called non-directive and client-centred therapy was founded by Carl Rogers in 1940s. The person-centred approach is known as part of the humanistic psychology and as a “third force” in contrast to the traditional two other psychotherapies, psychodynamic and behavioural approaches (Corey, 1996; McLeod, 1993; Nelson-Jones, 1995). McLeod (1993: 63) describes the characteristics of the humanistic psychology and its point of view of the person as follows:

... a vision of a psychology that would have a place for the human capacity for creativity, growth and choice, and were influenced by the European tradition of existential and phenomenological philosophy. The image of the person in humanistic psychology is of a self striving to find meaning and fulfilment in the world.

As we can see in the paragraph above, the humanistic psychology focuses upon positive aspects of humans, e.g., creativity and growth, and puts “an emphasis on experiential processes” (McLeod, *ibid.*). That is rather different from the other approaches mentioned above. The psychodynamic approach focuses on individuals’ problems and tries to find the origins of them in their experiences in their early childhood. The behavioural approach also focuses on clients’ problematic behaviours and considers them as a result of false learning. Contrasting to them, in the person-centred approach, counsellors and

therapists focus upon clients' perceptions, feelings and emotions, i.e., their personal experiences and try to help them to solve their problems by facilitating their potential power.

As a counsellor trained in humanistic counselling (mainly person centred approach), my view of humans is strongly influenced by Carl Rogers' view of those and his personality theory. Therefore, I consider that it is useful to talk about his basic assumptions of his theory before I go into further detail about the research. The assumptions to be introduced here are actualising tendency, concept of self and furthermore, an image of fully functioning personality.

1.2.1.1. Actualising tendency

Actualising tendency is an assumption which characterises Rogers' personality theory and perception of human beings based on his experience of working with individuals and groups (Corey, 1996; McLeod, 1994). He sees human organisms as naturally potential and trustworthy. He called this positive nature of human organisms actualising tendency.

According to Rogers (1977: 242-3) actualising tendency is always operative to motivate our behaviours and "one central source of energy" as far as we live. It regulates even our most basic behaviours like seeking of food or sexual satisfaction. It is also

directional towards development, fulfilment, enhancement, constructive and reproductive outcomes and wholeness. Thus, if such needs are not overwhelmingly strong, a person still tries to obtain them in ways of enhancing self-esteem (ibid.).

Rogers mentioned that there are certain conditions to make this tendency work properly as “if I can provide the conditions that make for growth, then this positive directional tendency brings about constructive results” (240). Then, what are the conditions for growth? He argues that if individuals are accepted unconditionally by parents or particularly important others, they can explore themselves to become aware of their true self and accept it, and then, they can utilise their actualising tendency fully. Having said that, the conditions for growth are not something given by external others but already internalised in each individual and waiting for being found by them (1961, 1977).

However, as we see in daily life, it seems to be difficult for many people and at some times to behave following their motives regulated by their actualising tendency.

Rogers illustrates such a situation as follows:

[P]ersons are often at war with in themselves, estranged from their own organisms. While the organism may be constructively motivated, certainly the conscious aspects often seem the reverse. What about the all too common rift between the organismic aspect and the conscious self? How do we account for what often appears to be two conflicting motivational systems in the individual? (1977: 243)

This tendency may become deeply buried under layer after layer of encrusted psychological defenses; it may be hidden behind elaborate facades which deny its existence; (1961: 351)

Thus, actualising tendency can be interfered with working effectively by individuals distorted belief, by outer force and past experiences. For example, a student who has been criticised by his/her parents from his/her childhood as not being able to perform well at school believes him/herself to be as his/her parents said. He/she can not believe that he/she can do well if he/she worked a little bit harder and can not keep working hard when he/she needs to prepare for forthcoming exams. Rogers called this external belief in individuals as 'concept of self' or 'structure of self'. In the next section, I will talk about this notion.

1.2.1.2. Concept of self

The notion of concept of self is another distinctive concept of person-centred theory (McLeod, 1993). Let me illustrate it, following Rogers (1951, 1961 and 1977) and other relevant literature.

Rogers explained a construction of personality as follows.

Out of these dual sources –the direct experiencing by the individual, and the distorted symbolization of sensory reactions resulting in the introjection of values and concepts *as if* experienced –there grows the structure of the self (1951: 501).

That is to say, personality is constructed from two elements. One is a total of actual experiences “through all the sense modalities” (Rogers, 1951: 525). The other part is called concept of self or structure of self. This is an internal phenomenal world of individuals. The elements of this part are not actual experiences but experiences are distorted and symbolised by individuals’ perceptions which are influenced by values and perceptions of important others and environments of individuals.

1.2.1.3. Fully functioning self

Rogers describes a personality after a successful counselling as a fully functioning self in his articles (e.g. 1951, 1959, 1961 and 1963). According to McLeod (1993: 68), “[t]his is one of the distinctive features of the person-centred image of the person.” Hence this is one of the most important notions as I describe my view of personality and stand point as a researcher.

McLeod (ibid: 69) adds a further explanation to that statement comparing personality theories of psychoanalysis and humanistic psychology as follows:

Freud, reflecting his background in medicine and psychiatry, created a theory which was oriented towards understanding and explaining pathology or ‘illness’. Rogers, Maslow and the ‘third force’ regarded creativity, joyfulness and spirituality as intrinsic human qualities, and sought to include these characteristics within the ambit of their theorizing.

Freud, a founder of psychoanalysis, considers psychological problems of individuals to be the result of a failure to satisfy desire driven by sexual energy, libido, in certain stages of a life. Such an unsatisfied desire and its sexual energy source are suppressed and stored deep into the unconsciousness like magma. As the suppressed magma under the ground sometimes explodes if it finds a place where it seems to be easy to break through, the suppressed sexual energy comes up on the surface of the unconsciousness and tries to release its energy. It is said that when the energy comes up in a wrong place, it causes a psychological problem to an individual. Since those energies in each developmental stage are complicatedly interwoven and connected with each other and with suppressed memories of past experiences in the unconsciousness, it is an extremely intricate process to find a cause of the problem. Moreover, the failure to satisfy the desire is likely to happen in everyday life, for example, a new born baby may not satisfy the sexual desire that is focused on his lips, according to Freud. That is to say, it seems that almost all of us have the focus which is difficult to heal.

On the contrary, as I have discussed in the previous sections, humanistic psychologists argued that all human beings naturally have a tendency to actualise themselves. Although each individual can experience difficulties to cope with in a certain time in her life, she can activate her 'actualise tendency' when she recognised being unconditionally accepted. Thus, humanistic psychologists' view of personality is more

positive and optimistic.

Here I would like to cite Rogers' description of the fully functioning person:

[H]e is able to experience all of his feelings, and is afraid of none of his feelings. He is his own sifter of evidence, but is open to evidence from all sources; he is completely engaged in the process of being and becoming himself, and thus discovers that he is soundly and realistically social; he lives completely in this moment, but learns that this is the soundest living for all time. He is a fully functioning organism, and because of the awareness of himself which flows freely in and through his experiences, he is a fully functioning person (Rogers, 1963: 22).

In his personality theory, Rogers conceptualised a personality using two circles: one shows 'self-structure' and the other indicates 'experience'; overlapped each other. When an individual becomes fully functioning, those two circles overlap more deeply.

Thus 'self-structure' and 'experience' become more congruent with each other. As a result, beliefs that were distorted or denied before are changed to those that are based on the individual's actual experiences.

The fully functioning person is less likely to be defensive and experiences 'unconditional self-regard' (Rogers, 1959) because 'self-structure' will become more flexible and inclusive to accept different experiences (Rogers, 1951). The person will recognise herself trustworthy and become the 'locus of evaluation' herself.

For example, a boy who believes, “I am not good at doing all sort of sports because my father said so” becomes aware of the fact that he could not perform very well in a football match because he does not like it very much and did not practice very hard but he can play cricket very well because he likes it very much and practice very well. Therefore, his belief that he is not good at doing all sort of sports changes to he is good at some sports which he likes and he can be better at other sports which he is not good at if he practise it. He became able to believe his actual experiences and evaluate himself according to them. In other words, he became aware of himself better and accepted himself better.

1.2.2. Imagery and metaphors

Imagery and metaphors are commonly used notions in various approaches of counselling and psychotherapy, e.g., psychoanalysis, behaviour therapy, cognitive behaviour therapy and humanistic counselling. Especially, in humanistic counselling approach and maybe in some other approaches, imagery and metaphors are often treated in a similar way because when individuals speak using metaphors, they have a certain image of the object of the metaphor in their mind. For example, when one says, “I am a puppy,” it is natural for her to have an image of a puppy in her mind. As a counsellor trained in eclectic approach but mainly in humanistic approaches, I would like to treat imagery and metaphors in that way in my study.

The aim of this section is to prove the appropriateness of imagery and metaphors to my research as a method of investigating international students' psychological experience in their adjustment process to a different culture. Therefore, in this section, I would like to discuss the definitions of imagery and metaphors separately reviewing relevant literature from different perspectives in order to clarify those terms more precisely.

1.2.2.1. Working definitions and functions of imagery/ images

The term image is originated in Latin meaning *imitation* (Reber, 1995). According to Reber (ibid.), there are mainly two different views of images. One school, like cognitive psychology, considers images as “a mental representation of an earlier sensory experience, a copy of it” (p. 358). This representation is not as vivid as its counterpart, i.e., sensory experience, but is still clear enough to store as memory of the experience. For example, you can have an image of a beautiful mountain which you saw on a previous day. In this point of view, an actual sensory experience, i.e., to see the mountain, is necessary to have an image of it in your mind.

The other treats an image as “a picture in the head” (p. 358) and the picture here is not necessarily a representation of a past experience but can be created and modified

without the actual sensory experience. Thus, an activity of generating images here is more flexible and active and through such an activity, individuals can create internal phenomenological world in their mind by interweaving those creations with memories of actual earlier experiences. For instance, you can have an image that you are actually climbing the beautiful mountain in the previous example, although you actually saw it from a train.

Although we often think of images as visual, imagery is not only that kind but also other sorts, e.g., auditory, tactile and olfactory. Richardson (1969) points that out in his definition of imagery as follows:

Mental imagery refers to (1) all those quasi-sensory or quasi-perceptual experiences of which (2) we are self-consciously aware, and which (3) exist for us in the absence of those stimulus conditions that are known to produce their genuine sensory or perceptual counterparts, and which (4) may be expected to have different consequences from their sensory or perceptual counterparts.

Furthermore, he describes quasi-sensory or quasi-perceptual experience as “any concrete re-presentation of sensory, perceptual, affective or other experiential states (e.g. hunger or fatigue)” (Richardson, 1969: 3). Let me refer to the previous example again. Thus, if you were happy when you saw the beautiful mountain, you can feel happy when you have an image of the mountain in your mind. Of course, as I have said before and

Richardson mentioned (4) in his statement, you can change or modify your feeling as if you feel very refreshed having a nice breeze and looking down a panorama on top of the mountain.

In some counselling and psychotherapy techniques, images are in the latter light. Images are treated as a mixture of the memory of real experiences and psychological productions which are influence by individuals' personal factors, e.g., emotions, feelings, thoughts, cultural values and morals. Sheikh and Panagiotou (1975: 567-8) describe that images used in several counselling and psychotherapy approaches as "replicas of reality as well as symbols and represent collections of interwoven associations highly loaded with emotional energy." That is to say, images in therapeutic use are highly related to individuals' psychological states in depth.

Having seen those definitions, I will make working definitions of imagery/ images here. Thus, imagery is not only representative of memories of past experiences but also pictures in individuals' minds, which are modified, adjusted and synthesised according to individuals' conscious and unconscious function. For example, a Japanese student who I interviewed later told me about her feeling when she has just arrived at Heathrow airport. She felt it was dark, too quiet and she was so lonely. She also told me that she remembered that Japanese airports in her image are more noisy, busy and brightly

lighted and she considers that airports are supposed to be like that. Furthermore, the whole of her experiences at Heathrow airport are interwoven with her feelings and emotions at that point, e.g., missing home and parents, anxiety and excitement towards unknown future in an unfamiliar place and the darkness and the quietness were like her feelings.

I would like to illustrate some advantages of using imagery/ images reviewing relevant literature especially in counselling and psychotherapy here. It is very often argued that images are useful in therapeutic settings. By using images both clients and counsellors can access to clients' difficult issues more easily and explore and share what they experience in their mind with each other more deeply. One of the reasons for this is the function of images to reduce resistances. Sheikh and Panagiotou (1975: 573) argue that the images, to which they refer as "unconscious language", are not understandable by the ego because it is "the conscious rational thinker", or because in the psychological state in which imagery work is introduced, the control by the ego is very often "loosen[ed]". In other words, in such a psychological state, we can relatively freely express our feelings, emotions and thoughts which we normally hide consciously or unconsciously by the control of ego.

To sum up, imagery is a mixture of memory of past experience and psychological

picture or products which are generated according to individuals' affections and value systems. It can ease our tension to talk about our feelings and emotions. Therefore, I argue that imagery is a useful tool to investigate what happens in international students' mind when they encounter an unfamiliar environment.

1.2.2.2. Working definitions and functions of metaphor

A metaphor is a rhetorical method in which a phrase or word is used to refer to a different kind of object or phenomenon from what it ordinarily does (Rosenblatt, 1994; Grant & Oswick, 1996). According to Lakoff and Johnson (1980), “[o]ur ordinary conceptual system, in terms of which we both think and act, is fundamentally metaphorical in nature” (p. 3). They also give a clear definition to it as “understanding and experiencing one kind of thing in terms of another” (1980: 5). For instance, when we face something new or unfamiliar in our environment, we often draw something we are relatively familiar with and use our knowledge about them to describe it (Grant & Oswick, 1996). I consider Lakoff and Johnson’s definition is most relevant to my research, therefore, would like to adopt this definition in my study.

In the process of generating metaphors, we compare one thing to another which belong to different contexts and find some similarities or relations between them (Paivio & Walsh, 1979; Rosenblatt, 1994; Siegelman, 1990). For example, a student described

her situation using a metaphor of a balloon as follows.

I was a pink balloon before. I was fully round and floating in the air. It looks very cheerful. But now, I am shrinking. I am not pink anymore. The colour changed into brown.

She compared herself to a balloon. It is obvious that she and a balloon belong to different contexts. However, she found the similarity between a balloon and herself in a particular situation and created a link between two different contexts. As a result, she expressed her situation vividly using words which are ordinarily used to describe a balloon as well as humans. That is to say, by using metaphors, our “thought can cover a large domain than originally” (Siegelman, 1990: 7).

There are many researchers who emphasise the usefulness of a metaphor in terms of the expression of issues which involve emotional aspects. For example, Morgan (1996) and Siegelman (1996) said that metaphors unexpectedly succeed in exploring individuals’ experience and emotions. Individuals often experience difficulties in expressing their emotions directly with words; they feel uncomfortable and even threatened by doing so, because those experiences are “too abstract, intense, complex or ethereal” (Bayne & Thompson, 2000: 48; Morgan, 1996; Siegelman, 1990). By applying metaphors, they feel easier talking about difficult area of the experiences than by referring

to the issue directly.

Having said that, metaphor is also regarded as a useful tool in the context of counselling. This is because it conveys experiences and emotions which are found difficult to express to an extent (Morgan, 1996; Bayne & Thompson, 2000; Paivio & Walsh, 1979). In counselling, counsellors encourage clients to become aware of their feelings and emotions because it is an important process of getting back the autonomy of the self. However, it can be a big task for both clients and counsellors because beliefs clients learned, consciously or unconsciously in the past, prevent them from revealing their emotions and feelings. It is a hard work to confront such beliefs and to reveal the problems because it requires changes of essential self-structures of individuals. Such a process in counselling often provokes negative reactions like fear, anxiety, anger, sadness or various psychosomatic symptoms to clients. Metaphors can offer an aid to ease such a tension in counselling process and allows us to explore clients' inner self (Siegelman, 1990). Thus, metaphor "is an attempt to express our experience, thoughts, feelings and even ourselves better" (Levit, Korman & Angus, 2000:).

According to Rosenblatt (1994), by recognising metaphor, we can "discover phenomena, ways of organizing experience and understandings, relationships among phenomena, and areas of life that one has overlooked" (p. 2). It can help individuals

leading to insights to their personal development (Morgan, 1996; Levitt, Korman & Angus, 2000), which is a primary purpose of counselling as we have seen above.

Let me mention here another perspective of metaphors, which regards metaphors as a useful research tool. According to Levitt, Korman and Angus (2000), we can track some changes in individuals' mind, e.g., thoughts, beliefs, feelings and emotions through metaphors which they use. My primary attempt of this research is to explore what happens in Japanese international students' mind when they come to England and how they change during their study abroad. Considering that, I argue a metaphor is a useful tool for my research as well as imagery.

1.3. The structure of the thesis

I divided the main part of the thesis into 8 chapters and Epilogue. In chapter 1, I present what is the problem in targeted issue and why I became interested in it. I also discussed theoretical framework of my study. In chapter 2, I review the literature concerning the study of intercultural adjustment of international students from different perspectives. In chapter 3, I present the methodology of the study. Following 4 chapters deal with the findings of the research. In chapter 4, I present the overview of the Japanese international students' adjustment process over the year. In chapters 5, 6 and 7, we look at students psychological experiences in each of the three periods during the year abroad in depth. In

chapter 8, I discuss the psychological experiences of international students and further implications for the support system for them. In Epilogue, I reflect on my experience of Ph.D. study.

CHAPTER TWO

Literature review

Introduction

The main goal of this chapter is to provide a review of theoretical frameworks for studying intercultural adjustment of international students in higher education and the results of empirical research in this field. Firstly, I will historically review definitions of terminologies which were used to indicate targeted people in studies of this kind.

Secondly, I will review theories and hypotheses in culture shock and cross-cultural adjustment. I categorise the theories and hypotheses into four groups: 1. Descriptive theories in which the phenomenon of culture shock is described; 2. More explanatory theories that attempt to explain the causes of culture shock; 3 Preventive approaches that seek a useful way to prevent or minimise difficulties which are often experienced by the individuals who encounter a different culture; 4. Latest theories of intercultural adjustment. Thirdly, I will examine the recent research which focus upon international students' adjustment. Finally, by reviewing the literature which concerns Japanese international students, I will discuss the recent situations of the study for Japanese students.

2.1. Historical overview of research on intercultural adjustment of international students

2.1.1. Definitions of terminology in international adjustment study

My attempt in this section is to illustrate how international students have interested researchers as a target of studies in the context of intercultural adjustment. By summarising the definition of the terminologies, such as strangers, sojourners and international students, by several representative researchers in this field, I will analyse the transition of the way in which international students are dealt with in their research.

2.1.1.1. Strangers

In earlier studies, international students were not distinguished from other individuals who experienced intercultural encounter by moving out of one's own country to another, but seen as an example of those. In 1908, Simmel described those people initially using a term "a stranger." His concept of the stranger was, then, developed by the following researchers, e.g., Park and Schütz (Murphy-Lejeune, 2002). Simmel describes the stranger as follows:

If wondering, considered as a state of detachment from every given point in space, is the conceptual opposite of attachment to any point, then the sociological form of "the stranger" presents the synthesis, as it were, of both of these properties (Simmel in Levine, 1971: 143).

[...] [H]e is the freer man, practically and theoretically; he examines conditions with less prejudice; he assesses them against standards that are more general and more objective; and his actions are not confided by custom, piety, or precedent (ibid.: 146).

That is to say, the strangers are freed from the prejudice which is connected to custom and precedents which are commonly shared with the members of the group, as a result of geographical movement from their own familiar space.

Following Simmel, Park (1928: 888) pointed out wandering traits of the stranger as “The stranger stays, but he is not settled. He is a potential wanderer.” He also argued that the strangers are emancipated from one culture, exposed to another culture and end up to live in between two cultures, i.e., “on the margin.” He described those people as “a man on the margin of two cultures and two societies, which never completely interpenetrated and fused” or an “individual—who may or may not be a mixed blood—finds himself striving to live in two diverse cultural groups” as a result of migration. He called such individuals “a marginal man” (ibid.: 892-3) and mentioned specific characteristics they tend to share as “an unstable character—a personality type with characteristic forms of behaviour.” Park (ibid.: 881) also clearly stated his view of individuals who experience intercultural contact as follows:

The consequences, however, of migration and mobility seem, on the whole, to be the same. In both cases the “cake of custom” is broken and the individual is freed for new enterprises and for new associations.

That is to say, there is no difference between consequences of migration and mobility. In other words, there is no difference between individuals who move to another country to seek permanent immigration and those who enter a foreign country for a short period, for instance, travellers and international students.

Schütz (1944) defined the stranger as an individual who tries to approach a group outside of one’s own and attempts to be accepted by the group. In this definition, there is not any particular limit to a group to which individuals approach. That is to say, places where they move to are not necessarily in another country. It can be another group in the same country or relatively small area where individuals live. For example, a new member of church and a new neighbour of a small community are also strangers in terms of the definition above. He analysed the strangers in terms of time (Murphy-Lejeune, 2002) saying that the strangers can share the present and the future with the approached group members, however, they cannot share the past within the group. Therefore, the approached group see the strangers as “a man without a history” (Schütz, 1944: 502).

As we can see in the above, it seems that the studies on intercultural adjustment in this period focused on individuals who leave their own country for an unfamiliar one and how they function in an unfamiliar society. They called those individuals “strangers” and distinguished them from the members of a host group. The term “strangers” include a wide range of individuals, however most of the studies here targeted immigrants, since they are identified with new comers or a non-member of the host group. Studies of this kind were based on a sociological point of view that attempts to analyse the strangers as a component of a society. That is to say, they tried to reveal how the strangers consider themselves and how they behave as a new member of an approached society or culture, how others see them in this context. In other words, they made an attempt to explain intercultural experiences of individuals in terms of a relationship with the approached group, laying stress on an individual and a society equally to which the individuals are approaching.

2.1.1.2. Sojourners

About forty years later, Siu (1952) found there are people who cannot be described by the concept of “marginal man” and identified them using the concept of “sojourner” (Siu: 43).

His (ibid.: 34) definition of the sojourner is stated as follows:

The “sojourner” is treated as a deviant type of the sociological form of the “stranger,” one who clings to the cultural heritage of his own ethnic group and tends to live in isolation, hindering his assimilation to the society in which he resides, often for many years. [...] He is comparable to the “marginal man.” [...] Psychologically he is unwilling to organise himself as a permanent resident in the country of his sojourn. When he does, he becomes a marginal man. Both the marginal man and the sojourner are types of stranger –in Simmel’s sense, products of the cultural frontier.

Thus, he divided the strangers into two groups, i.e., the marginal man and the sojourner, depending upon whether they have a will to reside in a host country permanently or not.

The sojourners do not aim at permanent settlement and assimilation is not their primary purpose. The length of their sojourn depends upon the situation of each individual, maybe from a year to a few decades. Siu (ibid.) as a typical example of the sojourners, listed some first generations of the colonists who live together within a community of their own ethnic group, e.g., “Little Tokyo,” “Little Sicily,” and “Chinatown” in the United State. Religious missionaries, foreign students, foreign traders, military personnel, academic researchers, journalists are other examples of that. No matter how long they stay in a host country, they are sojourners if they do not attempt to settle in there permanently. The tie with their home country and culture is still strong and they tend to insist on keeping it in the host environment. Their primary purpose is to accomplish their own task and the involvement in a host society is limited to fulfil this purpose. For instance, the involvement in a host society of international students who come to a host country to obtain an academic degree is limited to finishing the degree. Therefore, they

may not be interested in matters which are not related to the field of their study. No matter how long they stay in the host country, they are sojourners if they do not attempt to settle there permanently (Siu, 1952).

Siu's contribution to the development of the study of this field is worthy to remark. His work on the sojourners showed the difference in attitudes and adjustment processes to a different country between individuals who aim to settle in a host environment and those who do not in three points. Firstly, the sojourners consider their purpose to go abroad as the "job" and they attempt to finish their job as soon as possible (ibid.: 35). Therefore, their participation in activities in the local community is limited because they seek accomplishment of this target rather than personal adjustment to the local. Secondly, the sojourners tend to live within their "own ethnic group" for their "common interests and cultural heritage" (ibid.: 36). Thirdly, in case the sojourners prolong the period of the stay abroad, they very often move "back and forth" between their home country and abroad because they are still strongly linked to their homeland (Siu, 1952: 39). In fact, the term "sojourner" has been commonly used cross disciplinary since Siu's study (e.g., Church, 1982; Furnham and Bochner, 1986; Hsiao-Ying, 1995; Ward and Rana-Deuba, 2000), however, the people mainly focused by those researchers and those in Siu's research are not the same. Siu analysed the attitudes of immigrants

who link to their home country and try to maintain their culture, on one hand, most of the later researchers tend to use the term sojourners for people who go abroad and stay there a relatively shorter time but not as short as tourists, who have not been discussed enough yet by Siu.

Church (1982: 540) defined the sojourners as “relatively short-term visitors to new cultures where permanent settlement is not the purpose of the sojourn” in his intensive literature review. Similarly, Furnham and Bochner (1986: 112) define the sojourner as one who “temporary stay at a new place” and “[t]he precise length of stay and the motive for travel are not specified.” They noted that a wide range of types of people are included in the sojourners, for instance, “business people, diplomats, the armed forces, students, voluntary workers, missionaries and so on” (Furnham and Bochner, 1986: 113). They pointed out that much published literature in the field of sojourners adjustment focused on international students as research subjects, however, there is some significant research which included no students sojourners or only a small number of students (e.g., Hsiao-Ying, 1995; Stone-Feinstein and Ward, 1990; Ward and Chang, 1997; Ward and Rana-Deuba, 2000).

Whereas many of those researchers dealt with the international students as

merely an example of the sojourners general, there are some who attempted to illustrate the uniqueness of international students' experiences. They are mainly from the field of education (e.g., Kiell, 1951; Smith, 1955; Selby and Woods, 1966), with the need of knowledge from universities and institutions which actually accept an increasing number of the students from foreign countries.

Having seen those definitions of the sojourner, we notice two important aspects which are commonly emphasised by these two researchers: 1. the duration of the sojourn is relatively short; and 2. the primary purpose of the sojourn is not permanent settlement. They move from their home country to another, however, they still keep a link between themselves and their country. Therefore, they have "acquired the freedom of going, but not of leaving" (Murphy-Lejeune, 2002: 16-7). Varying people are included in this group, for instance, religious missionaries, volunteer workers, businessmen, students, academic researchers and refugees (Church, 1982; Furnham and Bochner, 1986; Siu, 1952).

While the needs of a large population of international students were identified (in chapter 1), many attempts have been made to illustrate the intercultural experience of the students among sojourners. When we look at studies on international students in 1950s and 1960s, it appears that those students are regarded as elite who are promising to play a

leading roles in their country. The majority of them are sponsored by the government of their own country.

2.1.2. Theories and hypotheses of culture shock and intercultural adjustment

The primary aim of this section is to provide a historical overview of the research with regard to psychological adjustment processes of international students. There is also research which was conducted with non-student groups, but had a great impact on later studies on this field of study. Therefore, here, I will examine these research as well, if they are relevant.

2.1.2.1. Descriptive approach

This section will present two representative models of intercultural adjustment introduced after the Second World War and following the Cold War (stage theory, U-curve/W-curve model) and review some research on international students' adjustment conducted at the period of time. Firstly, I will review Oberg (1960) and Adler (1975) to see how the stage-wise theory attempted to describe culture shock in this period and the problems inherent in this concept. Secondly, a review of Lysgaard (1955) and Gullahorn and Gullahorn (1963) concerning the U-curve/W-curve model will show that another attempt of earlier study in this field has similar problems to the stage wise theory.

2.1.2.1.1. Stage theory

Oberg (1960) is generally credited with introducing the term “culture shock,” referring to “an occupational disease,” based on his observation of missionaries who moved into an unfamiliar environment (Church, 1982; Furnham and Bochner, 1982, 1986; Segawa, 1988; Taft, 1977). He described that the “symptoms” of culture shock are, for example, obsessional behaviours such as excessive concerns of hygiene, depression, anxiety and strong emotional reactions. Furnham and Bochner (1982: 168) enumerate six dimensions of culture shock specified by Oberg as follows:

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

It is apparent from the words used by Oberg in his description of culture shock, such as “disease”, “symptoms” and “a sick person”(Oberg, 1960: 177,178 and 180) that he saw the subsidiary reactions in intercultural encounters quite negatively and applied a medical model to describe it. This notion was widely used by other researchers (e.g., Byrnes, 1966; Guthrie, 1966; Smalley, 1963), adding their own interpretations, to explain the

phenomena of sojourner adjustment and therefore, its negative connotation is also inherited by many of them (Ayano, 1998; Furnham and Bochner, 1982; Segawa, 1998).

Another contribution by Oberg is his four-stage description of the process of culture shock (Church, 1982; Furnham, 1990). Those stages are summarised as follows (Oberg, 1960:178-179):

1. First, a “honeymoon,” stage
In this stage, people are “fascinated by the new.” This stage last from a few days to 6 months, until their real life in a new environment begins;
2. Second stage
This stage is “characterised by hostile and aggressive attitude towards the host country.” People in this stage experience different kinds of trouble in their daily life. They tend to blame the host people for those difficulties and band together with their own nationals. This stage is “a crisis in the disease”;
3. Third, a “recovery,” stage
In this stage, individuals gradually develop language knowledge and ability to cope with the life in the new culture, although they still have difficulties. Their attitudes towards the host people can be superior;
4. Fourth stage
Adjustment is about as complete as possible in this stage. Most of the difficulties are gone and new customs are accepted and enjoyed by individuals.

Furthermore, Oberg made some recommendations for preventing or mitigating

culture shock. These are to make contact with host people, to learn a host language, to learn the value system in a host society, to join the activities in the host community and to obtain support from their own nationals. Although those recommendations are insightful, they nevertheless fit in a medical model as a kind of 'remedy' for culture shock or preventative 'treatment.' Moreover, because his work is largely based on his anecdotal investigation (Furnham and Bochner, 1982), it failed to show enough evidence to support his model of culture shock.

Adler (1975), among others, also used a stage theory to describe culture shock.

He (*ibid.*: 16-18) elaborated a five-stage theory of culture shock development as follows:

1. Contact stage in which an individual is still integrated with one's own culture. This stage is marked by the excitement and euphoria of new experience;
2. Disintegration stage is characterised by confusion and disorientation. In this stage, the individual tends to notice more differences such as different behaviours and values.
3. Reintegration stage in marked by strong rejection of the second culture through stereotyping, generalisation, evaluation and judgmental behaviour and attitude. However, these negative feelings can predict a healthy reconstruction in which there is a growing cultural awareness and an increasing ability to act on feelings.
4. Autonomy stage is characterised by a rising sensitivity and the acquisition of both skill and understanding of the second culture. In this stage, the individual experiences the growth of personal flexibility and tends to consider they are an expert on the second culture more than actual extent of

their skills and understanding.

5. Independence stage in which the individual is capable of accepting cultural differences and similarities. Furthermore, the individuals are expressive, creative and be capable of actualising themselves.

In contrast to Oberg's, Adler's view on culture shock is considerably positive.

He argues that difficulties experienced in intercultural encounter are consequences of disintegration of personality, which is a natural process followed by a reintegration of it, that is, a course of shift "from a state of low self- and cultural awareness to a state of high self- and cultural awareness" (Adler, 1975: 15). As a counsellor himself, Adler's concept of culture shock is strongly influenced by Rogers' view of personality, e.g., actualising tendency. That is to say, all individuals have a tendency to overcome difficulties and develop themselves to higher level. It implies that those who achieved the final stage of intercultural adjustment should be predicted to be better at dealing with situations when they experience another transition to an unfamiliar environment. What is more, he concluded that intercultural experience is not merely experience of other cultures but "a depth experience" (ibid.: 20) and "a journey into the self" (ibid.: 22). In other words, he emphasises that intercultural experience can facilitate personal development.

In his comprehensive review of culture shock, Church (1982: 541-2) claims that there are some problems in stage models of culture shock as follows:

Is the order of stages invariant? Must all stages be passed through or can some be skipped by some individuals? In order to classify individuals, key indicators of each stage are needed, indicators that may vary with the culture of origin or be indicative of more than one stage, reflecting superficial adjustment in an early stage but a true “coming-to-terms” with the new culture in a later stage.

Although Adler’s stage theory is more theory based comparing to Oberg’s anecdotal report, the comments with respect to the weak points indicated above are still applicable. In the early period of intercultural adjustment study, most research was descriptive based on observation or not based on well designed empirical research and reflected researchers’ subjective impressions to a large extent. Therefore, again, it is apparent that more systematic and careful examinations are needed.

2.1.2.1.2. U-curve/W-curve hypothesis

Lysgaard (1955) is well known for his contribution of the U-curve hypothesis to this field of the study. He analysed the data obtained through interviews with 200 Norwegian Fulbright grantees regarding their adjustment to the host country. He showed two main findings in his article. Firstly, he categorised different types of factors in adjustment and manifested that a generalisation takes place between and within each category of adjustment. Secondly, he categorised the informants into three groups depending upon

the duration of their stay in the host country and compared the difference in adjustment level among three groups. The result showed that the group with the shorter stay and the one with the longer stay showed better adjustment and the middle group showed the poorest adjustment level. From this result, he concluded that the adjustment process is explained with a function of time and follows a “U-shaped curve” (Lysgaard, 1952: 51). He also implies the importance of cultural knowledge in communication in his attempt to explain the “crisis” stage of adjustment process. Thus, after accidental and superficial contact with the host people in the introductory period, the grantees started to require more intimate contact with the host people. Then, they notice their language proficiency, which they reported they were satisfied with in the beginning, is not sufficient to achieve their requirement. This unpleasant experience influences their adjustment level.

Gullahorn and Gullahorn (1963) extended the U-curve to W-curve claiming that when individuals return to their home country, they experience a readjustment process, which is similar to the one to a foreign country, to their own home culture. The hypothesis was derived from cross sectional interview research with Fulbright grantees. They analysed the grantees’ interaction patterns with host people in terms of proximity and similarity. That is, if individuals find similarity in attitudes and maintain proximity and frequent interaction between others and themselves, especially in the initial encounter,

they develop more positive feelings towards others. On the contrary, if they perceive strong dissimilarities, as a result, their relationships become more problematic and it can lead them to “mutual antipathy and dissociation” (Gullahorn and Gullahorn, 1963: 41). They argue that the degree of similarity and proximity perceived by individuals in initial interactions with others account for a lower adjustment level at a certain time after their entry to the unfamiliar environment and reentry to their home environment.

Having seen the U-curve and the W-curve hypotheses, it appears that they have a common defect because they tried to explain the changes of adjustment level in terms of a function of time and overlooked differences among sociological groups and moreover, individuals. For example, Smith (1955) argues that international students tend to move the first higher adjustment period earlier than tourists. Church (1982) summarises in his literature review that there are many studies which present differences in time in which the adjustment level is lowest, thus, the support to this hypothesis is very weak. I argue that one of the reasons for the weakness of this hypothesis is its research method. That is to say, the U-curve hypothesis is based on a cross sectional research among three groups of people who were divided into each group depending upon the length of their stay abroad. The researcher compared the adjustment level of those three groups and concluded that in the beginning and at the end of the sojourn, the adjustment level are

high and in the middle, it is low because the adjustment level of the short stay group and the long stay group were higher than the middle group. In the cross sectional research, differences among groups, which potentially influence outcomes of research, should be treated considerably. Having said that, it is apparent that the research method applied by Lysgaard to establish the U-curve hypothesis is not appropriate.

I will turn to some other research concerning international students' adjustment in the period from early 1950s to 1970s. There are many studies which are influenced by the stage theories and the U-curve hypothesis (e.g., Kiell, 1951; Smith, 1955).

Kiell (1951) illustrated the difficulties in intercultural adjustment of international students in the United States and their misunderstandings of American culture based on his comparative analysis of data obtained from the students and the host people. He presented similar descriptions of the adjustment process to the stage wise models and the U-curve hypothesis. That is, the students are "fulfilling a cherished dream" and therefore, tend to have positive opinions on their new milieu at their arrival. After fifteen months on average, a great number of them start stating unfavourable opinions towards the host country.

Smith (1955: 231) mentioned that the number of international students in the United States has increased rapidly since the Second World War. Consequently, the problems regarding the international students became more of a central issue in American universities and colleges. In his article, he discussed two points concerning international students' adjustment. Firstly, he presented some typical tasks and problems which are commonly reported by international students from different countries, such as communicating skills, psychological well-being and academic tasks. The communicating skills which he mentioned here involve not only language competence but also the knowledge of culture, such as value systems, shared assumptions within the host culture. With regard to psychological well-being, he argued that "the maintenance of personal integrity and self-esteem" is one of the most important aspects and this task depends largely upon the feeling of acceptance by significant others (Smith, 1955: 236); thus, this kind of social support plays an important role in international students' adjustment. The academic tasks are highly related to above two tasks. That is, if the students obtain sufficient communicating competence and maintain psychological well being satisfactory, they can achieve their academic goals.

Secondly, Smith (1955) illustrated the adjustment process from two different perspectives, i.e., the achievement level of tasks and the change of one's psychological

state. Here I will summarise them briefly.

Firstly, he described the achievement during the sojourn applying the stage model. In the first stage which takes place at the arrival, the individuals play the role of a spectator. That is, they tend to see things surrounding themselves as “new, exciting, perhaps somewhat overwhelming” and seem to experience both frustration and pleasure in a new environment (ibid.: 238). According to Smith, not much learning is taking place in this period, therefore, adjustment level is low. Unlike tourists, international students tend to move from this stage to the next in about a week, because they have a relatively clear target to learn. The next stage, after a week to months, many of the international students start struggling with coping with a new life in unfamiliar environment. Smith characterised this stage as an “adjustive phase” in which the students learn basic attitudes and skills by trial-and-error (ibid.: 238). In the following stage, probably after more than one year of sojourn, the students achieve a stable state in which they can develop knowledge and skills most efficiently in both academic and non academic life. In the final stage, before their departure to their home country, many international students are inclined to feel anxieties over the future life after they go home. Having examined Smith’s stage model, the adjustment level in terms of learning is lowest in the beginning and it goes up gradually to the third stage, then, at the end of the period of study abroad, it

slightly falls down. The pattern of the shift in adjustment level among stages in this model is distinctive to those in the two models I mentioned previously; they depict a similar pattern to the U-curve.

As for the psychological state, Smith argues that at the beginning of the sojourn, psychological stage is relatively high and it once declines in the middle of the period. Then, it rises again at the end. The basic assumption of his description of this changing process resembles to that of Lysgaard's (1955) U-curve hypothesis, however, he emphasised that there is no clear border between each adjustment level and period in time.

I would like to mention his distinctive view on the lower adjustment in the U-curve model of psychological adjustment as follows (Smith, 1955: 240):

Simply to recognise the trough as a trough, not a failure, can be reassuring, and it can also support the teacher and administrator in bearing with the foreign student at times when he seems excessively difficult. It is just at the trough of the adjustive phase, when the student's frustrations are at a maximum and his self-esteem is at low ebb, that he is most likely to indulge in his own brand of self-defensive manoeuvres, to the exasperation of those responsible for providing him with educational facilities.

This statement implies that he explains the lower phase in adjustment level is not a failure

but merely a phase of the adjustment process, which most international students go through. This is rather optimistic view compared with other researchers who see it as a severe problem or disease. That is, it seems a common disease from which almost everybody can suffer, e.g., a cold and the influenza.

Selby and Woods (1966) claim that academic environment is an important factor for international students' adjustment to the host country. Because the students' primary purpose in going to a foreign country is to study, they are concerned about how they can perform academically from the beginning of their sojourn to some extent. Consequently, they argued that there is no so-called "spectator" phase, in which psychological adjustment level is expected to be high. The psychological state of the students in their research shifted depending upon their academic schedule. That is, it went down during the first three months, at the end of the first term and the end of the year, in which they have to prepare for forthcoming examinations and to work on other course requirements. On the contrary, it went up during the Christmas holidays, in which they felt less stressed in terms of academic work. They examined the students' feelings about their non academic life as well. They found that the change in the feelings on non academic life resembles those on academic life over the year of the study. They concluded that "the foreign students are needed to be studied more as a student than as a foreigner" (Selby and

Woods, 1966: 154).

It appears that there is at least a relation between the amount of academic tasks they should accomplish and their psychological state during the study abroad. However, they did not show clear evidence to support that the severeness of the academic tasks causes the lower level of psychological adjustment of the international students in their research.

According to Furnham and Bochner (1986), international education in this period is highly related with movement of reconstruction after the Second World War and the foreign policy based on the economic and political interests of developed countries. For example, Kiell (1951: 188) cited a rationale of the student-exchange programme spoken by a State Department official in his research as follows:

The firsthand acquaintanceship between peoples at the grass roots of their respective cultures is what builds international understanding. Many different sets of ideas are competing for people's attention. This [student-exchange] programme is a part of the total American effort to build a secure world.

This statement clearly shows that the State Department's primary aims were to reconstruct a "secure world" after the war by increasing "international understanding"

and establishing a good relationship among countries. We can also assume the characteristics of, and researchers' view on, international students in this period from his description. According to Kiell (*ibid.*), many international students have financial support from their own government and are expected to be at a leading position in their own countries after their study abroad. Their views and images of the host country, based on their personal experiences during the study abroad, can be spread among people in their home land, who have fewer opportunities to go abroad, and influence their view toward the country. He suggests the importance of a support system by the host country, e.g., a cultural learning course, guidance in both academic and non-academic aspects and a student advisor. As he said himself, this is a kind of investment on the future market rather than seeking the welfare of the student.

In this section, I have reviewed traditional theories in intercultural adjustment, i.e., stage theory and U-curve/W-curve hypothesis. Their views, except for Adler's, on the difficulties in intercultural adjustment are relatively negative. Those theories and researchers' views influenced the studies in this field, although there were many studies which did not support them. More importantly, there were many implications which were made by those earlier researches, e.g., importance of cultural learning, support systems and so on. I also discussed the influence of foreign policy of developed countries to the

international educations and the support system for international students in this period.

2.1.2.2. Explanatory approach

The previous section has reviewed literature which attempted to describe the phenomena of psychological reactions in the context of intercultural experiences. This subsection will present a review of literature which attempts to explain the reasons of culture shock. Furnham and Bochner (1986) summarised several main approaches which explain the causes and psychological mechanisms of culture shock in their comprehensive literature review. They are grief and bereavement, locus of control, selective migration, negative life events, social support networks, value differences and cultural learning. Those theories were originally established in other fields of study and applied to explain psychological reactions to a geographic movement (Furnham, 1988; Furnham and Bochner, 1986). Here, I will summarise those theories following the review by Furnham et al., (ibid).

2.1.2.2.1. Grief and Bereavement

The concept of loss and that of grief, mourning and bereavement which normally follow loss were introduced by Bowlby (1969). In his literature, Bowlby examined young children's behaviours and reactions to loss in the context of a relationship between

children and mothers based on his clinical observations and experiments, in which a baby presents strong negative reactions after a mother disappears. To illustrate a basic picture of grief and bereavement theory, I will cite Bowlby's literature here. He was a psychoanalyst and therefore his theory was strongly influenced by Freud's view of grief, i.e., grief is a way of "breaking of emotional ties to a significant people" (Furnham et al., 1986: 164). Bowlby argued that children who were separated from their attached mother figures show intense anxiety reactions to recover their mother figures as follows (1973: 26-7):

Whenever a young child who has had an opportunity to develop an attachment to a mother figure is separated from her unwillingly he shows distress; and should he also be placed in a strange environment and cared for by a succession of strange people such distress is likely to be intense. The way he behaves follows a typical sequence. At first he *protests* vigorously and tries by all the means available to him to recover his mother. Later he seems to *despair* of recovering her but none the less remains preoccupied with her and vigilant for her return. Later still he seems to lose his interest in his mother and to become emotionally *detached* from her. Nevertheless, provided the period of separation is not too prolonged, a child does not remain detached indefinitely. Sooner or later after being reunited with his mother his attachment to her emerges afresh. Thenceforward, for days or weeks, and sometimes for much longer, he insists on staying close to her. Furthermore, whenever he suspects he will lose her again he exhibits acute anxiety.

As you can see in the above paragraph, Bowlby described bereavement reactions after a separation as a continuous process in terms of three phases: protest; despair and

detachment.

The concept of loss and following grief and bereavement were used to explain not only loss of one's significant object person but also different kinds of experiences and following behavioural, biological and psychological reactions in our daily life, such as divorce and unemployment.

It was also applied to describe migrants' reactions following their movement to a different country, because migration is considered to be a separation from their attached people, objects and all sorts. Furnham et al. (1986: 163) described loss in the context of migrations as follows:

Migration (but to some extent all forms of geographic movement) involves being deprived of specific relationships or significant objects. These include family, friends and occupational status as well as a host of important physical variables ranging from food to weather patterns.

Furthermore, they described the similarity in symptoms and process of bereavement reactions to loss between migration context and other contexts (ibid.):

Indeed, it is the similarity between various documented symptoms of grief, and the *stages* or *phases* of grief which have most interested researchers on migration and mental health.

An initial study which applied the notion of bereavement or grief to explain psychological reactions of geographical movement is by Munoz (1980). Through interview research, she observed that her interviewees experience intensive sense of loss of security in many aspects, such as emotional well-beings, relationships with family and friends and their own culture. She (Munoz, 1980: 231) concluded that the exiles' psychological reactions to geographical movement can be parallel to the process of bereavement as follows:

[T]he bereavement experienced by exiles may be interpreted as a result of loss of roots, the geography, the emotional support, the cognitive world and the status which they had enjoyed prior to exile. The social isolation resulting from the loss of friends and relatives is felt as particularly punitive.

Furnham et al. (1986) pointed out three problems in applying grief theory to the process of intercultural adjustment. Firstly, they claimed that the negative view of grief theory is not always the case for the immigrants, sojourners and travellers since “[f]or some people migration is a blessed escape” (Furnham et al., 1986: 166). I argue that this statement is open to doubt. In Munoz’s literature, there are many individuals who are exiled from their home country seeking a better life because it was very difficult for them to live there and whose migration is supposed to be a kind of “blessed escape.” However,

all of them missed their past life, friends and families and wide range of things. They still experience loss and grief even though they escaped from great difficulties.

Secondly, grief study failed to present significant factors which determine individual differences such as intensity and duration of grief, although it attempted to explain such differences as culture and religion. Thus, each culture and religion has different styles, rules and values in grief and bereavement after the geographic movement. For instance, Japanese people may sob quietly when they lose someone very close comparing to Korean people who may cry out, although both of them feel extremely sad.

Finally, they claimed that “counselling for the grieving would seem highly inappropriate for migrants, who need information and support as much as therapy” (ibid.), I disagree with this view. In his literature on grief counselling, Worden (1991: 38) stated the goals of grief counselling as follows:

The overall goal of grief counselling is to help the survivor complete any unfinished business with the deceased and to be able to say a final good-bye. There are specific goals and these correspond to the four tasks of grieving. These specific goals are: 1. To increase the reality of the loss; 2. To help the counselee deal with both expressed and latent affect; 3. To help the counselee overcome various impediments to readjustment after the loss; 4. To encourage the counselee to say an appropriate goodbye and to feel comfortable reinvesting back into life.

It is apparent that those goals are applicable to the situation of migrants if you assume that psychological distress of the migration is caused by a loss of attached environment in a home country. Furthermore, if you look at the principles and procedures of grief counselling, for example, to help a client to identify and express feelings, such as anger, guilt, anxiety, helplessness and sadness, I argue that grief counselling procedure is applicable to supporting individuals, who still experience psychological difficulties, although they have enough information about a new environment and friends and families nearby. It is likely to happen to many people, as I will show some evidence in my result later.

2.1.2.2.2. Locus of control

The study of fatalism and locus of control is also applied to explain the psychological distress and depression which are experienced by people who move to another country.

Rotter (1966: 1, cited in Furnham and Bochner, 1986: 167) defined the concept of locus of control as:

When a reinforcement is perceived by the subject as ... not being entirely contingent upon his action, then, in our culture, it is typically perceived as the result of luck, chance, fate, as under the control of powerful others, or as unpredictable because of the great complexity of the forces surrounding him.

When the event is interpreted in this way by an individual, we have labelled this a belief in *external control*. If the person perceives that the event is contingent upon his own behaviour or his own relatively permanent characteristics, we have termed this a belief in *internal control*.

Thus, locus of control study attempts to prove that individuals' behaviours are determined by whether they believe their life is controlled by external force or internal personal power in themselves. For example, if a Japanese student who is oriented towards external control failed an examination, she would go to a Shinto shrine to pray for god's help and buy a good luck charm for the next examination. If a Japanese student whose belief is in internal control, she may not go to a Shinto shrine but she regret that she did not prepare for the examination hard enough and try to work harder for the next examination.

Furnham et al. (1986: 167) states that point clearly as:

[T]he generalized expectation that outcomes are determined by forces such as powerful others, luck or fate and is the opposite of *instrumentalism*, which is the generalized expectation that outcomes are contingent on one's own behaviour.

The majority of studies in this field found a relation between fatalistic, external locus of control beliefs and passive psychological traits, weakness of coping strategies and psychological difficulty (Furnham et al., 1986).

There is a literature which attempts to find a link between locus of control and psychological and behavioural differences after movement to a different country. Again, most of the findings show similar results in which external locus of control is associated with poor adjustment and more psychological distress, however, there are some studies which suggest totally opposite remarks. Thus, external locus of control is linked to a better adjustment. It is an evidence of weakness of this hypothesis to explain individual differences in adjustment to a new environment.

Furnham et al. (1986) concluded that although locus of control hypothesis is attractive for researchers in cross-cultural study of immigrants because it seems to enable us to predict an adjustment level depending upon their locus of control when a certain group moves to a different country, there are some criticisms. Firstly, they pointed out the difficulty in categorising one group into one belief orientation because the concept of cultural differences and similarities on which the locus of control study is based is indecisive and also because people's belief has multidimensional aspects and groups may have difference in one aspect from but share similarity in other aspects with each other. Secondly, there are a number of studies which failed to support the hypothesis. Thirdly there is a problem concerning sampling. The targeted people in this field of study are voluntarily migrated to another country. They presumably tend to have more internal

locus of control even when they belong to a cultural group which may have external locus of control, because they should control over a wide range of problems and matters in their daily life. That is to say, there may be no individuals who have external locus of control in immigrants group.

2.1.2.2.3. Selective migration

This hypothesis is applied from neo-Darwinism, the principle of natural selection. That is to say, individuals who are most suitable to a particular environment can adapt to the environment better. The studies in this field examined relations between the process and criteria of selection which the migrated people had gone through and their adjustment to new environments. Especially, researchers who are interested in psychiatric epidemiology in the context of immigrations tend to apply this hypothesis to their explanation for differences in adaptation. For example, people who had to go through vigorous selection processes cope with their new life in a certain country better than those who did not. The weakness of the selective migration hypothesis lies in uncertainty in characteristics of hindrance itself and criteria of it. Thus, it is not clear which hindrance or difficulty account for adjustment and the perceived severity of them may differ among each individual and change over time (Furnham et al., 1986).

2.1.2.2.4. Expectations

Furnham and Bochner (1986: 171) summarised the basic idea of expectancy value models as:

[A] Person's behaviour is directly related to the expectations that they hold *and* the subjective value of the consequences that might occur following the action.

The concept has been studied in various areas of psychology and contributed to explain people's behaviours and following consequences. In migration study, researchers have examined a relationship between immigrants' expectations towards host environments and their new life after the immigration and their adjustment. Much of the research suggested a correlation between higher expectation and lower adjustment level and vice versa. For instance, if an individual has very high expectations to a new life in a host country, to meet such expectations would be very stressful. On the contrary if one has lower expectations, the fulfilment of the expectation is relatively easier and psychological stress which the individual feels is possibly lower. Thus, it accounts for a lower rate of psychological distresses and better adjustment since the fulfilment of expectations is one of the two main factors in adjustment: expectation fulfilment; and assimilation to a host society (Cochrane, 1983).

There are several problems with this theory. Firstly, it is not clear which expectation such as career, economic and academic, actually links to adjustment to a new country. Secondly, the mechanism by which high expectations evoke poor adjustment is not explained clearly. Thirdly, low expectation may be worse in terms of social mobility, although it is better, as it has been suggested by many researchers, for adjustment. Finally, most of the migrated people have high expectations naturally, except for some refugees, therefore, it is uncertain of expectation in lower expecting group is expectation is significantly lower than that of higher expecting group.

However, this theory implies a significance of education for people preceding their immigrations to set realistic and realizable goals (Furnham et al., 1986: 175). In other words, it suggests a way of reducing psychological difficulty attendant on a geographic movement.

2.1.2.2.5. Negative life events

The link between recent stressful life events and psychological reactions or physical problems has been studied for many years by different perspectives (e.g., Cochrane and Robertson, 1973; Dohrenwend and Dohrenwend, 1974; Holmes and Rahe, 1967). The basic theory is that recent stressful life events, for instance, death of spouse or close

family member, divorce and change in financial state can cause individuals psychological and physical disturbance (Furnham et al., 1986). Holmes and Rahe (1967) developed Social Readjustment Rating Scale (SRRS) which includes forty three life events chosen from their empirical studies. The SRRS is often used as a tool in order to scale the value of stressful life events and to evaluate the relationship between life events and different dependent variables such as occurrence of physical disease and psychological problems.

Guthrie (1966) argued that negative life event theory is applicable to the study on migration and culture shock. He argues that this is because various kinds of important life events and changes accompany geographic movement. Furnham and Bochner (1986) showed how many life events and changes in the SRRS are found in the process of migration. According to Furnham et al., more than one third of the listed events are likely to be involved in the migration and calculated total score is 339, which is very high comparing with the criterion by Holmes et al. Thus, the migration is a highly stressful experience overall and possibly leads to physiological and psychological symptoms.

Holmes and Masuda (1974) noted that many of the reported stressful life events in their research were not negative but rather desirable or successful events in some cultures. They argue that those life events require individuals significant change in their

life to cope with, which play an important role to onset of problematic reactions. Having said that, it is obvious that geographic movement which involves a number of significant changes is a highly stressful life event and may lead to psychological and physical problems.

However, I argue that there is a point needed to be considered in order to apply the theory to intercultural experience. That is to say, it is also suggested in Holmes et al. (1974) that onset of problematic symptoms normally takes place after a year or later the linked life events. If it is true, it is obvious that the theory is not applicable to explain culture shock of individuals who stay abroad relatively short term, such as international students.

2.1.2.2.6. Social-support networks

Furnham and Bochner (1986: 184-85) describe the notion of social-support networks theory in their literature review as follows:

[S]ocial support is directly related to increased psychological well-being and to a lower probability of physical and mental illness. Thus the various types of support provided by interpersonal relationships play a crucial role in determining a person's general adaptive functioning and sense of well-being.

When individuals leave their own home country for another, they leave behind many people with whom they have a certain relationship. Those people are, for example, families, friends, colleagues at work, teachers, clergy, doctors and neighbours. Some of them are closer and more significant to them than others. No matter what their relationship, they influence and support each other in different ways and with different degrees. As a consequence of geographic movement, they lose the supports which they used to obtain from those people. The theory insists that because of decrease in the amount of social support, migrants tend to become more vulnerable against physical and psychological diseases. The theory also suggests a possibility of preventing or reducing problems of culture shock by offering supportive relationships. Thus, if migrants have enough supportive relationships with others such as co-nationals, migrants from other countries and host nationals, in a host environment, they possibly experience fewer difficulties in their adjustment. This hypothesis is, at the same time, controversial since it is often suggested that living within a co-national group hinder migrants from adjusting and assimilating to a host community and foments prejudice towards migrant groups (Furnham et al., 1986).

Interestingly, the notion of social support is often combined together with the theory of life-events in research (e.g., Lin and Ensel, 1984; Lin, Simeone, Ensel and Kuo,

1979; Thoits, 1982; Williams, Ware and Donald, 1981). Lin et al. (1984) examined relationships of life events and social support with changes in a condition of depression by comparing those three variables on two different periods of time. The results show that people whose symptoms of depression deteriorated between the two given periods, have an increase in a score of undesirable life events and a decrease in a score of social support and that people whose depression is persistent experienced more life events and less social support than others on both periods of time. They further examined if there is an interaction between those two variables. In other words, it was examined whether social support can give a buffering, mediating or modifying effect in a relationship between life-events and psychological difficulties or social support and life-events work additively to psychological states. Here, I would like to contrast the models of buffering, mediating or modifying effect of social support and additive effect of social support and life-events referring to the definitions by Williams et al. (1981: 326):

A simple additive model. In this model, life events and social supports each have a direct independent effect on mental health. For life events this effect is negative, whereas for social supports the effect is positive.

A model with additive and interactive effects. According to this model, the negative impact of life events on mental health is modified by social supports. Life events have less impact on mental health for those with social supports. This is the model that hypothesises a stress-modifying or buffering role for social contacts and resources.

Lin and Ensel. (1984) failed to find any evidence to support interactive effects like many other researchers (e.g., Lin et al., 1979; Williams et al., 1981). They concluded that life-events and social support influence individuals' psychological states independently and additively.

There are a number of researchers who present opposite evidence. That is, social support can moderate the effects of stressful life-events on psychological disturbance. For instance, Antonovsky (1974) argued that ties to concrete others and to communities can help people resolving tension and that even knowing those resources are available can support people going through stressful moments. Liem and Liem (1978) also concluded in their literature review that there is substantial evidence for supporting interactive effects of social support on stressful life events. I argue that this contradiction reflects a typical phenomenon in social sciences. In our daily experience, it seems to be very natural that a person who has a supportive someone can cope with difficulties better than that who does not have anyone to be supportive. However, if you try to test this relationship using a statistical methods which normally require a great number of research subjects and strict control in research designs, you often fail to present a significant evidence. The statistical testing is useful in a certain area of studies, such as

more laboratory experiment type research. On the contrary, quasi-experimental research in which we can not control independent variables as much as laboratory experiments, we need to consider how much we rely on the result of statistical tests.

The study of friendship pattern of international students is one of the examples of social support study for international students. Bochner et al. (1977) revealed that most international students have difficulty in establishing friendships with host students. However, for a few who have host student friends, their satisfaction with academic performance and life in a host country is relatively high. I will discuss this study in a later chapter, as it is of significance for my study.

Thoits (1982) pointed out three main problems in this field of research which account for such controversial outcomes. She, firstly, claims that the definition of social support used in research is not clear, and therefore, operationalizations of the term are not precise. Secondly, she argues that an interaction between life-events and social support is “confounded inadvertently in cross-sectional studies” (Thoits, 1981: 155). Thus, it is possible that social support changes the number of occurrence or types of life-events, not the effects of them. It is also possible that changes in the occurrence of life-events influence the states of social support. Finally, she argues that there is a lack of theoretical

explanations of the relationships between life-events, social support and psychological difficulties. As a consequence, an etiological factor of a lack of social support has remained insufficiently examined.

Since it is obvious that life-events which people who migrated to another country experience contain a variety of negative changes in the conditions of social support besides a geographic movement itself, the confusions in various aspects pointed out by Thoits are likely to be problematic when this approach is applied to the studies of intercultural adjustments specifically. Under such a circumstance, individuals may experience more difficulties, in other words, stressful life events in daily life, which they may not necessarily face if they have more social support.

2.1.2.2.7. Value differences

For people who move to another country, it is an inevitable fact that there are differences in each country, society and culture, which they have to face and cope with to adjust to a new environment. Those differences pervade many aspects of a host society, from trivial daily matters, such as prices of food, to more serious matters, such as legal issues. Some are overt and some others are covert and subtle. Those differences are based on the value systems which exist in each society and culture and therefore the differences in values in

each society and culture are considered to be a crucial factor to explain difficulties which are experienced by migrants. That is to say, distress and stressful experiences of migration account for misunderstanding caused by the differences in values between their home country and host country.

According to Furnham and Bochner (1986), the key idea of value differences theory is the work by Merton (1938: 672), in which he attempted discover “how some social structures exert a definite pressure upon certain persons in the society to engage in non-conformist rather than conformist conduct. He analysed people’s deviant behaviour in the relation with two elements of social and cultural structure: culture goals and institutional norms (Merton, 1938: 672-3) and derived five modes of adjustment by individuals in a society. They are 1) conformity, 2) innovation, 3) ritualism, 4) retreatism and 5) rebellion. If individuals accept both culture goals and institutionalised means of the society, their behaviour pattern drops into adaptation pattern 1) conformity. When individuals accept goals but eliminate means, their behaviour pattern will be 2) innovation and the opposite pattern to it is 3) ritualism. Retreatism is the behaviour pattern which was represented by people who eliminate both goals and means. The fifth and last pattern is rebellion in which people reject both elements and seek a substitution of new goals and standards. Thus, if individuals accept both culture goals and

institutionalised means of the culture, they can be crucial members of the society, who maintain the stability and continuity of the society. However, if persons can not accept either of the two cultural elements and they will show one of the other four behaviour patterns, which are determined by each individual's personality and cultural background (Merton, 1938).

Because the effect of cultural elements and social structures on the individual is the major concern of the study of value differences, it has been applied to cross-cultural studies by many researchers (Furnham and Bochner, 1986). According to Furnham et al. (1986), there are two categories in this study. One is to investigate "cultural differences between cultures, groups and individuals" and the other is to establish "valid and reliable measures of values" (Furnham et al., 1986: 189).

For example, Furnham et al. (1986) summarised the study by Hofstede in 1984. Hofstede investigated the dimensions of cultural differences and concluded that there are "four orthogonal dimensions that show significant correlations with demographic, economic, geographic, historical and political indicators" (Furnham et al., 1986: 191). They are 1) power distance, 2) uncertainty avoidance, 3) individualism and 4) masculinity. Then, using those variables, he attempted to illustrate "a motivational map of the world"

(Furnham et al., 1986: 191). For instance, Japan, German-speaking countries, some Latin countries and Greece belong to one group in which people are motivated by “personal, individual security. This can be found in wealth and especially in hard work.

Second-quadrant countries have grown fastest economically in the 1960- 1970 period”

(Hofstede, 1984: 256, cited in Furnham et al., 1986: 192).

More recently, Ward and Searle (1991) conducted questionnaire research with one hundred and fifty-five international students who come from forty-two countries, resident in New Zealand. They investigated the relationship between two dimensions of adjustment level: 1) psychological adjustment and 2) sociocultural adjustment; and several variables, such as, cultural difference between the host and their home country, cultural identity, cultural knowledge, cross-cultural experience and training, attitudes toward host culture, personality, loneliness and amount of contact with host and co-nationals. The results showed that the combination of loneliness and cultural distance linked with psychological difficulties and that cultural identity and cultural knowledge account for sociocultural difficulties. However, there is no statistical significance in a relationship between value discrepancies and either two dimensions of adjustment.

The Majority of studies of value differences, especially in the 80s are

descriptive rather than empirically testing hypotheses, but they are still beneficial and give us some understanding about differences between each culture (Furnham et al., 1986). One of the weakness of this study is the definition of value is still not clear and the tool for measurement is not sufficient. Therefore, which dimensions of values are to be examined and how they are measured are still problematic in this field of study.

2.1.2.3. Preventive approach

The various theories which attempt to explain the reasons for culture shock have been reviewed in the previous subsection. In this section, I would like to review more recent approaches which present the strategies to prevent culture shock or reduce difficulties in intercultural experiences and to lead individuals to a better adjustment. What is a better adjustment? Brislin et al. (Bristlin, Cushner, Cherrie and Yong, 1986) argued that a better adjustment should be considered in terms of three aspects: good personal adjustment; good interpersonal relations with hosts; and task effectiveness. The good personal adjustment is regarded as a condition in which individuals feel being contented and comfortable in a host country. The good interpersonal relations with hosts can be indicated by host people's perceptions, reactions or attitudes towards them. The task effectiveness is observed in how effectively they perform in their own field, such as academic work for international students, business achievement for businessmen. Here I

would like to examine social skills training and culture-learning programmes considering those three aspects.

2.1.2.3.1. Social Skills Training and culture-learning

The basic assumption of this approach is that most of the difficulties in intercultural contact are related to communication problems between sojourners or immigrants and host people and that such problems are caused by a lack of social skills by sojourners and immigrants in their new society. To begin a new life in a new environment, people often face various situations in which they are required to negotiate with local people and experience a wide range of difficulties and troubles. In this concept, such troubles are considered to happen simply because newcomers do not know the rules and conventions of a host society and cannot behave adequately. Therefore, if individuals obtain knowledge of a host culture and learn social skills, they can deal with daily problems. This idea is again applied from a field of social behaviour deficiencies study as other theories in the previous section were.

Social skills training is developed for individuals who have some difficulties to cope with life in a society because they are socially unskilled (Ellis and Whittington, 1983). For example, it is well applied to the training for psychiatric patients, delinquents

and professional trainees, such as teachers and salespersons. The original idea of social skills training emphasised behavioural aspects (Ellis and Whittington, 1983). That is, human behaviours vary depending upon situations in which individuals live not upon their personality or disposition. Therefore, they are more flexible to change and to be able to trained (Furnham, 1983).

Many researchers (e.g., Argyle, 1979, 1981, 1982; Collet, 1971; Furnham, 1983a; Wolfgang, 1979) suggested that social skill training is as useful for intercultural travellers as it is for individuals who are socially incompetent in their home society. This is because socially acceptable behaviours vary in each culture and new comers often do not know how to behave due to a lack of social skills. Argyle (1981, 1982) analysed factors which are involved in social skills and categorised them. He argued that those factors are different between cultures and therefore crucial in intercultural communications. The categories that he presented were language, non-verbal communication, rules, social relationships, motivation, and concepts and ideology. Each category has several subcategories, for instance, in the category of rules, there are eight subcategories which are bribery, nepotism, gifts, buying and selling, eating and drinking, rules about time, seating guests and rules based on ideas. Considering the above, he proposed that the original social skills training methods should be applied to intercultural

situations. The training methods consist of language learning, use of educational methods, role-playing interaction with members of the other culture and combined approaches, which are however, mainly focus on non-verbal aspects.

Collett (1970) also emphasised the significance of non-verbal behaviour in communication and conducted experiment to examine it. In the experiment, each Englishman in the experimental group received a short Arab-like behaviour training in advance and had a short meeting with an Arab man, while an Englishman in control group had no training and a short meeting with the same Arab man. After the meetings, the Arab man was asked to fill the sociometric questionnaire. The results show that the Arab men preferred the Englishmen who received the training and adopted Arab-like behaviour during the meeting. He concluded that social skills training is useful for intercultural training. The experiment is interesting since it presented empirical data which are few in this field. However, there are some weak points in methodological aspect and researcher's view on adjustment. With regard to a methodological aspect, firstly, because both the training session and the meeting are held only for a short time, the applicability of the findings to a real life is questionable. Thus, since the duration of the training session is a quite short time, the learning occurred in this situation might be very shallow learning, it is not certain whether the outcomes predict the real life situations or

not. Secondly, because the variable to measure the effectiveness of the training is the Arab men's first impressions on the Englishmen after the short meeting, it may not guarantee an establishment of a good relationship which leads to a mutual understanding later.

I also would like to argue that the implication of this research possesses another or more crucial weakness. The experiment suggests that newcomers should assimilate themselves to a new environment and with the natives and it ignores the influence of the newcomers to the host.

According to Bochner(1981, 1982), the key concept of culture-training approach is that adjusting to a new environment is not useful for sojourners to be effective in a new country, but learning significant characteristics of a host culture is most important.

Triandis and Brislin (1984) listed six major strategies and Furnham and Bochner (1986) described four techniques in culture training. Since the four techniques by Furnham et al. are included in the six strategies by Triandis et al., I would like to summarise them mainly following Triandis et al's article with further descriptions by Furnham et al.'s when it is appropriate. The six strategies presented by Triandis et al. are information or fact-oriented training, attribution training, cultural awareness, cognitive-behaviour

modification, experiential learning and the interaction approach.

The information or fact-oriented training provides trainees with information about a host culture through lectures, videotapes and reading materials. Furnham and Bochner (1986) pointed out four problems on this method. Firstly, the information presented is often too general to apply to each individual's specific case. Secondly, the information tends to overemphasise "the exotic," such as what to do in a tea ceremony, and ignore everyday happenings, such as how to clean tatami mat. Thirdly, people may regard themselves understanding the culture of a host environment fully and expect themselves to be very effective, although the information which is given in such a programme mostly deal with a shallow basic issue. Fourthly, it is doubtful if individuals actually change their behaviours according to the information which they have learnt (Furnham, 1983b).

In the attribution training, which used to be called isomorphic attribution, trainees are trained to look at people's behaviours "from the point of view of members of another culture" in order to understand the correct meaning of others' behaviours (Triandis and Brislin, 1984: 1013). The booklet, called culture assimilators, is used and its learning process involves cognitive aspects to a great extent. Therefore, the limitations

in other cognitive approaches are also applied to this.

Regarding cultural awareness, it is programmed to facilitate trainees' sensitivity towards cultural differences. For example, trainees are encouraged to look at their own culture as well as others and to find cultural bias underlying their own behaviours by contrasting their own culture and others.

Cognitive-behaviour modification is an application from a method of cognitive-behavioural therapy. In this approach, reactions from a target culture are used as reinforcements. Thus, trainees learn a way of controlling their behaviours to draw positive outcomes from a host society and to avoid negative reactions, that is, a punishment (Triandis and Brislin, 1984).

Experiential learning is established from failure of information-based orientation approaches (Furnham and Bochner., 1986). In this programme, trainees receive various opportunities to experience a target culture under supervision through real activities, such as field trip or simulations. The disadvantage of this programme is the high cost. Since the importance of this kind of training is an actual experience, trainees need to be sent to a host country for training before their actual sojourn or simulations which are very close to

an actual one are needed to be set.

The interaction approach is a variation of experiential learning. It involves neither simulations nor an actual movement to a target country, but interactions with people from a target country. Therefore, it is less expensive than the original experiential learning. However, it implies a danger of influence by biased perspective of host people with whom trainees would interact (Furnham et al., 1986).

As we have seen, each technique in culture-training in 1970s and 1980s attempted to provide practical strategies for individuals to prevent or reduce possible difficulties in intercultural contact, although they were not always successful. Most of them base their rationale upon behavioural study in psychology, social skills training and educational approach, because of their emphasis on the significance of behaviour patterns and its modifications by newcomers to obtain acceptance by their receiving society. Furnham et al. (1986) argued that there are several advantages in this approach. Firstly, the basic notion of this approach is very clear. That is to say, difficulties experienced by individuals in intercultural contact are caused by their lack of knowledge and inadequate behaviour, patterns, therefore learning about the target culture and appropriate behaviour patterns is the best way to prevent such difficulties. Secondly, the strategies focus upon

problems in everyday life in a different culture, they can offer practical advice to individuals. Thirdly, hence the training can be programmed depending upon each individual's needs, it can avoid overgeneralizations. Fourthly, the techniques used in this approach are well tried in behavioural psychology and social psychology. Fifthly, the main target of culture-training is the "management of interpersonal encounters" and therefore it avoids "vague assumptions about achieving personal growth and insight" (Furnham et al., 1986: 242). Finally, this technique is easily tested with respect to effectiveness in the course of programmes. Thus, it can present empirical data for evaluation of the training and also for further improvement of the programme itself.

I would like to raise two questions. Firstly, whether it is possible to change individuals' behaviours without any influence on their psychological states. For a long time it has been argued that there is a strong link between our behaviours and psychological conditions. From a psychological point of view, I, therefore, argue that we cannot ignore influences on people's emotions and feelings when they change their behaviour patterns. Cognitive behavioural psychology which is one of their theoretical foundations is one of the leading field of studies which emphasises that point. That is to say, behaviour modifications cause changes in individuals' thinking patterns and psychological conditions and vice versa. Therefore, I claim that these social skills

training and culture-training programmes ignores one of the most crucial factors which cause individuals difficulties in intercultural experiences, i.e., psychological distress which may be caused by a discrepancy between newly acquired behavioural and cognitive patterns and still maintained cognitive patterns, such as value systems and psychological conditions, such as feelings and emotions.

Secondly, despite Argyle's strong suggestion that language is "one of the most important differences between many cultures, and one of the greatest barriers" (Argyle, 1982: 63) in intercultural interactions and that individuals who are in a different culture without learning of a host language are "cut off from communicating with the majority of the native population," and "they do not come to understand fully those features of the culture which are conveyed by language" (Argyle, 1982: 74), he easily entrusted language training to language education system, such as language schools, language courses and classes saying, "Language learning can be greatly assisted by the use of a language laboratory, and by textbooks [...], which provide detailed information on the everyday informal use of language" (ibid.). If language is such important in intercultural contact, as Argyle claimed, they should not dismiss language training in their programmes or, at least, should consider working in collaboration with researchers in the field of language education in the cultural-training

In the next subsection, I would like to present two latest approaches to intercultural learning considering those two points.

2.1.2.4. Recent approach to intercultural learning

In this section, I would like to review two recent approaches to intercultural learning following the discussions in the previous section. The first approach is called the ABC of intercultural experience which has been introduced by Ward, Bochner and Furnham (2001).¹ The second approach is from a field of language teaching. The notion of intercultural communicative competence (e.g., Byram, 1997; Byram et al, 2001) is examined.

2.1.2.4.1. ABC of intercultural experience

It has been suggested that there are two types in intercultural adjustment (e.g., Armes and Ward, 1989; Stone Feinstein and Ward, 1990). Ward and Kennedy (1993) conducted an empirical study to examine the issue. The results supported a hypothesis that there is a clear distinction between psychological adjustment and sociocultural adjustment in cross-cultural transition. They further argued that:

¹ This is the second edition of *Culture Shock: Psychological reactions to unfamiliar environment* by Furnham, A. and Bochner, S., which I mentioned before in this chapter, associating Ward, C.

[A]djustment or adaptation during cross-cultural transitions can be broadly divided into two categories; psychological and sociocultural. The former refers to feelings of well-being and satisfaction, whereas the latter is concerned with the ability to “fit in” or negotiate interactive aspects of the host culture (Ward and Kennedy, 1993: 131).

With Ward’s view, Furnham and Bochner presented a new theory of intercultural adjustment, the ABC of intercultural encounters (Ward, Bochner and Furnham, 2001).

Each letter of the ABC refers to affection, behaviours and cognition, which are regarded as component of adjustment process. With respect to affect, it is explained by stress and coping theories. As described in the former section, life events and social support theories are most dominant theories recently. The process of affect in intercultural adjustment involves coping with diverse changes, losses and differences and requires psychological adjustment. Behavioural component is based on culture learning theories. As we have seen in the previous subsection, it involves acquiring specific social skills and expected outcomes are sociocultural adaptation. Regarding the cognitive component, it is accounted for by social identification theories. The basic notion which explains the phenomena is that each culture consists of shared meanings, such as rules, conventions, values and beliefs, and people within a culture live according to those shared meanings.

In a contact between different cultures, such shared meanings lose their effectiveness and

as a consequence, confusions in perceptions of themselves and others are evoked between as well as within individuals. Attribution theory and Social Identity theory manifest those phenomena (Ward, Bochner and Furnham, 2001).

Although it is remarkable that this concept attempted to analyse intercultural adjustment and culture shock, which has been studied from different perspectives and still not clear, the training strategies presented based on this theory are rather disappointing. Training methods proposed by Ward et al., based on their ABC theory are composed of mostly the same social skills training programmes. Their view that psychological difficulties are solved by acquiring adequate social skills remains except for a recommendation of using traditional counselling as remediation. Furthermore, because they consider that outcomes of cognitions “ultimately manifest themselves in affective and behavioural domains,” they did not present any training methods for cognitive aspect (Ward, et al., 2001: 273).

2.1.2.4.2. Intercultural Communicative Competence: An approach from language teaching

Here I would like to review an approach from language teaching to intercultural learning.

The notion that language competence plays an important role in intercultural communication is widely accepted by many researchers in different fields (e.g., Argyle,

1981, Byram and Fleming, 1998; Byram, Nichols and Stevens, 2001; Gudykunst and Ting-Toomey, 1988). However, on one hand, as we have seen in the previous section, language training is not necessarily included in cultural training programmes and most of the time, it is easily left to a field of language education. On the other hand, the main stream of language education has been “influenced by linguistics, pure and applied, and the impact of methods has been considerable” (Byram et al., 2001: 1). Possible interpretation for this phenomenon is that language education has put its emphasis on linguistic competence, that is, grammatical aspects, and ignored communicative aspects of language competence (Byram, et al., 2001). Language education is teaching people grammatical knowledge and skills to use it as well as native speakers do has been not only a tacit approval within language education, but also between other fields of studies. Thus, a gap between culture and language has been remained until a specific approach to intercultural competence in language learning is introduced.

The basic assumption of this approach is that “language learning should lead to insight and increased understanding of the society and culture of speakers of other languages, but also of learners’ own society and culture and the relationship between the two, a cognitive learning process” (Byram and Fleming, 1998: 6). That is to say, language learning is not merely for acquisition of grammatical knowledge but also for the

development of cultural awareness. It leads to mutual understanding between different cultures and individuals in those cultures.

Byram (1997, see also Alred and Byram, 2002; Byram, Nichols and Stevens, 2001) introduced the concept of the intercultural speaker defining it as follows (Byram, et al., 2001: 5):

We have therefore introduced the concept of the ‘intercultural speaker’, someone who has an ability to interact with ‘others’, to accept other perspectives and perceptions of the world, to mediate between different perspectives, to be conscious of their evaluations of difference.

Furthermore, they identified five elements of intercultural competence: *savoir être*; *savoirs*; *savoir comprendre*; *savoir apprendre*; *savoir faire*. *Savoir être* refers to attitudes to suspend a judgement on their own culture and others’. *Savoirs* indicates knowledge of others’ behaviours, beliefs and values and their culture, and an ability of comparing them with one’s own behaviours, beliefs and values. *Savoir comprendre*, *savoir apprendre* and *savoir faire* are required skills for intercultural competence. The first one, *savoir comprendre*, is a skill of interpreting and relating data referring existing knowledge. The second skill, *savoir apprendre*, is ability of observing, collecting and analysing data and of discovering a way of behaviours, underlying values and beliefs, and

people's living world in another culture. The third one, *savoir faire*, is a skill of interacting with people of another culture in real time utilising other *savoirs*.

In addition to the above, *savoir s'engager* is considered to be another crucial ability for intercultural competence. Byram et al. (2001: 6-7) say:

Finally, however open towards, curious about and tolerant of other people's beliefs, values and behaviours one is, one's own beliefs, values and behaviours are deeply embedded and can create reaction and rejection. Because of this unavoidable response, intercultural speakers/ mediators need to become aware of their own *values*. Intercultural speakers/mediators need a critical awareness of themselves and their values, as well as those of other people.

Having considered those points, the purpose of language education, in other words, the role of language teachers is to develop attitudes, skills and awareness described above as well as a knowledge of other cultures and their own culture besides linguistic/grammatical knowledge about a target language. That is to say, it challenges a deep level of cognitive and emotional activities of human beings. In other words, the process of language education goes beyond producing a language machine, and means growing an intercultural speaker/mediator.

Although there have not developed any specific techniques in this theoretical

framework, there are many strenuous approaches proposed by researchers, language teachers and language teacher researchers. Some introduced drama to language classroom, others proposed an ethnography method and some others tried other methods, I would like to look at one of those approaches which provides a useful method to facilitate students to learn *savoir apprendre*.

This approach was conducted by Topuzova (2001) in her English literature class with twenty-six students at the age of seventeen and eighteen in Bulgaria. She asked the students to go to a shop to buy a Christmas card and to observe other customers in terms of their age, gender, nationality and a number of cards they bought, and which cards sell more and which less. Then, the students brought their Christmas cards as well as the results of their observations into classroom. In the classroom, the students are involved in mainly three steps of learning activities. The first is analysis and discussion on the Bulgarian Christmas cards and their observations and the second is a comparison of the Bulgarian Christmas cards which the students brought and English Christmas cards which the teacher provided. They compare the cards from a number of aspects, e.g., shape, colour, pattern, theme, words and cultural connotations. Then, the third, the teachers introduced to the classroom three novels written by three different authors from different countries. The students are encouraged to read them, analyse the culture of

Christmas from three different countries, i.e., Bulgaria, Britain and Russia, as well as learning linguistic aspects. Through this project, three level of learning, i.e., social, cultural and textual level, took place (Topuzova, 2001). She argues that in cultural learning, “the learner has to go beyond the surface behaviour into fuller analysis of the intentions, strategies and codes which give such behaviour significance,” and that “teachers and learners must acknowledge the question of viewpoint in their discussions of culture” and clearly understand them (Topuzova, 2001: 259). This project is a good example of learning *savoir apprendre*, skill of observing, collecting and analysing data and of discovering another culture and understanding values underlying it.

The remarkable point for this approach is that as we have seen above, the Christmas in this case are not presented as a mere information or an example sentence to support learning of linguistic knowledge as so in traditional language classrooms, but used as a representative of culture and an introduction of the process of learning another culture, students own culture and comparing them, furthermore, developing cultural awareness in the students.

2.2. Research on international students general

In the previous section, I have historically reviewed literature in the study of culture

shock and intercultural adjustment from different perspectives. Many researchers conducted research with international students, but in many cases, they were chosen as research subjects because they are more accessible for researchers (Ward et al., 2001). In this section, I would like to review more recent literature which focuses on international students' situation specifically. This section consists of three subsections. The first subsection will review literature in a non-counselling or non-clinical psychology perspective. In the second subsection, I will focus upon research in counselling and clinical psychology. The final subsection will examine some of the work which pays particular attention to Japanese international students.

2.2.1. Non counselling perspective

There is enormous research literature on international students (Ward et al., 2001), my attempt here is to present some of that work relevant to my research topic, i.e., psychological experience of international students during study abroad.

As I discussed previously (in Chapter one and former sections in the current chapter), the perspectives on international student shifted over the past several decades. Right after the Second World War, international students were regarded as an informal ambassador from less developed countries. They were selected elite in their home

country, and expected to take a leading position in the home society after studying abroad. They were expected to bring back a good story about their experience and about the host country and to contribute to establishing a friendly relationship between their home and the host country. In addition to those explicit aims, developed host countries' implicit purpose was to secure a future market among developing countries. Reflecting such government foreign policy and diplomatic reasons with social economic connotations, researchers' interest at that period was how they could make foreign students happy and feel satisfied after their study. I will not discuss the studies in this period here since I have already mentioned them in another section.

Ward et al. (2001) categorised researches on this field into five categories in terms of the aim of the study. They are concerning interpersonal and intergroup relations, the problems which international students' experience, factors related to academic performance, adjustment process applying a longitudinal method and readjustment to home environment. I will bear these categories in mind but present a different approach. I will do so categorising the literature in terms of the social, economic and political contexts in which the subjects of investigation found themselves, during three different periods.

In the post-war period, many of the less developed and devastated countries dramatically recovered and their economic growth made it possible for younger generations to study abroad. It resulted in a great increase in the number of foreign students in universities and other educational institutions. They were not mere guests, outsiders, anymore, but were new members who they could not ignore. It is natural that the more international students in a campus, the more cultural contacts were expected to happen and so do problems. For example, teachers find it difficult to teach international students in the conventional way. The host students may feel uneasy because of misunderstanding international students. Although, the situation of international education had changed, the view of receiving countries on international students remained almost the same as before, i.e., informal ambassadors. Another point I would like to mention here is the researchers' view on the issue of intercultural adjustment. The typical view here is that international student should adapt to a host environment, i.e., language, behaviours, attitudes, values, customs, and if they succeed in adaptation, many problems which they and host people experience in the relation with them would be solved. Thus, intercultural adjustment is regarded as one-way process and the other way, i.e., the influence which international students may bring to the host, is hardly considered.

As one piece of representative research during the cold-war period, I would like

to select a review a large-scale research on international students' adjustment by Klineberg and Hull in the late 1970s.

Klineberg and Hull investigated foreign students' adjustment process with a team of researchers in eleven different countries, i.e., Brazil, Canada, the Federal Republic of Germany, France, Hong Kong, India, Iran, Japan, Kenya, the United Kingdom and the United States. The data were collected through two main strategies. One was quantitative data through questionnaires obtained from 2,536 non-immigrant foreign students. The other was qualitative data which were collected through a series of longitudinal data during the first year of their study abroad in above eleven countries. They were randomly selected in each institution and had no past experience of study abroad as long as one academic year. More than 70.0 percent of the participants were male and aged from 23 to 27. They came from 139 different countries. Klineberg et al. also conducted the same data collection with scholars, who had an experience of studying abroad more than twelve years earlier than the time of investigation, and went back to their home countries, such as Canada, France, Hong Kong, India, Iran, Japan, Kenya, the United Kingdom and the United States. The research covered a wide range of questions. Because of the limit of space, I will review some main findings here.

Firstly, the foreign students' perspectives on support systems provided by their institutions were asked for. The results show that most of the students feel the publications, i.e., printed information, are satisfactory, however, they do not always use them. On one hand, advisory services for foreign students were used by 42 percent of the whole population, on the other hand counselling service was used by only about 25 percent of them. The evaluations of both services by the users were mostly satisfactory.

Secondly, they examined whether the previous travel experience, defined as a continuous stay of more than one month, to foreign countries was related to better adjustment in question. The results prove that the respondents who had previous experience of travelling abroad reported more contact with local people. The researchers suggested a possibility of their friendlier attitudes towards the host people.

Thirdly, the problems experienced by foreign students during their sojourn were investigated. Financial problems were reported by more than 40 percent of the students. The cost of their accommodation caused the most concern of the foreign students over eleven countries. The contact with local students was another concern for the respondents. Although, the foreign students were enthusiastically seeking the interaction with the host people, the results show that they had far less such opportunities than they

expected. The statistics prove a strong link between an interaction with the host and students' satisfactory of the sojourn. Thus, the students who were satisfied with their interactions with local people and the local culture during their study abroad were more satisfied with their whole experience, i.e., both in academic and non-academic, in the host country. Klineberg et al. call a friendship pattern of international students "foreign student ghetto" pattern (Klineberg et al., 1979: 178). According to the results, more than 50 percent of the respondents had contact mainly with their fellow nationals and foreign students from other countries. They claimed that the foreign students did not expect the situations. However, they did not know how to make a contact with local students and maintain the relationship with them. Psychological and emotional problems were also reported by many foreign students. Those problems were, for example, depression, loneliness and homesickness, and emotional difficulties accounted for being discriminated against.

The self-evaluations of experience of study abroad were also examined.

Although there were many students who had some difficulties during the sojourn, more than 70 percent of the whole population reported they were either very satisfied or satisfied. They reported four impacts of their study abroad: 1) intellectual development; 2) personal development; 3) independence; 4) feelings of self-confidence.

They also tested the U-curve hypothesis by analysing a longitudinal case study by interviews as well as the quantitative data from the questionnaires. They did not find any evidence to support the hypothesis.

Klineberg et al. conclude that the two main factors which most influence international students' adjustment process are contacts with the host and prior experience of travel abroad.

The research by Klineberg and his co-researchers involved a large number of foreign students and scholars as research participants and covered a wide range of issues related to adjustment process in question. They reported various problems which foreign students experienced during their study sojourn and especially put a weight on their interactions with host people, co-national foreign students, and foreign students from other countries. It can be said that this research is one of the earliest empirical longitudinal studies on this scale after the Second World War and presented a large picture of the phenomena of intercultural adjustment of international students. However, as Klineberg et al. also suggested in the literature, the discussion stays at the shallow level and further analysis is needed in many points. I consider that because of the scale of the research, it is difficult to go into detail in each point of the findings and the despite that

weakness, the research is still beneficial to a large extent by giving us many implications for further research. In fact, there are many similar difficulties and students' behavioural patterns in the findings of the research which I will present in later chapters.

With respect to international students' friendship patterns, there are two pieces of well-cited research from the perspective of social networks theory (Bochner, McLeod and Lin, 1977; Bochner, Hutnic and Furnham, 1985). They hypothesised that international students belong to three different social groups and each group functions differently. The results from two similar investigations in different countries, i.e., Hawaii and England, supported the hypotheses and showed similar difficulties which many international students experience. Thus, there were three social networks to which international students belong. One was a group with conational and another was a group with host people and the other is with international students from different countries. Analysis of activities which the respondents mainly did within each group showed a particular pattern. The respondents' main activities with conational students were, for example, cooking and eating ethnic food, for maintaining their national identity (Bochner et al., 1977: 291). The international students expected host people to give some supports in language and in academic work. With the third group of multinational foreign students, their research participants' most frequent responses were "just being with", "just talking" and

“interpersonal help” (Bochner et al., 1977: 291). Bochner et al. assumed that the function of this group is recreational, although they implicated the need of further investigations of the actual meanings of those responses.

The current situation surrounding international education is distinctive from the post-war and the cold war periods. Ward et al. (2001: 145) say:

[I]n the contemporary world overseas students are no longer participating in economic aid or technical reconstruction, nor are they the targets of political influence. Ironically, overseas students have become part of the export industry of the very countries that in earlier times footed their bills. [...]
It is not surprising that fierce competition exists for these fee paying overseas students, and Britain, Canada, Australia, and New Zealand also devote considerable resources to attracting international ‘consumers’ from key ‘markets’.

The primary aim of the current research of this field is, however, not for merely attracting potential customers. Many researchers enthusiastically study how stress which international students experience can be reduced and how they can support such students to achieve their goals (Furnham et al., 1986; Ward et al., 2001).

Considering this situation, I would like to review some current literature including some approaches in Australia where a recently increasing number of



international students choose as a destination for their study abroad. I also would like to review one article which is concerning international education in Singapore, an increasingly important country in Asia and another destination which attracts many international students. The literature is considering the issue of teaching and supervising international students in higher education.

Ryan and Zuber-Skerritt (1999:3) suggest three causes for a swell in population of non-English speaking background students in “major education-provider countries –the USA, UK, Canada, Australia and New Zealand” globalisation, increasing demand for higher education and developed countries’ interests in international students as an alternative source of funding. As a consequence, the universities in those countries now face difficulties in terms of supervising and supporting such students. They categorise the issues into three areas: institutional level; pedagogic concerns; personal level. At the institutional level, universities and other institutions are required to deal with a wide range of issues related to the students in question. For example, the legal concerns in recruiting students, and the facilities and services they provide are crucial subjects for universities to win in a severe competition.

With respect to pedagogic concern, there are many problems and difficulties in

the context of supervising international and immigrant students. Inadequate language proficiency of the students and cultural difference in conceptualisations, learning styles and expectations between students and supervisors are some examples of them.

At the personal level, Ryan et al. (1999) focus on the relationship between a supervisor and a student. Since the majority of those international and immigrants students in the countries mentioned above are from Asian countries, the supervisor-student relationships in those countries are often deeper than those in western countries. On the one hand, it is naturally accepted in Asian countries that the role of supervisors is parental, on the other hand, many supervisors in western countries regarded that as being unprofessional.

O'Donoghue (1996) conducted qualitative research with Malaysian Chinese students in Australia in order to investigate what those students perceive they need to achieve their academic goals. The findings show that the culture of their homeland is reflected in various aspects. For example, the students said that working hard comes first to succeed in their work. The motivations which push the students themselves to keep working hard are to show their respect to their parents and family and not to lose face.

O'Donoghue argues that those tendencies are common characteristics for Chinese people

in South East Asia, since their families used to immigrate to the area from China and their “hard work and commercial skills have enabled the Chinese, as an alien minority in South-East Asia, to gain wealth and prestige and there is, in consequence, high value placed on achievement” (Hodgkin, 1972:59, cited in O’Donoghue, 1996). The student expressed their confusions. They were shocked when they saw Australian students’ rather casual manner when they address lecturers and wondered how they behave since it is regarded as natural to be formal for students in front of their teachers and lecturers in Asian countries. The students were also bewildered how much they expect of the lecturers. At the same time, they expressed their views insistently on the role of lecturers and tutors. That is to say, the lecturers and tutors are supposed to help them in learning how to behave inside and outside of classrooms in order to be more efficient learners. O’Donoghue concluded that cultural differences between students’ home culture and lecturers’ are main factors in the problems in tutoring international students and therefore, the empathy and cultural sensitivity on the part of tutors and lecturers are essential for students’ success in academic work.

There is an article which discussed the difficulties in supervising international students from Confucian cultural background in western context. Smith (1999) compared differences in a way of reading in between Confucian culture and western

culture and suggested an effective strategy to teach Confucian background students to read in the western context through her experiences of supervising such students. In the western academic context, it is important to read literature critically. However, in the Confucian context, it is important to harmonise with others, refer to collectivism, and the seniors and teachers are supposed to be respected. Accordingly, it is not acceptable to criticise what the sage wrote. Smith (1999:151) illustrated her Chinese students' reactions to learning academic reading as follows:

My experience with students from these cultures is that their reading is dominated by an ethical approach to reading and knowing at the expense of a critical one. While NESB (non-English speaking background) postgraduate students often understand that they are to be 'critical' –they have read it in study guides and 'how-to' books –they simply do not have a history from which a deep understanding by an educational culture that emphasizes the specific approaches to reading that we have discussed above, and which has engendered a passivity amongst its students that encourages the avoidance of any controversial issues.

Then, she (Smith, 1999: 154) suggested some approaches to support those students' work as:

I suggest that the first important steps to take in supervising these students is to make explicit the fact that, within our academic tradition, there are numerous valid and 'correct' approaches to solving problems –not just the one presented in any text. [...]

At the same time, students need to be very aware of the differences between substantive issues and the methodological processes used to study them. That is,

they need to be aware of the epistemological issues that frame our approaches to research topics and their relationships with reality. It should be clear that models used to describe reality are not necessarily congruent with reality. It would also help for these students to understand how their ways of thinking/reading are perceived by Western supervisors –thus they have a clear defined starting point.

Furthermore, she suggested providing them with formal and informal guided reading courses in which the students can have lectures concerning a traditional research method in social science as well as workshop to practice reading skills. Finally, she empathised on the importance of constant monitoring and feedback of students' progress.

These two articles contrast two distinctive viewpoints on the phenomenon of the flow of international and immigrant students in Australia. The former literature well reflected the students' point of view and the latter represent lecturers' and supervisors' point of view. Thus, the students try to achieve their academic goals using their familiar strategies learned in their home culture and although they tried to learn a new way of learning in western culture, they required more support from the teaching staff regarding their values. On the contrary, the second article implies that the student should change their way of thinking and learning since they come to learn in western context and we, the supervisors, have to support them because they are deficit in terms of learning skills in western culture. These articles also vividly illustrate the situations in which many

universities in developed countries are involved at the period. That is to say, a great number of international and immigrant students come to study. They are neither selected elite nor representative of their home countries, but are fee-paying customers. They are everywhere in the campus. It is lecturers and supervisors who are expected to provide what they want, i.e., education, without any specific guidelines and strategies which meet the students' needs. The lecturers and supervisors try to provide the best with the students in their way, however, the students do not always regard it as the best. I argue that much of the literature on the present issue reflect such needs from those confused lecturers and supervisors for effective pedagogical strategies to improve the situations in this area.

2.2.2. Counselling perspective

In this section, I will review relevant literature on intercultural adjustment from the counselling perspective and related fields such as clinical psychology and medical perspectives. The literature will be categorised into three areas of research interests: 1. Psychological explanation of intercultural adjustment; 2. Personality issues and measurement; 3. Counselling practice for international students: theory, process; counsellor competence.

2.2.2.1. Psychological explanation of intercultural adjustment

One of the earliest studies on intercultural adjustment from counselling perspective is Adler's (1975). As I have already reviewed his article in the section of stage theory before, I will not describe his theory in detail. However, I would like to mention his contribution to the study of this field. He attempted to describe the phenomena of culture shock applying Carl Rogers' personality theory, a founder of counselling. As I discussed before (in Chapter 1), Rogers argues that each individual naturally possesses a tendency towards self-actualisation, in other words, a potential to make one's own life better and meaningful. When individuals are in a safe environment in which they feel secure to explore themselves, they become aware of the self fully and their potential to actualise themselves. As I have briefly mentioned before, Adler's theory on culture shock, which is based on Rogers' personality theory, introduced an alternative view to the study of psychological difficulties following an intercultural encounter. Thus, his theory of culture shock, opposing the negative view towards the phenomena in which psychological and behavioural reactions are regarded as symptoms of maladjustment and therefore problematic, emphasises the positive view by saying that those reactions are naturally or inevitably experienced by individuals who encounter a different culture and therefore they are not a sign of psychological disturbance or psychiatric illness. Another contribution by Adler is to present the uniqueness of intercultural experiences and the

importance of cultural awareness to counsellors and researchers in psychology. He argues that changes in behaviours and attitudes related to the intercultural experiences often lead to intensive emotional experiences in individuals and those experiences can be as strong and deep as those experienced in the process of personal changes. Thus, he emphasises a strong influence of environmental changes upon individuals' psychological states. He tries to explain the psychological process of intercultural experiences using a personal development model as explained in the earlier section.

Chiu (1995) considered that psychological experiences in intercultural adjustment are highly influenced by anticipatory fear towards uncertainty and novelty in a host country and examined the role of anticipatory fear towards new environment in international student adjustment. She empirically tested the relationship between anticipatory fear level and various stressors experienced by international graduate students and young scholars from Asian countries during the first year of their study in the US. The findings suggest that anticipatory level can predict adjustment level of her research participants. Thus, people who have a moderate level of anticipatory fear showed better adjustment than those who have lower and higher level of anticipatory fear. She argues that because they can prepare for forthcoming stressful events spontaneously in a realistic way, moderate fear respondents cope with various difficulties better than

other two groups. As for the high fear group, people tend to find more difficulties than others all the time and therefore, they always feel everything is so difficult for them. On the other hand, the low fear group are too optimistic and often not ready for any difficulties in their life in a new environment. This result is consistent with I. L. Janis' theory of anticipatory fear.

Ishiyama (1995: 263) discusses the psychological experience of culture shock using the term "cultural dislocation" which refers to "a subjective experience of feeling displaced or not at home in a given sociocultural environment." In the phenomenon of cultural dislocation, Ishiyama proposes that there are three main elements, i.e., self-validation issues, cultural conflicts and cultural attachment. He introduced self-validation model in his article in 1989 as a unique psychological experience within each individual concerning relations, meanings, values and feelings. He summarises the characteristics of the model as follows (1995: 264):

The experience of validation is characterised by any or all of the following thematic components: (a) security, comfort, and support vs. insecurity, discomfort and abandonment; (b) self-worth and self-acceptance vs. self-deprecation and self-rejection; (c) competence and autonomy vs. incompetence and helplessness; (d) identity and belonging vs. identity loss and alienation; and (e) love, fulfilment, and meaning in life vs. lovelessness, emptiness, and meaninglessness.

Each individual develops their own unique “validation network” over time in the context of their own culture and society. When they move to another country, many of them often experience their systematic validation network does not function any longer in a new environment and therefore, they tend to experience undervaluation or invalidation of self. This psychological experience may appear as various negative psychological and behavioural reactions which are also observed and reported by many researchers as symptoms of culture shock.

Ishiyama (1995: 266) also proposes a cultural conflict model which attempts to characterise cultural dislocation in terms of cultural conflicts between the society and individual’s internal world in relation to cultural attachment which can “generate and heighten homesickness and home cultural identity.” He illustrates four types of cultural conflicts state, namely, “low cultural conflict state”, “host cultural conflict state”, “home cultural conflict state” and “bicultural conflict state” considering the level of cultural conflicts between their environment and each individual. People in “low cultural conflict state” experience less or no conflict with either home or host culture. They seem well adjusted to either environment, although some people belong to this type because of “their lack of self-awareness or reluctance to admit cultural conflicts or psychological dissonance” (Ishiyama, 1995: 267). The “host cultural conflict” type is characterised as

having higher conflicts with the host culture, but lower or no conflicts with their home culture. Individuals in this type often show “a strongly negative attitude” towards host environment and develop strong attachment towards their home environment. On the contrary, people in home cultural conflict state feel “more at home in the host culture” (Ishiyama, 1995: 268). Instead, they experience cultural conflicts when they re-enter into their home country. Finally, in “bicultural conflict” state, people experience cultural conflicts with both home and host culture. They feel dislocated in either place and as a consequence, they may recurrently question themselves regarding their identity and attribution. Although this state can lead to cultural identity crisis, it can also encourage individuals to develop their own “unique bicultural and transcultural self-identity” (Ishiyama, 1995: 268).

The two models of cultural dislocation above are based on a theoretical premise that each individual has a strong tendency to seek validation of self. Ishiyama (1995: 264) clearly states that point as follows:

That is, people seek affirmation of their meaningful personal existence and sense of who they are. They strive for positive valuing of their personal and social-existence, and seek to experience themselves in a meaningful, rewarding, familiar and non-chaotic sociocultural environment.

When we see his statement, it is clear that his theoretical premise is strongly influenced by Carl Rogers' theory of tendency of self-actualisation which I mentioned in chapter one. Ishiyama's view of individuals who experience psychological difficulties in the context of intercultural adjustment is quite positive, although he sees psychological problems themselves as negative phenomena.

“Squeezing effect” is another model elaborated by Luzio-Lockett (1998: 210).

According to Luzio-Lockett, many international students unwillingly squeeze their identity within pre-established conventions of a host society and educational environment in order to achieve their academic goals. She argues that language and affective factors play an important role in the onset of the “squeezing effect.” When international students enter a new educational setting in a host country, the first thing they face is a language difficulty on various occasions, such as discussion in classrooms, tutorials with their tutors, writing assignments, informal conversations with friends and so on.

Luzio-Lockett focused upon the negative impact of language difficulties on individuals' psychological state, self-image and concept of self of international students. Besides emotional effects evoked in the relation to language difficulties, negative affective experiences regarding their personality or identity during the study abroad also influence individuals' self-concept. As a consequence of squeezing effect on self, they lose their

confidence and their self-image tends to become more negative.

Stone Feinstein and Ward (1990) tested a hypothesis that “loneliness” is a key psychological characteristic of culture shock. They conducted a questionnaire research with American women expatriates in Singapore. According to the results, they concluded, “loneliness is the primary predictor of psychological adjustment” (Stone Feinstein et al., 1990: 543).

In addition to that, they interestingly suggested to divide international adjustment into two categories: psychological adjustment and sociocultural adjustment. Although those two categories of adjustment are interrelated to each other, they have different process and influences on individuals.

2.2.2.2. Personality issues and measurement

A number of researchers have attempted to empirically prove the relationship between psychological characteristics, e.g., authoritarianism, flexibility and extraversion, and intercultural adjustment in order to reveal psychological mechanisms of culture shock and to explain individual differences in intercultural adjustment process. Because reliable measurement tools which can predict individuals' adjustment level are required

from industrial, academic and political world according to a rapid movement of globalisation, the attempts to generate such measurement tools are reported.

Harrison, Chadwick and Scales (1996) examined a relationship between intercultural adjustment and personality factors, such as self-efficacy defined as “the level of confidence that individuals have in their ability to accomplish tasks” (p. 170) and self-monitoring defined as “an individual’s ability to adjust his or her behaviour to external, situational factors” (p. 171). They found significant positive correlation between self-efficacy with general, interaction and work adjustment, and between self-monitoring and general and interaction adjustment. They suggest that those two variables of personality measured by two standardised personality tests can be used to predict individuals’ adjustment process after entering a different culture.

Ward and Chang (1997) examined the relationship between extraversion and psychological and sociocultural adjustment. They found no significant relationship between extraversion and either psychological or sociocultural adjustment. Instead, they found that the difference between norms of extroversion in the host culture and the degree of extraversion of the sojourners has a significant influence upon sojourner’s adjustment. They concluded that how individuals culturally fit host society could predict

psychological adjustment. There have been many studies examining unpleasant influence of cultural distance on intercultural adjustment (e.g., Furnham and Bochner, 1982), and Ward et al.'s research firstly focused upon personality domain in so-called "cultural fit" (Ward et al., 1997: 531). They further suggest that the data from a larger sample of local people is needed to improve the validity of the measuring of cultural fit, which is obtained by comparing psychological profiles of sojourners and the norms of host culture.

As an increasing number of psychological researchers empirically tested culture shock, some studies are interested in generating psychological tests to measure the level of culture shock or to predict individuals' culture shock level in the future sojourn (e.g., Lim, Hiby, Brislin and Griffin, 2002; Mumford, 1998; Van Oudenhoven and Van der Zee, 2002).

Van Oudenhoven and Van der Zee (2002) developed the Multicultural Personality Questionnaire (MPQ) to measure individual's multicultural effectiveness, which they suggested should be used for selection and evaluation of training for international students and expatriates. The factors which are measured in the MPQ are cultural empathy, open-mindedness, emotional stability, flexibility and social initiative. The variables they used to indicate the level of adjustment are professional competence or

academic performance, overall well-being and social interaction.

Mumford (1998) developed a questionnaire to measure culture shock for his study which attempts to identify the factors and circumstances which predict culture shock in young British volunteer workers abroad. The Culture Shock Questionnaire (CSQ) consists of twelve items of which seven were derived from Taft's (1977) description of culture shock and the rest were developed from the researcher's previous research on British young volunteer workers. The CSQ is simple, short and easy to answer, but it is uncertain if it can measure multifaceted conditions of culture shock, although it cleared reliability and validity tests.

A test to measure "predicting multicultural effectiveness of international students," so-called, "Multicultural Personality Questionnaire (MPQ)" were derived by Van der Zee and Van Oudenhoven in 2000 (Van Oudenhoven and Van der Zee, 2002). The MPQ contains seventy-eight items, concerning cultural empathy, open-mindedness, emotional stability, social initiative and flexibility. To test the efficacy of the test, the authors compare the score of the MPQ with adjustment level of international students (Van Oudenhoven and Van der Zee, 2002). To indicate a severity of adjustment problems, the authors consider three aspects: academic performance; overall well-being as psychological adjustment and social interaction. The results suggest that the MPQ can well predict international students' effectiveness during their study abroad, in at least two aspects of adjustment: overall well-being and social interaction.

Khmer acculturation scale (KAS) is a culture specific acculturation measure which has been developed in the clinical setting to diagnose and predict any physical and

psychiatric/psychological problems among Cambodian refugees in the US (Lim, Heiby, Brislin and Griffin, 2002). The basic notion of acculturation of this scale is based on Berry's four modes of acculturation: integration; assimilation; separation and marginalisation. Lim et al. (2002) summarise those four modes as follows. That is to say, in the integration mode of acculturation, individuals' behaviours are influenced by home culture as well as their host culture. The assimilation mode refers to the state in which individuals behave according to a new cultural norm not their original one. In contrast to assimilation, the separation mode involves rejection of host culture and retention of their original culture. If individuals reject both host and home cultures, they are in marginalisation mode of acculturation. The questionnaire includes 130 items.

Harrison, Chadwick and Scales (1996) empirically examined the relationship between international adjustment and two personality variables: self-efficacy and self-monitoring. The results show significantly positive relationships between both self-efficacy and self-monitors and adjustment level. Harrison et al. concluded that those two personality traits could be useful for selecting and training expatriate.

To sum up, many researchers have tried to examine the relationship between personality traits and intercultural adjustment of individuals in the past decade. As those research gradually reveals the influence of psychological factors on culture shock and psychological consequences of culture shock, researchers' interests are shifting to generating a measurement which predicts or diagnoses the culture shock experience of individuals. This shift is also influenced by globalisation. For instance, universities which exchange their students with foreign universities or accept international students would like to know how the students would cope with life and study in a host country in

order to offer appropriate support for them. For another example, companies which send their employees to foreign countries would like to know their potential abilities to work effectively in a different culture in order to select and train their employees.

2.2.2.3. Counselling practice for international students: theory; process; counsellor competence

It is a consensus among many counsellors and counsellor researchers that there are specific issues concerning culturally different clients and clients who have problems related to their intercultural experiences. However, it is after the late 1980s when multicultural counselling issues gained interests in counselling research (Ponterotto, Fuertes and Chen, 2000). The study of multicultural counselling was born in the context of American society with the dominant white people and the black and other non-white minority groups. Thus, it mainly treats influence of racial, cultural related issues in the relationships between counsellors and clients. For instance, the influence of subtle racialism in a white counsellor who works with a black client upon a counselling process and outcomes, is studied.

According to Ponterotto et al. (2000), during the 1980s and the early 1990s, two theoretical models were dominant in this field: cross-cultural (or multicultural) counselling competency model by Sue, D. W. and colleagues and Helms' racial identity development mode. Potenrotto et al. (2000) summarise those two dominant models for multicultural counselling in their literature review.

The first version of Sue's competency model was published in 1982. The primary assumption of this model is that if a counsellor possesses the competencies listed, the

counselling outcomes will be most fruitful. The list included 11 competencies which are categorised into three areas. The first area concerns beliefs/attitudes towards both their own culture and minority clients' cultures. The second category refers to cultural and socio-political knowledge surrounding minority clients. The final area consists of skills of interacting with a wider range of verbal and nonverbal messages accurately, and skills of intervening between clients and other institutions, e.g., schools, hospitals and other social support organisations (Sue, D. W., Bernier, J. E., Durran, A., Feinberg, L., Pedersen, P., Smith, E. J. and Vasquez-Nuttall, 1982). The original 11 competencies were extended to 31 competencies in 1992, and in the latest version published in 1998, they were further extended to 34 competencies.

Helms proposed a racial identity theory and interaction model criticising Sue and others' cross-cultural models of counselling in 1984. She summarises the weakness of conventional models as follows (Helms, 1989: 153):

- a) An overemphasis on minority clients as the service recipients and majority of professionals as the service providers.
- b) A view of minority clients as so deviant that the counsellor must possess the wisdom of Solomon and the patience of Job if he or she is ever to establish a cross-racial relationship
- c) A lack of mechanisms by which to account for the interactions between the two (or more) cultural perspectives, the counsellor's and the client's, implicit in counselling relationships.

In keeping those points, Helms constructed the theory which built upon Cross's theory on Black racial identity development by combining her own White racial identity development theory. The original model includes six stages for each of the Black identity development and the White identity development. After several times of revisions, it is now called Helms' White and People of Colour Racial Identity Models which consist of

six ego statuses for the White racial identity development and five statuses for the People of Colour counterpart (Helms, 1995). The six statuses for the White are contact status, disintegration status, reintegration status, pseudoindependence status, immersion/emersion status and autonomy status. The five statuses for the People of Colour are conformity (pre-encounter) status, dissonance (encounter) status, immersion/emersion status, internalisation status and integrative awareness. The basic assumption of her theory is that racial identity statuses of each participant in counselling and those dynamics affect a counselling process and outcomes (Helms, 1989; 1995). She listed four types of counsellor and client relationships, such as parallel, progressive, regressive and crossed which is regarded as subtypes of progressive and regressive relationships (Helms, 1995). Parallel relationships refer to the fact that both the counsellors and clients are at the same or similar level of racial ego status and they “share similar racial attitudes” about both White and people of colour (Helms, 1989: 159). In this relationship, both client and counsellor tend “to maintain harmony and deny or avoid tensions” (Helms, 1995: 194). In progressive relationships, counsellors’ ego status level is higher than that of clients. In regressive relationship, counsellors’ ego status level is lower than that of clients. Finally, crossed relationships are characterised by conceptually opposite statuses between the counsellor and clients. Helms’ assumption is the influence of specified interactions account for process and outcome of counselling. For instance, in parallel interactions, both counsellors and clients try to avoid tensions by maintaining harmony, and in regressive interactions, counsellors experience pain and anxiety in the relationship with culturally different clients, and their attitudes tend to be incongruent, which clients can sense (Helms, 1989; 1995). Comparing those four types, the progressive relationships seem to be the ideal in terms of therapeutic success. In other words, it is suggested that counsellors should reach a relatively higher level of racial

identity status before they start counselling for an individual in multicultural settings and should develop themselves, otherwise when clients reach the same level as theirs, the relationship type shifts to parallel (ibid.)

Both of the two theoretical models of multicultural counselling had strong influences on the field. Sue's model presents implications for counselling strategies and counsellor training. Although the latest version of the list of the multicultural counsellor's competencies includes more than thirty elements, all of them are stated very clearly and therefore it is easy to organise training programmes for it. In Helms' model, the dynamics of racial identity statuses of counsellors and clients are focused on. As she stated, it enables counsellors from the dominant racial group to "reduce the emphasis on changing clients who are people of colour to adapt to White theorists' interpretations of such clients' "aberrant" behaviour" (Helms, 1995: 195-6). It is applied not only by researchers and practitioners in counselling, but also by those outside of counselling, e.g., primary school education, vocational education and everyday group interactions (Helms, 1995; Ponterotto et al., 2000).

It is in the late 1990s when new models and theories in multicultural counselling are introduced (Ponterotto et al., 2000). In their literature review, Ponterotto et al. (2000) introduced five newly emerged conceptual models for multicultural counselling. They are Atkinson et al.'s three-dimensional (3-D) model, Trevino's model of worldview and change, Ridley et al.'s perceptual schemata model of cultural sensitivity, Leong's integrative model of cross-cultural counselling and Fischer et al.'s common factors perspective. I would like to reexamine those models here.

In their model, Atkinson, Thompson and Grant (1993) proposed more flexible roles of counsellors, criticising a conventional standpoint in which the therapeutic role of counsellors is emphasised. They argue that there are three dimensions to consider in order to decide which role a counsellor should take in counselling with minority clients, i.e., locus of problem aetiology, acculturation level and goals of counselling. Considering those three variables, a counsellor chooses the roles from a wide range of helping professionals, such as a facilitator of indigenous healing methods, indigenous support system, counsellor, psychotherapist, advisor, advocate, consultant and/or change agent. The counsellors may shift their roles according to a client's development or changes or choose more than one role depending upon a client's needs.

Although the three-dimensional model is generated for immigrants, I would like to consider the case of international students here, for the purposes of presenting an example of the counsellors' roles. For the international students, the acculturation level of the international students are relatively lower than the immigrants, locus of problem aetiology can be internal or external or both and the goals of helping can be remediation or prevention or both. According to this model, if problems are more internal and sought goals are more remediation, an appropriate role of counsellors is that of a facilitator of indigenous healing methods. To function effectively as the facilitator of that kind, Atkinson et al. suggest counsellors either refer their clients to healers from their culture or apply those healing methods to their counselling. For example, a Japanese international student may find it more helpful to solve her problem with a Japanese Buddhist monk rather than a Western counsellor. When counsellors use the traditional healing methods themselves, the counsellors should have an appropriate training for the methods.

The three-dimensional model was developed from the criticism against the conventional psychotherapy which sees clients' problems lying within each individual. As is often the case with the counselling for minority clients, the clients need supports from various areas. Parham and McDavis (1987) propose some recommendations for school counsellors to support Black children and younger generations in the US. To organise educational seminars for the parents to help them to establish a healthier relationship with their children and to lead discussion groups which focusing upon helping Black people to help them to become future community leaders are some of the examples of those along with traditional therapeutic interventions. This model can help counsellors to simplify the complicated issues of the situations and problems of minority clients and to identify their appropriate roles. However, it is also fraught with danger of misuse of the model. Thus, if counsellors over-rely on this model to choose which role to take, they may overlook individual differences in each client and what they say they need. The following statement by the researchers makes this misgiving stronger (Atkinson et al., 1993: 270):

For example, we believe level of modernity also should be taken into account when selecting a counselling role for some racial/ethnic-minority clients. Psychotherapy may be an appropriate counselling role to assume with an attorney from Mexico City but an inappropriate role when working with a farmer from rural Mexico, even though both are recent immigrants to the United States. [...] Certainly, factors such as gender, age, income level, extended family and community support, and numerous other variables also need to be recognized for their role in defining the client, his or her problem, and how the counsellor should proceed in attempting to help the client.

Trevino (1996) attempts to conceptualise the nature of a changing process in multicultural counselling using the worldview and change model. She considers that the worldview mediates the changing process in individuals. In her model, she illustrates the

worldview with a double concentric circle: the outside circle refers to a general worldview which is developed through shared cultural experiences within the cultural group to which an individual belongs, and the inside circle represents the specific view which is formed through each individual's unique experiences. The basic assumption of this model is that congruency and discrepancy in the worldview between counsellors and clients are important factors in changing process in counselling. Thus, she hypothesises that when the general worldview of counsellors and clients are congruent, it facilitates the relationship between counsellors and clients. This is because when counsellors and clients share the same or similar worldview, it can "enhance communication and empathy" (Trevino, 1996: 205). As for the specific view, she hypothesises that when there is a discrepancy between the two, it leads to change, since it "prompts the consideration of alternative perspectives and solutions" (ibid.).

Trevino's model is interesting because it attempts to explain changing the process systematically. However, I would like to point out two weaknesses in her model as a model of multicultural counselling. Considering the actual counselling process, this process is usually observed. Thus, when counsellors try to make a rapport with their clients, they often try to find something about which they can share their understandings. This process seems to be related to one of the core conditions in counselling, empathy, which is described as an ability of counsellors to feel their clients' feelings as if they themselves feel. Then counsellors should show their empathy to their clients. Moreover, empathy should be genuine, another element in the core conditions. To be empathic genuinely, counsellors try to find something they can truly understand in what their clients present in counselling. Because counsellors and clients have different personal experiences, they naturally have unique views and value systems as well. With respect to

genuineness, it is defined as a condition in which counsellors should be genuine in their feelings and thoughts in the relationship with their clients. Then they should present some different views from their clients where appropriate. Having said that, counsellors' focus on their views shifts between more congruent elements to less congruent ones flexibly. I argue that this process is naturally observed in counselling whether it is multicultural or not.

Another weakness is an oversimplified conceptualisation of effects of congruency and discrepancy in worldviews on a counselling process. Thus, although she proposed that congruency in general views and discrepancy in specific views enhance change, it may not always be true. For instance, when a White male counsellor meets an Asian female client, their views on the role of a wife in a family may be quite different, but if they found both their late fathers used to be a coal miner although they work in different countries in different cultures, it can enhance communication and openness between the two. In this case, their views on the role of a wife are more general issues than the views on, for instance, the father's job through their unique experiences. As Trevino herself says, each element or level of the worldview is interrelated each other and more complex. Therefore, it is doubtful whether the Trevino's model explains the process.

Ridley, Mendoza, Kanitz, Angermeier and Zenk (1994: 130) defined cultural sensitivity of counsellors as:

[T]he ability of counsellors to acquire, develop, and actively use an accurate cultural perceptual schema in the course of multicultural counselling.

Then, what is the cultural perceptual schema? According to Ridley et al.(ibid.), the cultural perceptual schema is a conceptualised system of different kinds of knowledge about clients and clients' culture, which function "to process many types of information" which includes "affect, physiological responses, overt behaviours, language, spirituality, thoughts and beliefs, appearance, traditions, motivation, customs, rituals, and other aspects of the sociocultural environment." The schema is not rigid but rather flexible and adaptable to diverse situations and sensitive to different kinds of information in the surroundings. The cultural sensitivity of counsellors is therefore to collect information from their environments and through interactions with their clients, and to organise different kinds of information to structure and restructure the schema, and to use the schemata to support their clients effectively in counselling. Ridley et al. (1994: 131) propose five subprocesses which enable counsellors to use the cultural perceptual schema as follows:

Five nomological subprocesses interactively contribute to the counsellor's ability to use cultural schemata in multicultural counselling. These are counsellor cultural self-processing, counsellor ability to act purposively in information gathering and processing, counsellor ability to apply active-selective attention, counsellor ability to maintain plasticity in applying schemata, and counsellor motivation.

Counsellor cultural self-processing is to examine personal agendas using the cultural perceptual schema. They argue that the importance of this process is twofold. Firstly, it is necessary for counsellors to become aware of their self to eliminate obstructing factors, e.g., prejudice and stereotype to a certain cultural group, derived from their personal agenda. Secondly, it is a good opportunity for counsellors to examine the effectiveness of their cultural perceptual schema by using it to self-process.

Purposive application of schemata refers to controlling their schemata depending upon the purpose of therapeutic interventions which shifts in each facet of counselling. By doing so, counsellors can collect relevant information, construct appropriate schemata and use them to support their clients. Purposeless approaches to clients often lead to meaningless questions which are based on counsellors' personal interests and not organised and constructed into the schema.

Maintaining plasticity of the schema is another important factor in being culturally sensitive for counsellors, since its rigidity is highly related to stereotypical perspective of counsellors. The plasticity of the schema enables counsellors to perceive new information and to reconstruct the schema to develop it.

With respect to active –selective attention, Ridley et al. (1994: 132) describe its importance as follows:

The degree to which counsellors achieve an understanding of their clients' idiographic experience relates directly to their ability to attend actively to select aspects of cultural experience.

They describe the active-selective attention by comparing it to a selective attention to a watchband, which we employ only when we try to focus on it. That is to say, people usually do not sense the physical sensation of a watchband on their wrist because they ignore it for focusing on more important stimuli unless it becomes necessary to be aware of it. As for counsellors' "ability to attend actively to select aspects of cultural experience" of clients, its lack may cause counsellors' ignorance of cultural information from clients and cause cultural insensitivity of counsellors, e.g., stereotyping.

Finally, counsellor motivation is proposed. Since all of the other four subprocesses of their model engage "perceptual and cognitive processes", counsellors' motivation, which is either internally or externally derived, plays an important role in developing cultural sensitivity (Ridley et al., 1994: 133). Moreover, they suggest that the motivation should range over all aspects of the subprocesses to encourage counsellors to

improve their ability to use the cultural perceptual schema.

The model focuses on cultural aspects of clients' idiographic experience brought into counselling, although the process of constructing and utilising the schema effectively to support clients is generally comparable to other counselling settings. When a counsellor meets a client, there is an intercultural interaction, even in a case in which the two participants come from the same cultural background. They have different family background, knowledge, interests, values, although they are assumed to be more similar than those between the culturally different. Therefore, counsellors should always be aware of such differences when they meet their clients. However, when the difference is considerably large as it is in multicultural counselling, the process of becoming culturally sensitive for counsellors may be more challenging. Considering that point, I argue that it is an extra demand for counsellors that a fulfilment of those tasks seems to rely heavily on counsellors' motivation and efforts.

Leong's integrative model of cross-cultural counselling attempts to present more "integrative, sequential, and dynamic" theory than any other existing theory in this field (Ponterotto et al., 2000: 659). Ponterotto summarises Leong's model as follows. Thus, he presents five elements of personality framework, i.e., outgoing homogeneity effect,

cultural schema, complexity, complementarity and mindfulness, regarding interactions between counsellors and clients, and also within themselves in multicultural counselling settings, besides the underlying notion of tripartite model of personality by Kluckhohn and Murray. It claims that there are three levels in personality, i.e., universal; group and individual. Among those, Leong considers group-level personality is most important because it involves cultural variables. In his model, the complexity of individuals and of relationships between counsellors and clients is focused on.

Fischer, Jome and Atkinson (1998) present one of the latest approaches to multicultural counselling. They argue that the current situation in multicultural counselling research and practice is chaotic and it confuses many counsellors, helpers and researchers, and moreover, interferes with the development in this field. That is to say, there is a tension between two main streams, as the universal or etic approach is often criticized for disregarding important cultural differences and, on the contrary, the culture specific or emic approach is often criticized for paying too much attention to “specific techniques” for helping culturally different clients (Fischer et al., 1998: 578). To solve this confusion, the authors propose a common factors framework, saying that “consideration of the common factors found in psychotherapy and healing across cultures provides a useful way to bridge the gap between culturally specific and universal

approaches” (Fischer et al., 1998: 525). In their approach, they provide four main common factors, i.e., the therapeutic relationship, a shared worldview between participants in counselling, client expectations and ritual or intervention. I will summarise each of them here.

Firstly, they found the therapeutic relationship is one of the most important and commonly accepted factor in all of the helping approaches. The “positive, trusting and healing relationship” integrated with counsellors’ or therapists’ personality, e.g., warmth, genuineness and empathy) is vital for effective counselling and therapy (Fisher et al., 1998: 534).

Secondly, a shared world view between counsellors and clients is raised as a common factor. It helps counsellors and clients to establish a good therapeutic relationship and work together about clients’ problems with positive expectations. As a consequence, the counselling outcome can be prospective.

The next commonly shared factor is client expectations. It is highly related to the previous factor, shared worldview. Thus, if a shared worldview between counsellors and clients increases clients’ expectations that counselling will be useful to resolve their

problems. It is then empirically supported that clients' positive expectations lead to successful outcomes.

The fourth common factor is ritual and intervention. The basic assumption for ritual and intervention is that "all techniques have the potential to be helpful if they are appropriate to the cultural context" (Fischer et al., 1998: 576). Thus, counsellors and healers should consider which technique is more effective in a certain cultural context with each individual who has unique cultural background.

Fischer et al. argue that the common factors framework enables us to organise existing diverse multicultural counselling models and techniques. By doing so, counsellors who work for culturally different clients organise the important elements in each approach and choose or derive more appropriate techniques from them. As a consequence, they can improve their abilities as a counsellor in a multicultural setting. They regard the common factors as a skeleton and cultural knowledge as flesh of a body. Thus, when both of them are needed to construct a body which functions effectively.

As I mentioned before, this approach is innovative in multicultural counselling. It attempts to provide us with a more integrative and realistic way of counselling the

culturally different by bridging two extreme perspectives. Although there are many criticisms from two sides of the bridge (Fischer et al., 198) and more empirical supports are needed (Ponterotto et al., 2000), I argue that this is a promising approach for future development in this field.

As I have reviewed the literature regarding the two leading concepts and the five newly introduced concepts of multicultural counselling, it is found that those concepts have been constructed whilst considering the situation of multicultural society in the US. Therefore, the clients who are targeted in this context are mostly the migrated minorities and their descendants, and therefore international students are, in a strict sense, not included in their target or they are perhaps included, at the best, but the uniqueness of international students is ignored. Because, for most of the international students, their main purpose to come to a host country is study, their academic goal is one of the most important tasks. The duration of their stay in a host country is not permanent, it can be only several years for postgraduate students and one year or less for many undergraduate level students. After their sojourn, most of them go back to their home countries. Thus, it is not necessary for them to find a space to live in a host country for the rest of their life. The adjustment to a host country of concern for them is only for a temporary sojourn. Considering various personal and situational differences between the minorities and the

international students, more research which specifically focuses upon international students seems to be needed. Having said that, I would like to review literature which focuses upon international students next.

Because of an increasing number of international students, counselling for international students is becoming a more important issue for university counsellors and counsellor researchers. In their comprehensive literature review, Leong and Chou (1996) argue that a considerable number of researches have been conducted on client variables in counselling for international students. However, much of the literature they reviewed is not precisely from a counselling perspective but from other related fields, e.g., sociology and social psychology. It shows the recent situation of the counselling field regarding the international students very well. One of the rare counselling researchers who put more emphasis on counselling for international students also illustrates that situation by saying (Pedersen, 1997: 121):

We are still not sure how to define success in counselling international students. We know that success must be measured according to the goals of individual growth and professional advancement. [...]

The emphasis is not on the home or the new-host culture context but, rather, on the unique and personalised system of values integrated into each international students' own unique role and cultural context.

There are some researchers who suggest useful strategies and reasonable goal settings for counselling international students. Ishiyama (1995) suggests six implications for counselling with culturally different clients considering his culturally dislocated people. Firstly, he emphasises the importance of listening to and understanding the clients with respect, because this can validate clients who often have experienced being devalidated in a host society. Secondly, communication barriers and cultural biases should be overcome. Thirdly, he recommends that counsellors should recognise beneficial aspects of cultural dislocation, in terms of personal growth, although its negative aspects are commonly focused upon. Fourthly, he mentions the possibility of grief work, since many culturally dislocated clients feel “unfinished about leaving their home culture, if the clients require it” (Ishiyama, 1995: 270). Fifthly, he suggests that clients’ unique own cultural model should be treated with respect to support the clients to learn how to cope with the host culture. The final implication is to be sensitive to clients’ help-seeking attitudes in order to support them to maintain their self-respect and pride. These implications are not so different from the basic rules in counselling when clients and counsellors share the same cultural background. However, more cultural sensitivity is focused upon than that.

Hoare (1991: 51) suggest two counselling goals as follows:

[O]ne counselling goal may be to help the client understand the societal causation of his or her sense of not fitting in, the anxieties born of disjunction between one's sense of self and society's manifest expectations. Another goal may be to help the client calibrate his or her identity to society.

Thus, it is to support the clients to accept their own self by understanding where the problem is and why it happens. Then, it is to support the clients to find their own way to cope with the society which share different values from clients' original culture.

In addition, Hoare (1991) points out one key issue, i.e., the experience of prejudice, in counselling in multicultural settings. She argues that the experience of prejudice causes severe negative psychological reactions in individuals and such reactions can lead to abusive behaviours to self or others and that "sensitivity, support, and help in thinking through options may deter abuse of self or others" (Hoare, 1991: 51).

Winkelman (1994) proposed some implications as a counsellor for helping international students, which he obtained from his counselling practice with those students. His view of culture shock is based on the traditional explanation of it. That is to say, it is a stress reaction to various stressful experiences as a consequence of a geographical movement. He focuses upon negative aspects of culture shock, although, as he mentions, it is "normal in a foreign culture environment" (Winkelman, 1994: 121). In keeping this view, he suggests a practical guidance and training as useful support

strategies for international students who experience culture shock. He says that despite the commonness of culture shock among international students, most of them do not recognise its occurrences and it hinders helping approaches from working to support international students effectively. Therefore, he claims that to facilitate their awareness of the nature of culture shock and their own conditions is crucial for supporting those students effectively. After they recognise that they are in a state of culture shock, he suggests guidance and training of practical strategies to adapt to a host culture, i.e., cross-cultural training.

In his article, Pedersen (1991: 15) summarised the basic competence for counsellors who work with international students as follows:

Counsellors need, first of all, to examine their own values when working with international students. Counsellors need cultural self-awareness and sensitivity, and awareness of assumptions or values, openness to and respect for differing values. Without appropriate attitudes and motivation, there is a tendency for both the counsellor and the international student to develop unrealistic expectations, stereotypes and biases which contribute to difficulties.

d'Ardenne and Mahtani (1989) give more detailed examples of cultural awareness and sensitivity of counsellors. For example, they say that proficiency in clients' home language, differences of non-verbal expressions are relatively easy to recognise. They also claim that counsellors should consider differences in the meanings of various environmental factors and their impact on clients, relationships between a counsellor and a client and a counselling process and outcomes. The colour of the wall, furniture and lightings in and a location of the counselling room are only some of the examples of those.

Hoare (1991) gives important suggestions to counsellors who work with clients from different cultures from themselves. Firstly, she suggests that counsellors must accept that they are not objective. This is because counsellors themselves have their own identity which is “inseparable” from their own culture which shapes the identity (Hoare, 1991: 51). Secondly, she claims that it is crucial for counsellors to understand their own both conscious and unconscious cultural biases in order to develop their “ability to unimposingly hear and help” their clients. Furthermore, she encourage counsellors to learn clients’ culture, which is diverse from counsellors’ own, since better understanding of it helps them to develop the competence as counsellors in cross-cultural settings.

Pederson (1991) also discusses the role of counsellors concerning significant characteristics of the counselling environment for international students. In his discussion, Pederson emphasises the importance and usefulness of informal counselling, which may take place in a corridor, students’ college room, in the street or other various places, and of which methods varies as well, for instance, “a presentation, discussion, or daily encounter which might not be perceived as counselling according to standardised models” (ibid.: 28-9), and suggests counsellors should combine formal and informal helping strategies.

This argument will be supported by other researchers (e.g., Mori, 2000) as well as the result of my research which I will discuss in later chapter. Thus, most Japanese international students in my study experienced psychological difficulties to a certain

degree, but they hardly sought help for formal counselling. Instead, they went to have a talk with their Japanese friends and their school administrators or a nurse who are more easily accessible in a more informal way. This might be explained by cultural differences in the understanding of self, in the perception of psychological problems and of having counselling (Mori, 2000).

Khoo, Abu-Rasain and Hornby (1994) also suggest a shift of conventional counsellor role to a more flexible one pointing out difficulties of bringing international students into counselling in their review. They summarise that international students, especially non-European, often hesitate to approach counsellors with various reasons in addition to language difficulties. For example, many Asian and African students do not tend to express their personal difficulties to others because they feel they are looked down upon or they feel guilty about “divulging family secret” (Khoo et al., 1994: 124). For those who feel uncomfortable to talk about their psychological difficulties, an alternative way of expressing their problems is often to complain about their physical problems. As a consequence, Khoo et al. suggest counsellors should spend more time developing a close secure relationship with the international students before they approach the core of their problems.

2.2.3. Conclusion

I have reviewed literature concerning intercultural adjustment from the perspectives of psychology and counselling psychology. I categorised the section into three subsections. The first subsection explored psychological explanations of intercultural adjustment. The

second subsection reviewed the literature which investigates the influence of personality variables on adjustment process and attempts to derive psychological measurements for it. In the final subsection, the issues in counselling practice with the clients who come from different cultural background and especially with international students were examined.

The issues of culture shock and intercultural adjustment used to be the domain of anthropologists, sociologists and social psychologists, while clinical counsellors, clinical psychologists and psychiatrists dealt with it as a mere example of psychological problems of maladjustment. During the past two decades, many researchers from a psychological perspective have tried to explain the phenomena of culture shock in their terms.

According to the increases in interests in intercultural adjustment and the uniqueness of intercultural experiences, counsellors and psychologists started to generate measurement tools to measure people's adjustment level and intercultural competence and offer specific support to reduce and training to prevent psychological difficulties of culture shock.

In counselling and psychotherapy practice, many attempts were reported to build up a theoretical and conceptual framework for counselling with the culturally different. It

started in the US as a multicultural counselling approach to the minorities. As for international students, their differences from the minorities was ignored and treated in the same context as the support for the minorities. Only a small amount of literature which concerns counselling for international students is found.

One implication is that the literature tends to regard psychological reactions of intercultural adjustment as natural and commonly experienced by individuals who move to a different country. It is also found that student counsellors are gradually widening their capacity from severer psychologically distressed people to those who have less severe problems. I suggest that this is partly because many researches report that most international students experience psychological difficulties during their study abroad and it affects their psychological well-being and satisfaction with their experience, and partly because the recent political and economical situation in higher education, i.e., the rapid internationalisation and rigorous competition among universities in recruitment of fee-paying international students leads to a certain pressure to provide a worthwhile service and support for them.

2.3. Research on Japanese students

My initial attempt for this section was to find literature recently published relevant to my

own research, i.e., psychological adjustment of Japanese international students. However, very little literature is found in this category. I, therefore, broaden the topic of my literature review for this section to include all literature which is related to the issue in question. Thus, I include literature which examines intercultural adjustment of Japanese younger children as well as the literature which meets to my initial purpose. By doing so, I would like to illustrate the current situation of the study on Japanese international students' psychological adjustment.

First of all, I will review two empirical researches with Japanese international students. One of them was conducted by Ward, Okura, Kennedy and Kojima (1998). They used a longitudinal design with thirty-five Japanese international students in New Zealand in order to test the U-curve hypothesis. They measured the psychological and sociocultural adjustment level of the Japanese students by asking about their social activities and interactions with others and psychological depression. The findings show that both psychological and sociocultural adjustment level are lowest at the beginning and they become highest at the four months period and remain higher after that period. The research was well-designed to investigate the changing process of adjustment of the Japanese students. However, only one psychological variable, i.e., depression was used to measure psychological adjustment. The experience of depressed feeling is probably

the main but only one aspect of a variety of psychological experiences of international students and therefore, I argue that it is necessary to employ further analysis in order to understand what the Japanese students actually experienced in their mind. The research is one of the applications of a series of studies for the purpose of generalising their hypothesis. Thus, it does not focus on the uniqueness of Japanese students.

Another empirical study is the research which attempts to develop a reliable scale to measure an individual's adjustment potential for Japanese sojourners (Matsumoto, LeRoux, Ratzlaff, Tatani, Uchida, Kim and Araki, 2000). Although the target of this measure is Japanese expatriates, they used Japanese international students in the US for their pilot research. As I have said before the research on Japanese students overall has been scarce, and the attempt to generate such a measurement tool for Japanese specifically is anticipated by researchers, counsellors, teachers and other helpers who work with the Japanese.

Here, I would like to review some studies by Japanese researchers. The interest by researchers in Japan in intercultural adjustment of the Japanese young generations was increased by the appearance of "kikoku shijo" in the late 1970s and there was no relevant research was found earlier that point (Watanabe and Otsuka, 1979). "Kikoku shijo" (a

child returnee) is defined as a child who stays abroad for a certain period, more than a year, for the reason of their parents' job. Therefore, the research participants in such studies are mostly children in pre-school, primary, secondary and high school level and the main issue dealt with in there was their readjustment to Japanese school and society (e.g., Ebuchi, 1983; Hoshino, 1980; 1983; Minoura, 1998). They examined the influence of intercultural experiences on Japanese children's psychological, intellectual and sociological development, and their psychological conflict in the readjustment process to Japanese culture and society, especially, the education system. The basic assumption of "kikoku shijo" in the earlier period was that they are educationally, culturally handicapped because they were deprived of education in Japan, and therefore they should be relieved (Minoura, 1998). The researchers' perspective on "kikoku shijo" is relatively negative and the therapeutic approach towards them is to convert "kikoku shijo" to a real Japanese child. It was quite ethnocentric approach. However, it is also true that this relatively early period's study allows us to open our scientific eyes to culture, the phenomena of intercultural experience and adjustment to unfamiliar culture. Minoura (1998) summarises intercultural experiences as to be exposed to a different meaning world of a different culture. Because the meaning system of our own culture is like the air and invisible, we are not aware of its influence on our consciousness and behaviours. By coming in contact with another culture, we become able to notice that there is another

world in which our natural rule is no longer effective. That kind of experiences facilitate reconstruction of our psychological world and, moreover, personal development.

There is some research on the purpose and the motivation of studying abroad. The studies show that, unlike other Asian international students whose motivations for studying abroad are often for an academic success or for training for future success in business, many Japanese international students in undergraduate level mention personal growth, experiences of different culture and interaction with people in a host country rather than academic purpose as the purpose of their study abroad (Gainey and Anderssen, 2002; Hayashi, 2000; Yokota, 1997). That is to say, the purpose of their studying abroad is not so specific and therefore, their attitudes are not directly goal oriented. As for the motivations, there are not a few students who believe that they want to re-try their life, e.g., interactions with friends and academic success, again in a different environment after their failure in Japan (Yokota, 1997). These points are also commonly heard from my research participants.

In his research, Yokota (1997) investigates the influence of studying abroad on personal change or growth of Japanese high school students during their study in the US. He compares the changes between the international students group and control group in

personality in terms of a 24-item-personality scale in a standardised questionnaire. The results show that there are significant differences in the scores of the two groups on thirteen items on the scale. He concludes that there are three types of personality changes. The first type refers to the changes which occur after the students go to the US, but revert to previous state after going back to Japan. The changes in this type are related to assertiveness. In the second type, the changes, which took place while the students are in the US, continuously happen after they returned to Japan. Self-esteem and the tendency to depression are in this type. The personality aspects in the third type do not show any significant changes over the time in the US, but the changes appear after they go back to Japan. The personality aspects in the third type are shyness and sociability. In addition to that, he interviewed some of the research participants before and eight months after their arrival in the US. He says that he had a strong impression of personality changes in those students. Furthermore, he compares those changes in the high school students with those in university students through his experiences of interacting with them, saying that he found some changes in the university students, e.g., they became more extraverted and more active, but it is not as deep a level as those found in the high school students.

As the researcher himself mentions, personality changes are measured by the questionnaire, although it is standardised, and therefore, the results do not show more

detailed explanations of the process of those changes. It, however, gives us rare empirical evidence on personality changes through Japanese students' intercultural adjustment process. The interviews he conducted with some of the research participants complementary to the results of the questionnaire research showed an interesting implication. That is to say, he found that the influence of intercultural experiences on high school students' personality was stronger than that of university students'.

There are two researches conducted in a similar context to my research. Both of them conducted interviews with Japanese students concerning their experience of studying abroad.

Hayashi (2000) interviewed the Japanese students in a technical college who came back from a 10-month study abroad in the US, in order to reveal the influence of experiences of studying abroad on non-elite students. The students reported that they recognised various changes in their personality, a way of thinking, values, a way of living and a choice of course for study or occupations in the future. They also put a great value on their different experiences in a host country, new friends through the experience and the progress of their English proficiency. She also discusses that the experience of studying abroad gives a good opportunity to the students to think about

internationalisation and becoming an internationalised person. She concluded that the experience of studying abroad influences upon a variety of aspects of the characteristics of the students.

The other research is by Segawa (1998) analysing interviews with female Japanese international students while they were studying in Canada. She examined the experiences of her interviewees illustrating their life style and way of thinking of them from an educational point of view. She notes that many of her interviewees did not consider academic success as a primary purpose of their study abroad. She argues that this is a common case not only for Japanese international students in her research but also for the majority of Japanese students studying in Japan. They consider the period of being a university student is a moratorium period before they go out to the real society as a responsible adult. Therefore, they try to experience as many things as possible during that period since they believe after they graduate from the university and start working, they may be bound to work and not have time to do such things. She discusses the primary purpose for studying abroad, which many of her interviewees told her, in the context of such attitudes of Japanese university students. That is to say, the experience of studying a broad for them is one the many exciting experiences which they consider they should have before they finish their education.

Her interviewees often reported difficulties and problems they were experiencing in the interviews. Those difficulties include a wide range of issues, e.g., food in the cafeteria of the dormitory, the shower facility, interactions with Canadian students, English proficiency and depressed feelings. She suggests that those difficulties were connected with each other and often related to their psychological developments. For example, one student who reported that she could not eat the food in the cafeteria gradually overcame it according to changes in her view on her experience in Canada.

There are many similarities between the findings of those two investigations and of my research, and I shall return to this later.

2.3.1. Conclusion

In this subsection, I have reviewed literature regarding Japanese students' intercultural adjustment. I reviewed some empirical research which used Japanese international students for their research participants, although their primary purpose is not to examine their intercultural adjustment process. Then, I examined some literature which deals with the issues of "kikoku shijo," children of Japanese expatriates. Furthermore, I reviewed some researches which investigate Japanese international students' personal changes and growth through intercultural experiences. As I have pointed out before, the investigations

in this field have been scarce. However, there are some researches which imply that there is a uniqueness in motivations and expectations for studying abroad of Japanese students. It is quite possible that the uniqueness in motivations and expectations lead to unique intercultural experiences and outcomes. Therefore, I argue that it is necessary to investigate psychological adjustment process of Japanese international students in depth in order to understand it and to offer more appropriate support to make their experience of studying abroad more beneficial.

CHAPTER THREE

Research method: How did I research with this particular group?

Introduction

First of all, I will provide a map of this chapter. I will divide this chapter into four sections. The first section will describe the initial stage of the research process of my study for PhD, i.e., how the study came about and what my research questions are. In the second section, I will talk about my data collection. How I accessed the people who participated in my research, why I chose a combination of qualitative and quantitative research with a longitudinal design, and where, when and how I collected data will be included. The third section will discuss the data analysis process. I will describe how the collected data were prepared for the analysis, how and when I analysed the data, and about the issues which arose in the writing of the thesis. In the final section, I will discuss ethical issues, i.e., informed consent, and confidentiality.

Before I start the main sections, I would like to explain why I am going to choose a narrative style in writing this chapter and the following chapter. There are mainly three reasons. Firstly, I chose the narrative style because I consider this style of writing enables me to convey rich information of my research better than any other

styles.

Secondly, I choose this style because I presume it enables me to create 'tracking' in my research which includes qualitative research, in order to increase validity of my data. I consider that this style makes it possible for me to provide the detailed information concerning my research process to readers to evaluate the study as Strauss and Corbin (1990: 253) stated:

Yet these are essential to evaluating grounded theory studies. If a grounded theory researcher provides this information, readers can use these criteria to assess the adequacy of the researcher's complex coding procedure.

I should mention here that my research is not a genuine grounded theory study, because I had some themes to focus upon in my mind before I started coding unlike the normal practice among grounded theory researchers do. They do not have any particular hypotheses or themes before they start their data collection and analysis. However, in terms of the process of coding and categorising in analyses, my research is quite similar to grounded theory. Therefore, I believe that providing as much information on the process of research as possible is still crucial in order to increase the validity of my research.

Thirdly, I choose this style because I regard this is a good opportunity for me to challenge a totally different style of writing from my past experience of writing research reports, articles and dissertations. This was the first time I had used qualitative methods in my research and before I started, I was ignorant and knew nothing about qualitative research any more than the name of it. It was scary to try a totally unfamiliar method for my Ph.D. study. However, I believe, it is one of the important aspects of Ph.D. study to learn how to conduct research and write up the thesis based on it under the supervision of my supervisors. Considering that point, there was no reason for me to reject such a good opportunity to learn a different approach. As the final part of my challenging work on Ph.D., it is natural for me to make a decision to write the present chapter which is going to describe the methodology of my research, and the following chapter which is going to present the outcomes of the whole project, in the narrative style which qualitative researchers often use to write up the research report (Cohen, Manion and Morrison, 2000; Janeck, 1994; Van Maanen, 1988). Here I will begin my story.

3.1. Initial process of my research

My Ph.D. study began by chance, although my interest in psychological processes of intercultural adjustment has its root in my childhood. I will not go back to my

childhood here, which I will do later in the epilogue, but I would like to begin with the time when I started my second MA in the same university where I am doing Ph.D at the moment. I came to England in 1997 accompanying my husband who was planning to do his research during his one-year sabbatical leave from a Japanese university. I decided to take a one-year master's course in guidance and counselling at the same university where my husband was doing his research because I thought it was important for me to do something familiar and interesting for myself to prevent myself from suffering from culture shock. I had learnt this from my past experiences of living abroad, from a little bit of reading about culture shock and from my husband's suggestions. I also considered the course might give me a good opportunity to have further training for a future career as a counsellor or a psychotherapist, to make friends and to improve my English. It was not at all my intention to continue my study in England more than a year at that moment.

When I found that I needed to write a dissertation as a course requirement, I privately chose "culture shock" as a topic because I have been waiting for an occasion to arise to investigate it. However, I had no particular idea what I could focus upon in the phenomenon and where I could start. I just had a very vague idea that I would like to do some research with international students in the city where we were living.

Again, I had no access to the international students except for a few who I met in the pre-sessional language course and in the M.A. course. The opportunity to access international students came by chance. I was living in university accommodation for students with families and I made friends with one Japanese lady who was living in the same block. One day, we had a chat while we were watching our children playing outside and I found she was working for a branch of a Japanese university which accepts nearly 100 Japanese students for a year. I immodestly asked her if it was possible for me to do some research with the students. She very kindly asked the principal of the branch for a permission for me to do some research. He gave me the permission and at the same time, gave me a job to teach one intensive course concerning mental health for two weeks. I simply thought that it might be useful to see the place and become familiar with the people who I was going to ask to participate in my research in advance. Regrettably now, I did not observe my research environment so enthusiastically and take any notes or records. At least I became familiar among the students there and they helped me to fill in a questionnaire for my research.

My M.A. research examined Japanese students' psychological experiences, difficulties and daily life during their study abroad using a questionnaire. Because of the reality that I had to finish the dissertation within several months with my lack of

ability and experience of writing a dissertation in a foreign language, I had to compromise with giving up looking at the phenomena in detail. After I finished my data collection and started analysis of them, I was delighted with what I had in my hand. They were interesting enough to excite curiosity in myself about psychological processes of intercultural adjustment. My intention to examine in depth what happens in international students' mind when they move to a different country was growing.

What I really wanted to know was something more than I could find through a simple questionnaire which mostly showed patterned and/or superficial answers. But how could I do it? I thought that an interview could be a good technique to solve the problem. But how could I elicit what is happening deep inside of the mind of international students? As a counsellor, I knew very well how difficult it would be to ask them to talk about true psychological experiences in a research interview setting. That is to say, as Rogers stated in his books, people can talk about their feelings and emotions only when they feel accepted by a person who listen to (e.g., Rogers, 1951, 1959 & 1961). That became a big question in me and was floating in my mind constantly. I was enjoying wondering about an answer to the big question, while I was analysing data, writing up the dissertation and attending the classes those days.

One possible answer to the big question came up to my mind suddenly one day, when I remembered my experiences in the personal development class and the counselling practice class in the M.A. course, which were facilitated and supervised by Mr. Cook who was one of the tutors in guidance and counselling course. He was especially interested in the use of imagery and metaphors in the context of humanistic counselling and the students in our group were keen to learn them. We often practiced counselling using imagery and metaphors and we experienced how it works by talking about our psychological experiences using imagery and metaphors in the group. I was impressed with how imagery and metaphors are treated in the humanistic counselling approach and how the use of them helps counsellors and clients to explore their feelings and emotions which they have not been aware of before if they have avoided talking about them because they are too painful. That is to say, in humanistic counselling, counsellors do not interpret clients' imagery and metaphors. Instead, they enable the clients to explore imagery and metaphors by asking some questions about them. The counsellors also use imagery and metaphors to convey their own thoughts and feelings to the clients during the counselling. I thought imagery and metaphors in this context would be useful to explore what is happening in international students' minds while they are studying abroad.

While I was attending the classes in the M.A. course and writing the dissertation and other assignments, I was also considering a possibility of continuing my study in the UK after I finished the M.A. course. There were several hurdles to overcome to do so. But with my husband's strong support, I decided to apply for the Ph.D. here. I wrote my research proposal and revised it many times with the very useful comments from Mr. Cook and other tutors in the M.A. course. My research proposal and application were accepted by the university and two supervisors were assigned. They were Dr. Alfred, who I knew from my M.A. course and Prof. Byram who I had never seen before since my course was organised in the Centre of the Study for Counselling (CESCO) and although the CESCO belongs to School of Education, there are rare opportunities for the students in CESCO to meet other professors, lectures and tutors in School of Education. The summer in that year was very busy for all of our family. My husband had to prepare for going back to his job in Japan by himself. My son who was six and a half years old had to understand the situation and prepare for saying good bye to his father temporarily. I was worried and excited about everything. But most of all, I was busy thinking how I can actually start the biggest job ever in my life, the Ph.D. That is the origin of my research question and how my Ph.D. study began.

My life as a Ph.D. student began on the 21st of September 1998 with the first meeting with Prof. Byram. I had no idea what I should talk about and what he would ask and talk about, thus, how our first meeting would be. I prepared a copy of my research proposal which I had submitted with an application for the Ph.D. and a plan of the schedule for my study. I was so worried if I could not understand what he says in English and if I behaved really rudely in front of a professor. I realised that I was going to actually experience a life of an international student myself while I was studying about it. Prof. Byram was not a scary person at all. He was not an authoritarian at all, which came from my prejudice about “professors” based on Japanese culture, but a very kind and friendly gentleman. He enthusiastically listened to me and tried to understand what I was saying in a poor English and gave me some encouraging suggestions for my study, recommendations for reading, and an assignment. After I explained what I was thinking and what I planned to do, he told me that we do research to find a theorizable and generalizable rule in a phenomenon and add it to our knowledge. It reminded me of a very basic issue for a scientific research. Through the first meeting with him, I was awakened to the fact that I am standing at the start line as a future researcher and what I am going to do is not a research project as a course requirement but a research for my Ph.D. study. My research question which was derived from my personal experiences and primitive researches in the first and the

second master's dissertations now needed to be re-examined in order to satisfy scientific criteria as well as my personal interest. My tentative research questions which were stated in my research proposal were:

1. How do overseas students adjust to a new environment and how do they interact with their environment during their study abroad?
2. What happens to overseas students in terms of their psychological processes accompanying their adjustment to a new environment and how is their imagery of themselves and others going to be changed?

Keeping the basic ideas, however, those research questions will be revised to more realistic and applicable questions through the process of research.

To find answers to those research questions, the research design was roughly planned at that period. I chose a longitudinal study in which the same group of people are repeatedly investigated over a period of time. As I decided an appropriate research design for my study, I evaluated two research designs, i.e., a longitudinal study and a cross-sectional study considering these two points: 1) to be appropriate to measure a change over a year; 2) to be suitable to my research circumstance.

3.1.1. Appropriateness to measure a changing process

As I have stated in the research questions in the above, examining the changing process through the period of students' sojourn is one of the important aspects of my research and because a longitudinal study is an appropriate design for examining changes over a certain time (Bijleveld et al., 1998; Cohen et al., 2000), this was one possible option for my research. Cross-sectional studies are also often used for the purpose. They compare different groups of people at one point of time. For instance, a researcher collects data from a group of international students who just arrived in the UK and a group of international students who started their study one year ago at one time and compares the difference between the two groups to examine how international students change over a year. Comparing these two approaches, Coolican (1990) stated that a longitudinal approach has the advantage over a cross-sectional approach of observing "genuine changes" (P. 115) and "the stability of some characteristics" (ibid.). This is because it investigates the same individuals during a certain period, while the cross-sectional study measures different groups at the same time, it can eliminate the effect of individual differences on obtained data (Bijleveld et al., 1998; Mertens, 1998), which is often problematic for the cross-sectional study. Thus, there are possible difficulties in identifying cross-sectional groups which are similar enough to compare and there might be other factors, which the researcher misunderstands as a cause of the

changes studied. The phenomenon, which is known as the Cohort Effect is one of those problems. Coolican (1990: 116) describes it as follows:

Where the cross-sectional age difference is large (say 20 years), the different social changes experienced by the two groups may interfere with direct comparison on the variables studied.

Besides the purpose of my research, I also considered a lot of criticisms about the research methodology in this field, which argue the necessity of detailed examination of the phenomena using a longitudinal design (e.g., Church, 1982; Furnham et al., 1986).

Having considered the points above, I argue that a longitudinal study serves my research purpose in terms of the appropriateness to measure a changing process.

3.1.2. Suitability to my research environments

From an economical point of view, cross-sectional methods are more practical since they normally have more subjects and “few subjects lost during study” (Coolican, 1990), “relatively inexpensive and less time consuming” (ibid.) and available to be modified more easily and repeated more quickly if needed (ibid.) than the longitudinal methods.

These advantages make the cross-sectional studies more effective in the generalisation of theories because it enables researchers to collect enough data in a relatively short period.

Although the cross-sectional studies have advantage in terms of time, energy and expenditure, it was very difficult for me to conduct this type of research because of my research environment. I had a number of Japanese international students in my mind, who were accessible to me as potential research participants, near my university. They belonged to largely two different groups. One group normally comes in spring and the other in summer to England, depending upon their schedule of study in England. Most of the students in both groups stay approximately for a year and they go back to Japan after their period of study. That is to say, when one group arrives in England, the other has already been in England more than six months. However, there are considerable differences between two groups, e.g. living and studying conditions, age, the number of the students. Therefore, I considered that those groups are not suitable to conduct a cross-sectional design.

In summary, in these two types of studies, it is obvious that advantages and disadvantages of each study are contrary. The disadvantage of longitudinal research is

that it is time consuming and the conditions surrounding the participants and the researchers may change over time. For instance, dropout of the research participants is one of those inevitable problems and this was indeed one of my experiences during my research as we shall see later. On the contrary, the advantage of cross-sectional research is that it can be conducted in a shorter time, therefore, it is easier to obtain information in the same conditions.

Although I was aware of those disadvantages of a longitudinal research and that it could be dangerous to try it in my research which has a limit of time as a Ph.D. study, nonetheless I thought a longitudinal research is the most appropriate way to closely investigate how the psychological adjustment process is taking place in international students' minds and how their self image and images about others change over time.

3.2.Data collection

The story of my data collection is eventful. I spent two stormy years for my data collection. In this section, I will talk about how I accessed the research participants, what my research environment was like and how I collected data, describing what happened in my data collection process in detail. There are, at least, two problems in

my data collection, which I would like to discuss in this section. The first problem is about a failure of data collection in the first year. As I mentioned in the previous section, I planned one year longitudinal research with a mixed design of qualitative and quantitative method. Because I could not collect enough data from the first year data collection, however, I spent two years and did three sets of one-year longitudinal research. The second problem is about the questionnaire. I will describe it and how I tried to redeem it following the advice from my supervisors in the instrument section.

In order to describe the complicated process as clearly as possible, I will organise this section as follows. Firstly, I will talk about the research instruments. Secondly I will address how I accessed my research participants, who they were and how the general research environments were. In the final subsection, data-collecting procedures will be described chronologically for each group.

3.2.1. Research instruments

In the current study, I used questionnaires (mostly quantitative) and interview methods (qualitative) as research instruments. Firstly, I will explain why I chose those instruments, comparing the characteristics of quantitative and qualitative methods. Then I will move to describe the structure of the questionnaire and the content of the

interview.

I considered appropriateness to my research questions in making a decision about the research instruments. When I reviewed literature concerning research methodology, I found that there are contradicting advantages and disadvantages between qualitative and quantitative approaches. Data collected by a qualitative method are more subjective but contain richer information than those by a quantitative method (Coolican, 1990). On the contrary, quantitative data are more objective, generalisable but can be superficial. The research setting in the qualitative method is realistic and naturalistic contrasting with artificial in the other (Coolican, 1990). In my research, I collected two types of information, one needed to be more objective, thus, suitable for a quantitative approach and the other was to be more naturalistic and rich, therefore, a qualitative approach seemed to be better for it. The demographic information, psychological adjustment level and past experience of going abroad are examples of the information which seems to be suitable for collection by quantitative instruments. However, students' stories about their experiences of studying abroad which would contain a number of expressions using imagery and metaphors are more naturalistic and subjective, as mentioned in the previous section and therefore, I chose a qualitative approach for collecting the data of this kind, since the qualitative approach

has an advantage to collect realistic and naturalistic materials over the quantitative approach.

3.2.1.1. Structure of the questionnaire

Through some readings and learning in the initial stage of my study, my research questions developed to more concrete ones. Before I developed the questionnaire for the present study, I re-examined and revised my research questions in order to make them more operational for the research as follows:

1. What is the psychological process experienced by Japanese international students, in terms of imagery and metaphor, when those students encounter new environments during the period of their studying and living abroad?
2. What factors, e.g., a past experience of going abroad, student's personality, proficiency in a host language, and stressful life events, influence international students' psychological experiences in the process of adjustment to a host country?
{however, as we shall see in Chapter 4, this question had eventually to be omitted due to constraints of time and space and can be pursued from the available data at a later point in time}
3. What are the advantage and disadvantage of studying abroad to those students?
4. How can we help international students who experience psychological difficulty to go through their period of study?

I added questions 3 and 4 here. My supervisors repeatedly questioned me to think

about who I would like to be the readers of my thesis. When I considered that point, I tried to remember what I had thought at the initial point of time in which my intention to do this study came up to my mind. Then, I realised that as a counsellor who would like to work for international students and as an international student myself, questions 3 and 4 are two most crucial questions to the research. As I have already described in Chapter 1, there is an increasing number of Japanese people wishing to study abroad with big ambitions, e.g., mastering the host language, gaining further knowledge of their own field and obtaining certain qualifications. However, I found that such people are not always satisfied with their achievement through my personal experiences of interacting with Japanese international students and their supporters. Furthermore, when I look at the fact that international students are targeted by universities and commercials nowadays (see Chapter 2), I consider that as a consumer, students should know the advantage and disadvantage of studying abroad. I would like my work to enable supporting staff such as teachers, counsellors and student advisers to be able to support them more effectively to have meaningful experiences during their study abroad.

In order to collect data to answer those research questions, I structured a questionnaire considering wordings, the number, length and order of each question, and

a format of the questionnaire for a convenience of both the students to fill in and the researcher to operate the data analysis. The questions in the questionnaire cover the following issues:

Students' personal demographical information and other information about their background

- Students' feelings
- Students' experiences in the host country
- Students' self evaluation of adjustment to a host country
- Students' self evaluation of their host language proficiency
- Students' involvement with the host environment

After I designed the questionnaire, I asked several Japanese Ph.D. students and their spouses to proof read it asking if there were any questions which they found difficult to answer and how long it took them to answer all questions besides any faults in grammar. Then, I revised some points commented on by them and conducted a pilot research with 54 Japanese students at a Japanese university (J Univ.), which has a branch in the UK and where, approximately 100 students learn for a year, in January 1999. After a basic analysis of the pilot research, an examination of the questionnaires and comments by

the students, I revised the questionnaire in order to use it in the main research (Appendix 1). Table 3.1. shows the targeted issue of each question in each questionnaire for the first, the second and the third data collection.

As is shown in the table, some questions are contained in all of the three questionnaires and other questions are only asked in a specific period of the research. For example, the questions concerning students' background (questions 1, 2, 3, 4, 5 and 6), e.g., past experiences of living or/and visiting abroad and previous feeling before coming to Britain, motivations to come to Britain, are only asked in the first questionnaire (Q1). The questions, which only appear in the third questionnaire (Q3), are comments on the whole experiences during the year and self evaluations after those experiences (questions 13, 14 and 17).

The questions that are common in all three questionnaires concern images and perceptions of the host environment, adjustment level, self evaluating English proficiency, help-seeking strategies, interactions with host people and self-image. Questions for each category in the questionnaires are shown in the table. Of them, the 29 statements on images and perceptions of a host environment, i.e., 7 in Q1 (Q1.7), 1 in Q2 (Q2.1) and 1 in Q3 (Q3. 1) were based on the results of my M. A. research with

Japanese students.

Table 3.1. Targeted issues of each question

Issues	Questionnaire 1	Questionnaire 2	Questionnaire 3
Student's background	Q 1, 2, 3, 4, 5 & 6	N/A	N/A
Images and perceptions of the host environment	Q 7	Q 1	Q 1
Adjustment level	Q 9, 10,11 & 12	Q 2, 3, 4 & 5	Q 2, 3, 4 & 5
Self evaluation of English proficiency	Q 21	Q 15	Q 16
Help-seeking strategies	Q 12, 13 & 14	Q 6, 7 & 8	Q 6, 7 & 8
Interactions with host people	Q 15	Q 9	Q 9
Self-image	Q 17, 18, 19 & 20	Q 11, 12, 13 & 14	Q 11, 12 & 15
Self evaluation of study abroad	N/A	N/A	Q 13, 14 & 17

The questions Q1.9-12, Q2.2-5and Q3.2-5 ask about the psychological adjustment level of students. I adapted three standardised or well validated psychological tests by other researchers for them. This is because when I looked for a standardised psychological test for measuring the level of culture shock or intercultural adjustment. I found that such a test was not available after searching all of the available catalogues of psychological tests on the internet and the university library and asking specialists in psychology and counselling for advice. Through the literature

review on culture shock (e.g., Church, 1982; Furnham and Bochner, 1986; Oberg, 1960), my M.A. study and my personal experiences, I considered that three kinds of psychological reactions, i.e., homesickness, absent-mindedness and self perception of well-being of self, are important factors of psychological difficulties following a geographic movement. Therefore, they can be used as an indicator of psychological adjustment level. For homesickness, I chose the Dundee Relocation Inventory (DRI) by Fisher (1989) because it was well validated by herself and her colleagues (e.g., Fisher and Hood, 1987; 1988; Burt, 1993) and also most of the statements in the original were applicable to the situation of my research participants. For absent mindedness, I used the Cognitive Failures Questionnaire (CFQ) by Broadbent, Cooper, FitzGerald and Parkes (1982). Although there was no significant evidence that stressful experiences cause any change in the CFQ score, there were some studies in which the test was used. In these studies, correlations were found between the CFQ score and life stress following a geographical movement (e.g., Fisher and Hood, 1987; 1988; Burt, 1993). Each statement in the questionnaire was suitable to the current study as well.

For psychological well-being, I chose a standardised test which is the sub-questions of the General Well-Being Schedule (GWS) developed by Fazio (1977, cited in Robinson, Shaver and Wrightsman, 1991). The aim of this measurement is to

assess self-representations of subjective well-being, which met my research purpose and the validity and reliability of the test are accepted (Robinson et al., 1991). Each statement in the instrument was also examined and it was appropriate to my research. All of the three psychological measurements were published in English and therefore, I translated them into Japanese for use in the current research in order to collect accurate data from the Japanese students, maintaining the main meaning of each question as much as possible in order not to decrease the value of the tests. The translation were checked by a Japanese who was a bilingual in Japanese and English.

Help-seeking strategies (Q1.12, Q1.13, Q2.6, Q2.7, Q3.6 and Q3.7) and problem solving (Q1.14, Q2.8 and Q3.8) strategies were also asked about in every data collection. The questions to ask about help-seeking strategies were adapted from another set of sub-questions of GWS, and these questions were based on a pilot study with other Japanese students who learnt at a branch of J Univ. in the previous year. In the pilot study, I asked several questions concerning their experiences of study abroad and asked them to answer each question by writing with their own words freely in the questionnaire. I also interviewed those students about their life in the UK as international students and also their views towards their experiences. Interactions with a host environment, in terms of socialisation and friendship, were also asked commonly

in all of the three questionnaires. For socialisation, the statements in the questionnaire (Q1.15, Q2.9 and Q3.9) were based on the pilot research that I mentioned above and my M.A. research. As for friendship, I adapted questions from a series of studies of the friendship patterns of international students by Bochner and his colleagues (Bochner, Hutnic and Furnham, 1985; Bochner, McLeod and Lin, 1977). The self evaluation of host language proficiency was assessed in each period of data collection in terms of reading, listening, speaking and writing (Q1. 21, Q2.15 and Q3.16). I also asked them to describe freely their experiences in daily life and studying abroad and self-image (Q1.17-20, Q2.11-14 and Q3.11, 12 and 15).

All of the questionnaires were named in order to match individual data from three times of data collection. Before conducting the main research, all of the three questionnaires were answered by other Japanese international students and their spouses and discussed if there were any grammatical errors or difficulties in filling them in.

3.2.1.2. Interview techniques

Before interviewing the Japanese students in the main research, I tried interviewing several Japanese students who volunteered for my pilot research. In the

interviews, I asked students about their daily experiences and their feelings. However, I found it very difficult for most of the students to express their feelings because they confused feelings with thoughts quite often. They talk about their thoughts rather than their feelings. When I asked them to talk about their feelings not thoughts, they looked confused and simply said, “Wakarimasen” (I don’ know).

When I talked about my experience in a following supervision with my supervisors, Dr. Alfred gave me an article which presents a method which is called Visual Case Processing (VCP) by Ishiyama (1988). The technique was developed to facilitate imagery and metaphors of counsellor trainees in a supervision session in order to focus on their psychological experiences in counselling sessions and analyse them. The technique involves four steps of activities: 1. Initial non-visual case description; 2. Visual case description; 3. Case drawing and 4. Case presentation and description. Each step contains several clear instructions and it seemed suitable to my research. I translated the instructions into Japanese, prepared different sizes (A3 and A4) of paper and different colours of pens, felt tips, pencils and crayons to try how the method works. I again asked some Japanese students to help me. When I asked them to draw something on a sheet of paper in step 3, almost all of the students reacted in the same way. They politely hesitated and refused to draw anything, saying, “E wa chotto jishin

ga naina” (I am not confident with my drawings) or “E wa heta dakara” (I am not good at drawing at all). I told them that it did not matter but they were never satisfied.

Then, I showed them an example in the article by Ishiyama, which was not very good in artistic terms but well drawn in psychological terms. Some laughed at it and some others smiled, but all of them looked relieved and started drawing their visual images in their mind. The technique worked very well and the students talked about their psychological experiences much more easily after the VCP than before. I decided to use this method in my main interview research. For the preparation for the main interview, I made four cards on which instructions were written for each of the four steps (Appendix 2). This is because many students asked me the instructions repeatedly and / or to show my note of them. I also prepared plenty of A3 and A4 paper, pens, pencils, felt tips, crayons as well as a pair of scissors and glue for students who might want to do handicraft.

The interviews were semi-structured and I asked the students freely about their experiences, their feelings and emotions, problems, friendships and anything they wanted to talk about in their daily life and themselves. The length of each interview was between 45 minutes to one and a half hours. The first interview began with a description of the research procedure and asking the students to read and sign a consent

form (Appendix 3). It was followed with a warm-up using VCP which was modified to apply to my research as described above. After the VCP practice, I started asking about their daily experience and how they felt about it. For some students who chose one of their daily experiences for the VCP practice, step 4 in the VCP moved onto the main interview without any break. For the second and third interviews, the VCP practice was not included unless it was needed. All of the interviews were recorded on audiotape.

3.2.2. Research participants and environments

3.2.2.1. How did I access my research participants?

Data collection was one of the hardest parts of my research. I initially planned to spend one year on collecting data. However I actually spent more than two years, because I could not collect enough data from the first year and since my research was a one-year longitudinal data. The reasons why I failed to collect sufficient will be discussed in the current subsection.

Participants

I collected data from Japanese international students in higher education in England from spring in 1999 to early spring in 2001. As I mentioned above, I collected data

from two cohorts and for the first cohort, I conducted two sets of one-year longitudinal research from different groups. That is to say, I collected data from three different groups:

1. Students at a branch of a Japanese university in 1999 (J Univ '99);
2. 2. Students at a British university in 1999 (B Univ. '99) and
3. Students at a branch of a Japanese university in 2000 (J Univ '00).

For the first year of my data collection, finding the research participants in my research was not so difficult since I had already conducted the research for my M.A. at the same university. I informally made overtures with the student advisor, who also did a job as a secretary to the principal, for the permission for the research for my Ph.D. She had talked about my request to the principal in advance when I actually visited him to bring my research proposal at the end of 1998. Obtaining permission to access the research participants was not so difficult except for some practical details. For example, the number of occasions and time for the data collection, contents of the questionnaires and so on. Everything except for one point was accepted. The one thing suggested to me was to reduce the number of data collection in relation to their timetable. I planned six times of data collection during the year, because I considered it was better to collect data as often as possible in order to observe changing process

closely. After a negotiation with the principal, the number of the data collection was reduced to three:

1. within a couple of month after students' arrival;
2. in the middle of the year and
3. one month before their departure.

My proposal for the research was approved by the principal with full support for my research. Other Japanese staff at the university were also very friendly and I felt I was accepted me as if I was one of their colleagues. They talked about how the students spend time, what kinds of problems they have and many other things casually. They tried to help me as much as they could, although they were very busy with their own job.

This group (J Univ. '99) consists of Japanese students who belong to a branch of a Japanese university, which is located in B University and stayed in England from April in 1999 to February in 2000. They were all first year students and stayed in England as a part of their course requirement. Although the J University has its own curriculum and the students in this group attend classes within their own university, the students were

living in some of the colleges of B University and encouraged to interact with British students or students from different countries of B University. For example, they had some opportunities to join circles or societies in their resident college and parties held in those colleges. The number of this group is 29 (male 7, female 22) and average age at their arrival is 18.7 years old (male 18.9, female 18.7).

After the second data collection from J. Univ '99, I realised that I might not be able to collect enough data from this group, because I failed to contact students for interviews although I made my best effort to do so. I needed to have more Japanese international students who agreed to have my interview. I decided to go to the B University language centre where newly coming international students attend pre-sessional and in-sessional English language course, hoping I can find more research participants. I emailed the director of the language centre to make an appointment to talk about my research proposal. After a discussion, he suggested I come back to their morning tea break when he was going to introduce me to the students and I could talk about my research to ask for research participants. Following his suggestion, I went back to the language centre with some slips that told about myself, my research and asked for their help. I arrived about 10 minutes earlier than the tea break and waited on the sofa beside a long table where tea, coffee and some assorted biscuits were

awaiting. It was a hall beside the staircase and no one was there. After a few minutes, a couple of students came out of their classroom to have tea, but they were not Japanese students. I was thinking about how effectively I can address Japanese students to find as many participants as possible, while I was waiting. After a while, other students who finished their class came into the hall and soon it became packed with a number of international students. I saw several Japanese students who looked still anxious and nervous in the crowd, but waited until I was introduced by the director. My eyes met with some of the Japanese students' by chance. I smiled at them and some of them smiled back to me, but most of them looked away from me. Soon, the director came into the hall and found me. He gave the students a brief important notice and talked to especially the Japanese students about me and my research. After his introduction, I greeted the Japanese students and asked them if they could help me by answering some questionnaires and having interviews during their stay in England. I gave them the slip, described my research and asked them to help me. There were six students who agreed to be involved in my research. I obtained their contact email address and made an appointment for the first interview. I also gave them the first questionnaire to fill in and bring in to the first interview or send back to me with an addressed envelope by the University's internal mail system.

This second group studied at a British university for one year from the summer of 1999. Of them, one student is a M.A. student, the others undergraduates. They were living in a college or a university student accommodation and attended several classes in different departments, which they chose, with host students and international students from various countries in B Univ. The number of this group is 6 (male 1, female 5) and average of age at the point of arrival was 22.2 years old (male 29.0, female 20.1).

After the failure of obtaining enough data, I asked permission to repeat my data collection for another year. My request was accepted by the principal and other staff at J University. However, there were some changes in the research environment. There were some changes of the staff and the number of the whole staff was also decreased. Therefore, I was told they would not be able to help me as much as they did because of the decrease in the number of the staff. However, I was given more freedom to do things myself in the University. It was fortunate enough for me that they gave me space, time and freedom to do my research. They were still friendly and I still often sat in their office and had a nice chat with them, although it became less often because we became too busy to do so.

The third group consists of 43 Japanese students at the same branch of Japanese University (J Univ.'00) who stayed from April in 2000 to February 2001 in England. The conditions of the students in this group are all the same as those of the first group, except for the accommodation. They were living in the colleges of B University for the first three months and they were accommodated in the halls which belong to J university after the summer holiday until the end of their stay. The opportunities to interact with British students in daily life were relatively less than those who were the students in previous year. However, they were still accepted by circles and societies and had meals in the colleges where they used to live. The halls are located in the campus of B University and there are some British students at B University who are accommodated too. That is to say, the students in this group still had some chance to meet British students. The number of this group is 43 (male 21, female 22) and average age when they arrived in England was 18.4 years old (male 18.5, female 18.2).

3.2.2.2. What were my research environments like?

The first place I conducted my data collection is a branch of a Japanese university (J Univ.) which is located in a British university (B Univ.) in England. Every year approximately 80 first-year Japanese undergraduate students come and stay for a course requirement from the beginning of April to the end of February, since they follow a

Japanese academic calendar which begins in April and ends in March. During the year, the students attend classes within their own campus. The classes they attend are English language classes and a few other lectures, e.g., European history, European economy and international relations. Although J University has its own curriculum and all of the classes are held within their own university being separated from B University students, those Japanese students are living in some of the colleges of B University and encouraged to interact with British students or international students from different countries of B University during the terms. For example, they have some opportunities to join circles or societies in their resident college and parties held in those colleges. During holidays, the students attend many activities. They go on school trips to Europe, attend local language schools, doing home-stay with British families.

When I visited the university, I often sat on a chair by the wall near the counter in the office. It enabled me to observe students talking to staff and chatting with their friends during a break. There were also many British teaching staff there. Although I did not have so many opportunities to talk with them closely, they were also friendly and supported me when they could. For example, when I needed to talk with the students, they found some time in the end of the limited briefing times and asked the

students to listen to me.

The research participants from B Univ. (B Univ. '99) attended a pre-sessional language course at the language centre attached to B Univ. before the new term began. Because the university colleges close during holidays for the students and open only for guests from outside, they stayed in some of the colleges as guests temporarily. Therefore, the language centre was the place they felt they belonged to. For the initial data collection, all of the students asked me to use one of the classrooms in the language centre and I obtained permission from the director. Then, after the term began, I conducted interviews with the students in this group where they felt comfortable, i.e., a sitting room in my flat, a common room in a student's college or a student room in a college. For the questionnaire, it was not difficult at all to collect from them. They either returned it by university internal mail or handed it in when they had an interview with the researcher.

3.2.3. Data-collecting procedure

This section is divided into two subsections. The first subsection will describe the procedure of questionnaire research and its detailed process for each group chronologically. The second half will address the procedure and detailed process of

interview research in the same way as the above.

3.2.3.1. Procedure of seeking entry and conducting questionnaire research

1) J Univ.'99 Group: Japanese students at a branch of a Japanese University in England

I firstly introduced students to the research in a briefing hour (Seikatsu Guidance) at their school in May 1999. The invitation letter was handed out to each student accompanying the Q1. I explained the purpose and the plan of the research, as being to investigate what they are experiencing in everyday life during the year in England and that the questionnaire research was going to take place two more times, i.e., the second one in the second term and the third one before they leave for Japan. I then described the contents of the questionnaire and how to fill it in, skimming through the questionnaire with the students. After that, I asked the students to return a filled questionnaire to a box, which was placed near the counter in the office where the students often go to see the students advisor and the nurse. The students were told that participation in the research was not compulsory. Although the students should put their name on the questionnaire due to the need to match the second and the third questionnaires, confidentiality was guaranteed. The number of the attendants at the meeting was approximately 60. After the introduction to the questionnaire research, I checked the collecting box many times for a couple of weeks. The returned

questionnaires were only 9, despite repeated encouragement to return the questionnaire.

I had some opportunities to discuss the difficulty of collecting the questionnaires with the student adviser, the school nurse and my supervisors. The staff at the J. University told me that some students tend to forget to submit even important documents or term assignments and it was likely to happen for them to forget about the questionnaire, although they agreed to take part in the research. They advised me to reconsider the administration of the research. My supervisors also suggested I ask students to fill in the questionnaire immediately in the classroom and collect them there.

Following their advice and suggestions from my supervisors, I changed the procedure of the second and third data collections so that the students were asked to fill in the questionnaire in the classroom and submit it when they leave.

For the second data collection, I modified the original questionnaire to collect information, which I was supposed to obtain in the first questionnaire. Thus, I asked the students to recall their experiences between the point of their arrival and one month after that. I notified the date and the place of the second questionnaire research to the students by a poster on the information board near the entrance of the J University building one week before the data collection. The data collection took place at the end

of September 1999 during the weekly briefing for the students in one of the lecture theatres at J University. After all of the announcements by the staff was over, I handed out the second questionnaire to each student and invited the students to fill in the questionnaire carefully and return it on the main desk when they left the room. I gave them time to ask me any questions concerning the research and the questionnaire and stood by to answer. I also told them that the participation in the research is not compulsory and confidentiality is guaranteed, although they should put their name on the questionnaire. The number attending was 66 (male 34, female 32).

As I described in the section about the research instrument, I used three psychological tests in my questionnaires. Of them, I had trouble with the GWS. I firstly found the test in a book which evaluated many different kinds of psychological tests with an actual copy of the test. Since I knew that it was a basic rule to obtain the questionnaire from the original source, I ordered an article which was shown in the book by interlibrary loan. It took more than several months to obtain the article and meanwhile, the planned date for the first data collection was drawing near. I examined the copy of the questionnaire in the book, and I decided to use it because I considered it was the most applicable and accessible standardised test for my research. Of course, I was always ready to refer to the original article when it arrives. However, it had not

arrived before the date of the first data collection. I could not prolong it because the time was a crucial factor in my study.

At the end of November, the original source paper of the General Well-Being Schedule arrived. Examining it carefully, I found there were some disagreements in the choice of three sub-questions between my questionnaire, which I cited from another source and the original. The differences are shown in Table 3.2. I immediately discussed this problem with my supervisors. Several issues to solve the problem were raised in the discussions. Firstly, it was agreed that I needed to correct the three sub-questions above for the third questionnaire. This is because, although it is against the basic rule of a longitudinal research that the research instruments are to be the same, it is also important to use the right measure to obtain reliable data.

Secondly, the possibility to collect the data again using the corrected questionnaire was considered in order to replace the data collected using the old questionnaires. I decided not to do so because, at that moment, more than 8 months had already passed since they came to Britain and it was doubtful that the students could recall how they were when they arrived in England and at the end of summer well enough to analyse potential changes in them through the period.

Table 3.2. Differences between the original and the another source

	Original	Another source
Have you been bothered by nervousness or your “nerves”?	<ol style="list-style-type: none"> 1. Extremely so...to the point where I could not work or take care of things 2. Very much so 3. Quite a bit 4. Some...enough to bother me 5. A little 6. Not at all 	<ol style="list-style-type: none"> A. Very much so B. Quite a bit C. Some D. A little E. Not at all
Have you been under or felt you were under any strain, stress, or pressure?	<ol style="list-style-type: none"> 1. Yes...almost more than I could bear or stand 2. Yes...quite a bit of pressure 3. Yes...some, more than usual 4. Yes...some, but about usual 5. Yes...a little 6. Not at all 	<ol style="list-style-type: none"> A. Yes quite a bit B. Yes, some more C. Yes, about same D. Yes, a little E. Not at all
How happy, satisfied, or pleased have you been with your personal life?	<ol style="list-style-type: none"> 1. Extremely happy...could not have been more satisfied or pleased 2. Very happy 3. Fairly happy 4. Satisfied...pleased 5. Somewhat dissatisfied 6. Very dissatisfied 	<ol style="list-style-type: none"> A. Very happy B. Fairly happy C. Satisfied D. Somewhat dissatisfied E. Very dissatisfied

Having considered the above points, I decided to correct those sub-questions for the third questionnaire, as they are in the original and compare the results from the second and the third later, to see if there were any significant influences from the corrections.

The third questionnaire was conducted in the middle of January 2000 during the same briefing hour, following the same process as the second. After I collected the returns, I compare them with the first questionnaires to find out if any students who filled in the first questionnaire failed to answer the third questionnaire. I sent the third questionnaire with a letter asking them to answer the questionnaire and return it by post, and a stamped and addressed envelope to those students and waited for their returns for a couple of weeks. Meanwhile, I checked each questionnaire to see if there were any major mistakes or omissions in them. The number of the complete set of the returns at the final point was 29 (male 7, female 22).

2) B Univ. Group: Japanese international students at a British University

I was firstly introduced by the director of the language centre in B University to Japanese students who were taking pre-sessional English course at the language centre during a coffee break in August 1999 as described above. I handed out an invitation letter to my study and invited them to take part in the research. The students who came forward had a further explanation about the aim, the procedure of the research and the ethical issues in person, prior to decision. After consideration, 6 students agreed to take part in the study. I asked 6 students to fill in the first questionnaire, which is mostly the same as the one, which I used for the J University students in May 1999, and return it to me by mail or in

person when I had an interview session with them. This was because I also interviewed those 6 students as well as the questionnaire research. As for the interview, I will describe this in the later section of this chapter.

For the second questionnaire, I corrected the three sub-questions which I corrected for the J University students. I handed it to each student when I interviewed him/her with an addressed envelope and asked them to return it by B University internal mail.

For the final data collection by the questionnaire, I followed the same procedure to the previous survey. All of the 6 students completed the questionnaires three times.

3) J Univ.'00 Group: Japanese students at a branch of Japanese University in England

In the middle of April 2000, I was introduced to students by the staff at J University in the briefing hour (Seikatsu Guidance) at their school in advance of the actual data collection. I had an opportunity to explain about my study briefly and to invite the students to participate in my research, which was supposed to take place in a few weeks time. The same invitation letter to the one which I used in the previous year, was handed out to each student. I explained the purpose and the plan of the research, as

being to investigate what they are experiencing in everyday life during the year in England and the questionnaire was going to take place two more times, i.e., the second one is in the second term and the third one is before they leave for Japan.

I conducted the first questionnaire research in the beginning of May 2000 in the briefing hour. I notified the date and the place by a poster on the notice board at J University one week before that. After a brief description of the procedure and the schedule of the research, I handed out the first questionnaire, in which the three sub-questions in General Well-Being Schedule were corrected. Then, I described the contents of the questionnaire and how to fill it in, skimming through the questionnaire with the students. The students were told that participation in the research was not compulsory. Although the students should put their name on the questionnaire due to the need to match the second and the third questionnaires, confidentiality was guaranteed. I asked them to leave the answered questionnaire on the table beside the exit of the room. The number of returned questionnaires was 71 (male 43, female 28). This year, J University gave me the roll of all students. It made it possible for me to check who was absent from the meeting and to send to them the questionnaire with the letter and the stamped and addressed envelope to ask them to take part in the research, as I did in the previous year.

For the second data collection, I notified the date and the place of the second questionnaire in the same way as the previous time. The data collection took place in the same lecture theatre in the same weekly briefing for the students and after all announcements from the staff were over. I followed the same procedure to conduct the research. Again, I compared the collected questionnaires with those in the first survey, if there was anyone who participated in the first survey and failed to do it for the second. I asked them to answer the questionnaire in the same way as the previous time.

For the third questionnaire survey, I carried out the process as I did in the previous data collections, collecting the data in the classroom and by mail. The number of the complete set of the returns at the final point was 43 (male 21, female 22).

3.2.3.2. Procedure of seeking entry and conducting interview research

1) J Univ.'99 Group: Japanese students at a branch of a Japanese University in England
I introduced students to the interview when I conducted the first questionnaire research. I explained the purpose of the interview and procedure to the whole class briefly and ask them to come forward after filling in the questionnaire. 8 students (male 6, female 2) volunteered for the research. I gave them more details of the research procedure and made an appointment for the initial interview with each of them. I used a student

common room in the Japanese university. It is located in the end of the corridor and relatively quiet. I put a notice to ask not to be disturbed while we had interviews. I interviewed 3 male and 1 female students individually. For the rest, I interviewed 2 male and 1 female students together for the first interview. For the second interview, I interviewed 3 male and 1 female students. 2 students (male 1, female 1) did not turn up on the day we had an appointment and I was not able to contact them although I tried. The other student had some difficulties to cope with the life and would like to have counselling from me. Therefore, I stopped collecting the data from him and changed my role from a researcher to a counsellor. For the third interview, only 2 male and 1 female students turned up. Among those three students, 1 male student did not have the second interview and as a result, I obtained two sets of the complete interview data.

2) B Univ. Group: Japanese international students at a British University

I asked each student who volunteered for the questionnaire research if they could have interviews as well. All of 6 students (male 1, female 5) agreed to have three times of interviews during the year. For the first interviews, a group of 3 female students and another group of 2 female students asked me to interview together. So, I had two group interviews and one individual interview for the male student. For the first data collection, I interviewed all interviews in one of the classrooms in the language centre.

For the second data collection, I contact them by email and made an appointment for the interview. I interviewed all of the students individually this time. The places where I interviewed varied depending upon each student's choice. I interviewed two female students in my flat, three female and the male student in their college room. For the final data collection, I contacted the students and made an appointment for the interview in the same way as on the previous occasion. I interviewed all of the students in their college room individually this time. I obtained 6 complete sets of interview data from the current group. However, I decided not to use one of them since I found the condition of the tape recording was not good enough to transcribe in many places. Therefore, I had 5 sets of the data from this group.

3) J Univ.'00 Group: Japanese students at a branch of Japanese University in England

I introduced the students in the present group to my interview data in the same procedure as the J Univ.'99 group. I had 10 male and 6 female volunteers. I interviewed each student in their college room individually. For the second interview I had 5 male and 5 female interviews and they also had the third interview. Therefore, I obtained 10 sets of complete interview data from the present group.

After all the effort of two years, I had 17 sets of complete interview data.

Table 3.3 Number of the informants for questionnaires

	Volunteered			Completed (i.e., Analysed)		
	Japanese University	British University	Total	Japanese University	British University	Total
Male	77	1	78	28	1	29
Female	60	5	65	44	5	49
Total	137	6	143	72	6	78

Table 3.4 Number of the participants in interviews

	Volunteered			Completed (i.e., Analysed)		
	Japanese University	British University	Total	Japanese University	British University	Total
Male	16	1	17	6	0	6
Female	8	5	13	6	5	11
Total	24	6	30	12	5	17

3.3. Data analysis

3.3.1. Questionnaires

I used computer software SPSS to analyse the data of the questionnaires. In order to run this programme, I entered the data into SPSS using a Data Editor in this software.

I used only descriptive statistics for this time and have not used all the possibilities of looking for causal relationships among any factors, for example, previous experience and adjustment. I would like to leave this for the future study.

3.3.2. Interviews

Before I actually started analysing data, I made some preparations for handling my data safely. I copied each interview tape to another tape to prevent the original from being damaged through the transcribing process. Each master and copied tape was labelled with the informant's code name and the date of the interview. The original tapes were stored in a secure place in my room at home which no one else was able to access without my permission. I tried to start transcribing interview tapes as much as possible as soon as I finish each interview. However, it was often very difficult to find time for me to do so while I had to prepare for other interviews and questionnaires besides my daily routines as a mother. I really wished I had 48 hours per a day or I could work without sleep or rest. I often felt it was overwhelming and realised that if I did not take enough rest, I could not concentrate on listening to the students' story very well, and deal with a lot of different kinds of data carefully. To minimise the disadvantages of not transcribing the interview tapes immediately after each interview session within a limited time and energy, instead of transcribing the interview tapes, I always sat and recalled what happened in an interview session for a while in my car or alone in the room which I used for the interviews and jotted down in my research journal whatever came up my mind right after each interview.

Therefore, it was when I had almost finished all of my data collection that I actually started transcribing the tapes. I typed the transcripts using a computer listening to tapes using a transcriber with which I could play, stop, rewind, forward and replay a tape relatively easily with a pedal switch. Although the transcriber enabled me to shorten time to transcribe the tapes, it still took several months for me to finish more than 500 hours of interview tapes. I printed the transcripts and made a few copies of each transcript for analysis. I kept two sets of original copies of the transcripts as well as two sets of copies of floppy discs in different places ensuring that no one could access them without my permission.

One more thing which I would like to discuss here is an issue of language. I conducted all of my research in Japanese since it is the first language for both my research participants and myself and then, in order to meet the regulation for the thesis submission in my university, which states that a thesis should be written in English, I had to translate my data when I need to cite them in my thesis. As Spradley (1979) suggested, it is very important for qualitative researchers not to impose their own meanings on their participants' stories, but to make an attempt to find specific meanings which were personally intended by each individual. I was concerned that translation from Japanese to English might change the original meaning of the data and that I might

impose my meanings on the participants' statements especially when they contain metaphors and imagery as is often the case in my research. Therefore, I decided to wait to translate all of my data until I started writing my thesis. This enabled me to keep the original meaning by analysing the data in my participants' words unless I needed, for instance, to discuss it with my supervisors or other Ph.D. students in seminars or conferences. After that process, I finally started analysis of the interviews.

I actually started analysing data after I finished transcribing a few of the interview tapes referring to the methodological textbook (Strauss & Corbin, 1990) and others' work. I read through the transcripts taking notes in the margin and underlining words, phrases and sentences which I thought interesting, fascinating, meaningful, or remarkable in some way. It was an exciting experience because I found so many interesting words and sentences in the interviews and when I looked simultaneously at the interviews with different students, I noticed that there were some similarities, which I could look at more carefully later.

I applied the methods of thematic analysis and grounded theory analysis for analysing the interview transcripts. In the initial plan of my research, I proposed to conduct a grounded theory approach to analyse my qualitative data. Strauss and Corbin

(1990: 23) define grounded theory as follows:

A grounded theory is one that is inductively derived from the study of the phenomenon it represents. That is, it is discovered, developed, and provisionally verified through systematic data collection and analysis of data pertaining to that phenomenon. Therefore, data collection, analysis, and theory stand in reciprocal relationship with each other. One does not begin with a theory, then prove it. Rather, one begins with an area of study and what is relevant to that area is allowed to emerge.

Thus, I read through the interview transcripts making notes and memos in the margin or in a notebook. Considering the aims of my research, i.e., to examine psychological experiences of Japanese international students and to attempt to generate a theory from the collected data, the grounded theory seemed appropriate to my study.

However, when I looked at the amount of my data which I have obtained after a two-year data collection and a limit of the time of Ph.D. study, I realised that it is almost impossible for me to accomplish data analysis if I stick to the initial plan. After the discussion with my supervisors, I decided to reorganise the subquestions for the research which I presented before and focus on one of them for my Ph.D. study and leave others for later. Otherwise, analysis would be superficial which I would like to avoid.

Therefore, as I stated in the previous section, I again revised my research questions to more realistic and applicable keeping the basic ideas (see in *data collection*). I decided to focus upon the first subquestion in the list which I stated before (in *data collection*), “What is a psychological process experienced by Japanese international students, when those students encounter new environments and during the period of their studying and living abroad?” The second subquestion will be omitted this time. The third: “What are the advantage and disadvantage of studying abroad to those students?” and the fourth subquestions: “How can we help international students who experience psychological difficulty to go through their period of study?” will be discussed in terms of implications for a further analysis.

After I revised the research questions, I selected the relevant part of the interview data. Then it was necessary to give clear criteria for the selection which helps to avoid a researcher’s bias and also enables me to find answers to the research questions more accurately. My supervisors suggested me to employ the thematic analysis method for the selecting process. I soon dashed to the library to look for literature concerning to the data analysis method and found a copy of book by Boyatzis (1998).

Thematic analysis is a widely known qualitative analysis method which was introduced by Boyatzis who argues (1998: vi):

...thematic analysis, is a process that many have used in the past without articulating the specific techniques. It is a process used as part of many qualitative methods. In this sense, it is not a separate method, such as grounded theory or ethnography, but something to be used to assist the researcher in the search for insight.

Those two approaches, i.e., grounded theory and thematic analysis, have similarities to and differences from each other. A main difference between them is that, on one hand, in the thematic analysis, researchers firstly decide themes to look at and then select data which are relevant to each theme before analysis; this enables them to focus on what they are looking for. The weakness of this method is that it was originally invented to transfer qualitative data into quantitative data and therefore, there is no further technique to analyse the qualitative data in depth. On the other hand, in grounded theory, researchers do not have any assumptions or predictions to examine prior to analysis, but a systematic analysis method leads them to discover the theory (Strauss & Corbin, 1990). Thus, this method leads researchers to “break through assumptions and to create new order out of the old” (ibid.: 27). It includes a higher level of analysis than the thematic analysis and therefore, I consider that it is suitable to analyse my data in depth. The disadvantage of this method is, as I mentioned above, that it demands a lot of time

and patience.

As for the similarities, both of the methods are for analysing qualitative data and involve coding, categorising and linking data by comparisons in basic procedure. Considering those points, I decided to adopt these two analysis methods for analysing the qualitative data.

After the initial reading, I compared my notes, underlined words, phrases, sentences and paragraphs, tried to group the similar phenomena and put a possible label on each group. In this process, I actually cut lines and paragraphs of each interview out and glued them on a sheet of paper titled with a possible label. It was not so simple to find an appropriate name for grouped occurrences. Strauss and Corbin (1990) emphasise the importance of conceptualising, saying that it is crucial for further analysis, i.e., categorising, linking and discovering a theory behind the data. Therefore, the names of each category should preferably be abstract rather than descriptive.. The names I gave to each category were often descriptive at the beginning, but gradually became more conceptual. I changed names whenever I found better ones, as Strauss and Corbin suggest. Strauss and Corbin (1990: 198) also emphasised the importance of memoing and diagramming as follows:

Memoing and diagramming are important elements of analysis and should *never* be omitted, regardless of how pressed the analyst might be for time.

Open coding is the first step of analysis process. It is regarded as the process of breaking down of data. That is to say, I read through the data analysing line by line, putting a conceptual label on whatever I found fascinating. There were more than ten pages of a list of the conceptual labels. I compare each of them and categorised depending upon their similarity and put more abstract categorical labels on them as Strauss and Corbin (1990) suggested. Then, the categorised data were developed by identifying their properties and dimensional locations. It was when I was doing open coding following grounded theory method that I decided to adopt the thematic analysis method for the reasons which I described above. In order to increase the reliability of the selection of relevant stories, I adopted the criteria of a thematic code. Boyatzis (ibid.: 31) lists five elements of a good thematic code as follows:

1. A label (i.e., a name)
2. A definition of what the theme concerns (i.e., the characteristic or issue constituting the theme)
3. A description of how to know when the theme occurs (i.e., indicators on how to “flag” the theme)

4. A description of any qualifications or exclusions to the identification of the theme

5. Examples, both positive and negative, to eliminate possible confusion when looking for the theme.

I consider that thematic analysis can define each theme clearly and it is easy to track the process of selection of appropriate data. Then it enables me to decrease the amount of data to analyse increasing the reliability of the data. But because this approach was originally introduced for converting qualitative data to quantitative ones, it has a disadvantage when analysing phenomena in depth and revealing real meanings of them, which is one of the most important aspects of my research. In order to overcome this disadvantage, I decided to adopt analysis techniques of grounded theory approach combining the thematic analysis.

The following step is axial coding which refers to putting those categorised data together in different ways by “making connections between a category and its sub-categories” (ibid.: 97). In my case, I compared each category to find similarities and connections. Then I worked out a large chart of those categories and links. It looked like a complicated family tree. Through this process, the categories developed

further by specifying the conditions in which a phenomenon occurred. The conditions consist of three elements, i.e., the context in which a phenomenon takes place, the strategies by which the phenomenon is dealt with, and the consequences of the strategies. Those elements are regarded as subcategories of the phenomenon.

Although a potential structure of the theoretical formulation becomes more apparent, it is still premature and has to wait for the final process.

Selective coding is the final process of the grounded theory. In this final process, the data which were broken down in the open coding and categorised in the axial coding are put together to find out “a grounded theory” (Strauss and Corbin, 1990: 116). This process requires researchers to do more hectic work. I tried to rearrange and reconnect all the categories I made in the axial coding process. The process was like completing a jigsaw puzzle; you never know what it will be like when it is complete. Sometimes, I felt so excited because all the pieces seemed to fit in and soon I was disappointed because I found the last piece did not fit in. Then, I started it again from the beginning. I repeated this going back to the former coding processes, i.e., axial coding and open coding, from time to time or even to the original data. It was when I found satisfactory answers to my research question that I decided to stop the selective coding. I had to remember the time limit for the doctoral study.

3.4. Ethical issues

In this section, I would like to describe how I consider ethical issues throughout the present research.

3.4.1. Research instruments and methods

When I constructed the questionnaires, I carefully chose questions and wordings to reduce the possibility of harm to the research participants as much as possible. As for the interview research, I employed Ishiyama's Visual Case Processing method since this method had been already used many times by Ishiyama and his trainees and proved the safe of its use. When I interviewed the research participants, I consider not to impose my opinion to them or not to control them psychologically by analysing or interpreting their imagery and metaphors.

3.4.2. Informed consent

When I invited the students to the present research, I handed over the written format of the detail of the research which includes the purpose of the research and the methods and also described it in person. Before the first interview, I asked each of the research participants to read the consent form (Appendix 3) and to sign it if they agreed to

participate to the research.

3.4.3. Rights of not being involved and dropping out

When I invited the students to participate in the present research, I announced to them that they have the right not to be involved in the research and also to drop out at any point of the research when they feel so. I repeatedly announced the issue before I conducted three times the data collections. Especially for the interviews, I told the students to contact me in case they feel they are affected by the interview. I also gave my contact phone numbers and e-mail address for further inquiry.

3.4.4. Confidentiality

For the questionnaires, I kept them in a safely locked place and therefore, no one was able to access without my permission. The data for the computing were also kept safely from others.

As for the interviews, I carefully chose a room for each interview, where it is safe for the interviewees to speak private issues. When I used the student common room in the Japanese university's campus, I put up a notice which asked not to disturb while the interview was held. I put a code name for each recorded tape and

transcription. I used western names since it was difficult to find Japanese names for each of the interviewees, which did not belong to any of more than the one hundred of Japanese international students in the city where I collected the data. I kept master tapes, copied ones and transcriptions of all interviews in a locked safe place where no one were able to access without my permission.

3.5. Reflections

Through the present study, I obtained a great amount of data which were also very rich. The result of the questionnaires showed me a map or an outline of the inner world of Japanese international students. Then students' narratives invited me into the world which was filled with the unique experiences of studying abroad of each individual. It was a really exciting trip.

However, the research I conducted, which is a longitudinal research with a combination of qualitative and quantitative research, was a time and energy consuming method. Through this study, I have learnt not only a practical method of research but also a way of being researcher, which you cannot find in a textbook.

CHAPTER FOUR

Data presentation-Overview of the Year

Introduction

In the present chapter as well as following three chapters: Chapters 5, 6 and 7, I am going to present the findings of my research. As I discuss in Chapter 3, I revised my research questions to make them more operational and realistic. The final version of the research questions is as follows:

What is the psychological process experienced by Japanese international students, in terms of imagery and metaphors, when those students encounter new environments during the period of their studying and living abroad?

What are the advantages and disadvantages of studying abroad to those students?

How can we help international students who experience psychological difficulty to go through their period of study?

This chapter will deal with an overview of adjustment and how Japanese students respond to it. It also examines how they sought help when they had difficulties to cope with their new life. The contents in this chapter are being

published in Ayano (in press) 'Japanese Students in Britain', in Byram and Feng (Eds.) *Living for Study Abroad*.

4.1 Adjustment levels over the year: Stress, fatigue and homesickness

The first research question was "What is a psychological process experienced by Japanese international students, when those students encounter new environments and during the period of their studying and living abroad?" and thus the first stage of this chapter will be to look at the question of adjustment.

First of all, I will present the results of the three psychological tests which I used in my questionnaires and which are described in Chapter 3. They are the Dundee Relocation Inventory (DRI, Fisher, 1989), the Cognitive Failure Questionnaire (CFQ, Broadbent, Cooper, FitzGerald, and Parkes, 1982) and the General Well-Being Schedule (GWB, Fazio, 1977). The first test measures a degree of homesickness, the second test measures a level of psychological fatigue and the third test measures the individual's well-being on the whole.

The score for each test was worked out following the procedures in the original test documentation.

Figure 4.1. DRI score in Japanese international students over the year

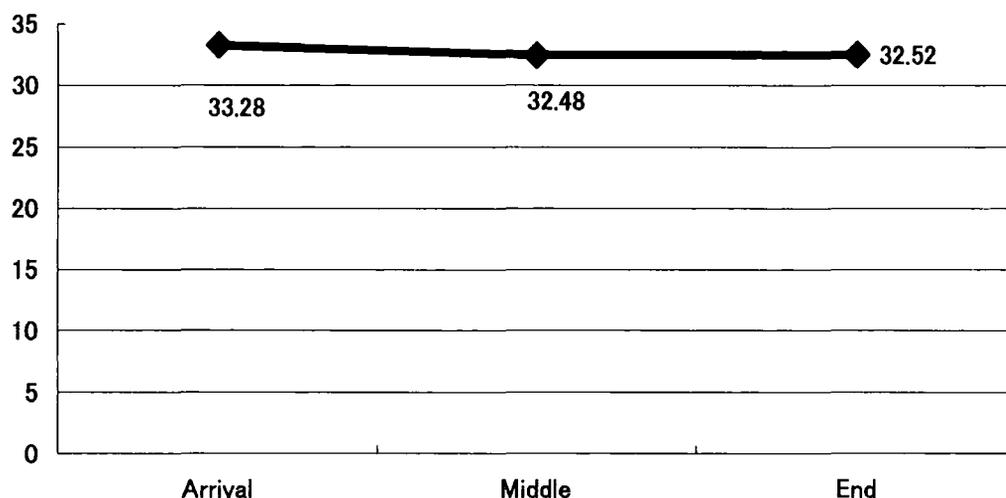


Figure 4.1. presents the average score of the DRI for the students over the year.

The average DRI score of the research participants in the middle of the year was 32.48.

Comparing it with the average DRI score (17.5) in Fisher's (1989) study of

homesickness in students, this clearly shows that the Japanese students suffered severely

from homesickness. The students in Fisher's study entered university in their own

country, therefore they only moved from their home town to the town where their

university is located. My research participants moved from Japan to a different country

very far from their home country. It is natural that differences and unfamiliarity for the

students in the current study are greater than those which the students in Fisher's study

experienced. The result implies that the distance from home and the degree of

differences and unfamiliarity in a host town are positively related to the degree of

homesickness.

Figure 4.2. Time-based changes in score on CFQ during the studying abroad in Japanese students

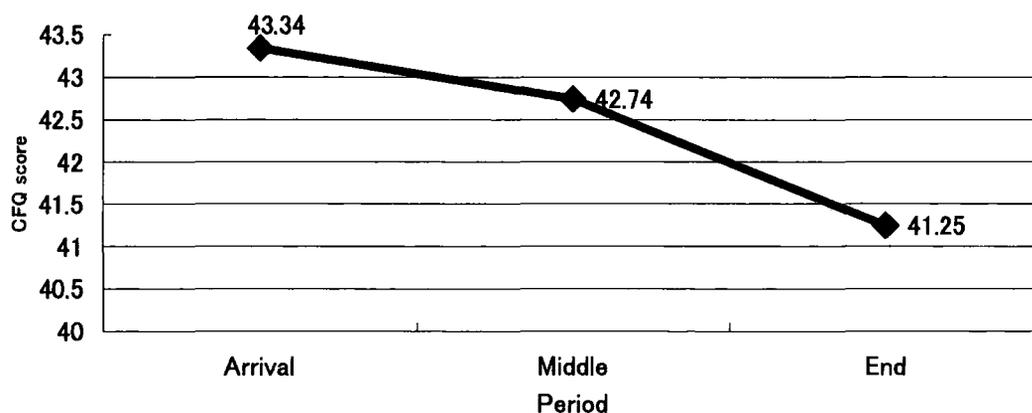
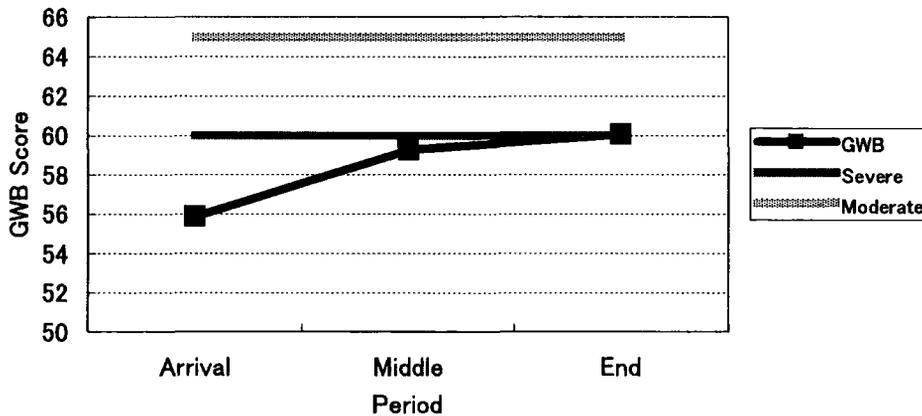


Figure 4.2. shows the changes in the Cognitive Failure Questionnaire score during the year. The higher the score the stronger the indication that an individual experiences more failures in perception, memory and motor function and is thus psychologically tired (Broadbent, et al, 1982). The CFQ score for the middle period was a mean of 42.74. This was higher than the CFQ score in Fisher and Hood’s study in 1987, where the score was 39.46 in the sixth week of the autumn term. This suggests that the participants in my research experienced psychological fatigue more severely and for longer.

The following Figure 4.3 presents the General Well-Being Schedule scores for the Japanese students over the year. The higher the score, the stronger the indication of good conditions in psychological well-being. Comparing the Japanese students’ scores to the standardised score of the GWB, shows that the scores in all of the three periods

reached problem-indicative stress level. Especially the scores at the arrival and in the middle period indicated severe problem-indicative stress level.

Figure 4.3. *GWB scores in Japanese students over the year*



The GWB score is divided into three levels depending upon the score. The lowest level is from 0 to 55 and it is labelled “Clinically significant distress.” The middle level is from 56 to 70 and it is called “Problem-indicative stress.” The top level is from 71 to 110 and it is named “Positive well-being.” Each level is further divided into three to five sub-levels. Here I have just presented the lower and middle parts of the scale within which the students’ score fell. The black line is the average score of the Japanese students. The lower grey horizontal line is the border between severe and moderate in “Problem-indicative stress” level and the upper pale horizontal line shows the border with mild Problem-indicative stress level.

According to the above indications, the scores of the Japanese students over the

year fall the middle level, “Problem-indicative stress.” In fact, scores at the arrival point and in the middle of the year are both in the severe level. At the end of the period, scores slightly went up, but were still not so high.

All three psychological tests imply that the Japanese international students in the UK suffered homesickness, psychological fatigue and their general well-being level was very low over the year.

Through examining the results of these tests, it is possible to grasp the students’ psychological conditions in general. Now, I would like to investigate what actually happened in their minds when they felt so tired, lonely and unhappy. To do so, I would like to examine students’ narratives and the metaphors in the following subsections.

4.2. Narratives and metaphors of stress, homesickness and fatigue

In this section, I will explore students’ narratives focusing upon their imagery and metaphors in order to investigate their psychological experiences in depth.

4.2.1. Arrival and the following weeks: trapped, restrained

4.2.1.1. Kago-ni haitta nezumi (a mouse in a cage)*

Kago-ni haitta nezumi-mitaina-mono. Jiyu-ni mie-te jiyu-ja-nai- yo-ne....
Koko-ni kite-ne, 1-shuukantte sugoku hayai-tte omotta-kedo, kekkyoku
onajikoto-no kurikaeshi-dakara-sa, koyatte nezumi-ga gara-gara hashitteru-
janai, anna kanji-dayo (Ted 1: 286-287, 304).

I am like a mouse in a cage. We seem to have more freedom but we don't.
Since I came here, I felt a week has gone so quickly. But I just repeat the same
things over and over. I feel like running in a wheel like a mouse in a cage.
(* the interviews were conducted in Japanese, transcribed and then translated
by the researcher)

This narrative was told by a male student. He said that he had looked forward to studying abroad very much before he left Japan. His heart was filled with a lot of expectations of a new life in a foreign country. In particular, he was determined to improve his English language skills while he was staying in the host country. In contrast to his expectations and wishes before arriving, however, his situation in the host country was like living in a small cage, and like a little mouse he keeps running in a wheel. For international students, the first several weeks after arrival are hectic. They have to sort out a lot of things, e.g. moving into accommodation, registering for the academic course, learning about basic rules for living, settling down into a new environment. Furthermore, they had to use English to do all these things. During these busy weeks, the students feel that they have to run in a wheel all the time. Furthermore the metaphor of a cage seems

to represent the idea that international students have only a limited amount of information about experiences in the host environment and therefore, feel trapped in a small cage.

4.2.1.2. *Tasuketee! (help!)*

Soo-desune. Yappari Nihon-towa chigatte, jibun-no sukinakoto-ga dekinaitte-yuuno-ga... Iya nanka taihente-yuuka, jyujitukan-wa nai-desune. Aa, doronuma-ni hamatta-kibun. Aa, tanbo-no naka-de ashi-ga... nagagutsu-haite nagagutsu-ga nukenai-mitaina hagayui-kanji-desune. Chotto iyadana-tte-yuuteido-de. Jiyuu-ga kikanaitte yuno-wa arimasu-yone. “Tasuketee!” desuka-ne (Tom 1: 47-48, 52-53, 97-99).

Well, here, I cannot do what I want unlike myself in Japan. I don't feel I am fulfilled. Well, I feel like being trapped in mud. In a muddy rice field, I cannot pull out my feet...wearing a long boot...I cannot pull out my feet in a long boot and I feel impatient with it. I feel uncomfortable quite a bit. I cannot move freely. “Help!” That is my feeling.

In his narrative, Tom complained about a situation in which he cannot do what he wants and expressed his impatient feelings with the word “*Tasuketee!*”, ‘Help’ in Japanese. His non-verbal expressions also indicated that how hard his struggles were and his image of being held down by a muddy rice field was his way of expressing the sense of despair, for we cry out “*tasuketee*” or “*help*”, when we have almost given up trying to help ourselves after much effort. There were many other students who described their situations and feelings using metaphors whose theme was similar to the

stories above, i.e. trapped and restrained.

The next narrative does not express difficulties and struggles directly. However, it implies subtle psychological strains in every day life in a host environment. Andrew complained about food, the bath and shower in his college and described his feelings as follows.

4.2.1.3. *Kokoro-no yori-dokoro (spiritual anchorage)*

Ma hyomen-teki-niwa sonnani kinishite-naindesu-kedo, jissai, tabun,
seishin-teki-niwa tashoo eikyosuru-tokoro-wa aru-to-omoi-masune.
Uun, nanika... soko-made ima-wa ishiki-shite-nai-desukedo, tabun, nagai- aida-
toka iru-to, ato-ato arun-janaikanatte.
Ma, itte-mireba kokoro-no yasuragi-tte-yuu bamen-demo tsukaware-te-ta
-tokoro-nande, o-furo-toka shokuji-tte-no-wa. Sore-ga nakunaru-tte-koto-wa
dan-dan sutoresu-toka tamatte-kita-toki-ni, hassan-suru-basho-ga nai-tte-yu-ka
(Andrew 1: 153-155).

(English translation)

Well, consciously, I do not mind it, but I think probably I am mentally affected by this. I am o.k. now but I will feel it stressful after a long time. Bath and meals are often considered to be *kokoro no yoridokoro* (spiritual anchorage) and if you do not have them enough, you would not have anything to control stress.

According to Andrew, there is something which they usually use or do to comfort or unwind themselves. For him, this was food and a bath. By moving to a host country, international students lose such things. The effect seems subtle and many of them may

not notice it. However, as Andrew said it can cause severe problems in a certain period of time.

4.2.2. *In the middle of the year: fatigue*

Five to six months after the students' arrival, I conducted the second data collection, at the beginning of the second term after the holidays.

4.2.2.1. *Tsukareta (I am tired)*

[...] Yappari sugoi tukaretan-desu-yo. Mo, sutoresu-mo tamatte-kite, un, tanoshi-kedo yappari nihonjin-tomo iru-koto-mo oi-desu-kedo, eigo shabera-nakucha-naranai-koto-mo okute... Sutoresu-toka, shiranai-hito-to ikki-ni ippai attarishitan-de, mo... Hito-to sonna-ni zutto issho-ni irutte-koto-ga, nihon-de-wa nakatta-kara. Jikka-dattan-de. Ima-wa, nanika asa-kara ban-made, dareka-ni awanakucha ikenai-kara, soyu-no-de, sugoi sutoresu-ga tamattet-te. Mo, kekko, sakunen kaeru-chokuzen-gurai-wa, kekko, bakuhatu-shiso-na-hodo-ni tsukarete-te, de, nihon kaetta-kara, nihon-wa iina-to omotte. Zutto, kaette-kuru-no sugoi iyadattan-desu-kedo (Nancy 2: 9).

(English translation)

I felt so tired. The stress was cumulating and ...it's fun, of course, I spent a lot of time with Japanese friends, but I had to speak in English a lot...that was stressful and I've had met a lot of strangers at once and...

I haven't previously spent so much time with someone without my family because I was living with my parents back in Japan. Now, I have to meet people from morning to night. That is stressful, too. Then, I was so exhausted that I was almost bursting with my emotion, before I went back home to Japan during the holidays. I felt so relaxed in Japan that I really didn't want to come back here.

This interview took place six months after Nancy's arrival in England and she had just

gone home to Japan during the Christmas holidays. Nancy talked about how her daily life has been stressful during the first term. As she said, to meet someone for the first time and speak in English with them were exciting experiences for most of the Japanese international students. It is obvious from these results that to learn English and to make friends with British people were the top two purposes for study abroad for the Japanese students. You can find the result from the questionnaire research about this point in Chapter 5. Even so, keep speaking in a foreign language and meeting strange people can make international students very tired. That is to say, difference between the old environment and the new for her was so overwhelmingly large that she was not able to handle it efficiently and needed to go back to the old for a while. This therefore is one explanation of the tiredness indicated in the CFQ test described above.

4.2.2.2. Issen-o hikare-teru (draw the line)

Honto-wa mo, doppuri tsukatte, ko, kaero-to omottetanda-kedo, nanka...

Nante-yundaro. Aisoreto-sareterutte-yu-ka...

(Igirisu-jin-no-gurupu-ni hairu-to doryoku-shita-no?)

Un, shita shita. Shita-kedo yappa- nanka, soremadette yuka... Issen-o hikarerutte-yu-ka...

[...] Igirisujin-no naka-de-no tukiai-kata-o, watashi-ni taishite, onaji-yo-ni shitekure-nai. [...] Tatoeba kurabu-toka-ni itte-mo, hanashi-kaketari shite-kureru-kedo, minna, yappa, jibun-no motto kyomi-no-arui hitotachi-to, atsumattecchau-kara, jibun-wa, don-don, don-don, oite-ikarechau. Karera-wa soyu-fu-ni, ishiki-teki-ni yatterun-ja-nai-to omounda-kedo. Nanka, jibun-teki-ni-wa imaichi sono-naka-ni haitte-ike-nainatte-yu...(Sandy 2: 5-7).

(English translation)

Honestly, I wanted to be immersed into British students' groups. But, the reality is...I feel isolated.

(Did you try to join a British students' group?)

Oh, yes, yes, I did. But, I felt they draw the line between them and me. For example, if I went to a club meeting, they came to talk to me kindly but they soon left me and went to someone else with whom they can talk about something more interesting. So, I felt left behind by them. They may have not noticed but I felt I couldn't join them.

Contrasting with Nancy, Sandy had difficulty to make friends with host students. Like Sandy, international students often realise that there is a line between host students and themselves. Similar phenomena are also reported in studies of friendship patterns between international students and host students (Bochner, Hutnic and Furnham, 1985; Yokota, 1991) and this is considered stressful for international students. This example also brings out another important point, for when we look at the first sentence in the quotation, "I wanted to be immersed into British students' group", it is clear that this was her expectation, but the reality was that she "felt isolated." There is thus another factor which makes Sandy's case different from Nancy's case, the gap between expectations and reality.

4.2.2.3. *Fuan-desu-ne, tsune-ni (I feel anxious all the time)*

Un, hiru-ma-wa issho-kenmei nanika-o yattete, sore-dokoro-ja-nai-kedo,
yuru-ni-naru-to nani-mo suru-koto-ga naku-naru-kara, hen-na-koto,

kangae-chaunda-to omoun-desu-kedo.

[...] Eigo-wa jotatsu-suru-noka-tka, fuan-kan desu-ne. Tsune-ni.

[...] Iya... Nihon-ni iru-toki-mo atta-to-omoun-desu-kedo. Demo, sore-wa, Nihon-dewa kontororu-dekiteta-mono-ga... nandaka, mo, wake-ga wakara-naku, sugoi ochikon-dari-shiterun-desu-ne (Martha 2: 100-101, 168)

Well, I am too busy to think about anything during the day, but I start to think about a lot of things in the night because I don't have anything to do. For example, I am wondering whether my English can be improved or not... I have anxious feelings all the time.

I think I also had such feelings when I was in Japan, but I could control my feelings at that time. But I cannot manage it. I don't know why but I feel so depressed.

This is another example of psychological distress experienced by the students in this period. Martha was a hard worker and joined a few clubs and circles including two orchestras and a swimming club besides classes in university. She seemed to be enjoying her life in the host country on the surface. However, inside her, it was not so easy. She was afraid of having free time because she started thinking of something not constructive and getting depressed and so she tried to make her schedule very busy. She also said that she felt anxious continuously and was suffering from depression. What she was anxious about were all sorts of things but first of all, it was about her English proficiency.

4.2.3. At the end of the sojourn: going home and cultural learning

In the third and final interviews at the end of the year, it was time for the students to

think about and to prepare for going back to Japan, and to plan a new life in Japan.

Mo hayaku kaeritai. Hayaku kaette, hayaku moto-no seikatsu-ni modoshite, subete-o moto-ni...risettotte-wake-demo-nai-kedo. Suggoi iyana-no-ga, yappari kocchi-no-go-hantte futorimasu-yo-ne. Suggoi, sore-ga, suggoi iya-de, yappari, Nihon-ni kaettara, are-yatte, kore-yatte, sore-de, ko-yatte yaserutte-yu-no-ga, yappari mokuhyo-dakara. Dakara, hayaku kaette, hayaku moto-ni modoshi-taitte-yuka (Julie 2: 3-62-63)

Oh, I want to go home soon. Then, I want to return my life style to a former one and return things as they were before I came here... something like reset things. What I hate most here is that food is very high in calories and I have gained a lot of weight. I really hate it. So, first of all, I do everything to lose my weight when I go back to Japan. That is my goal. So, I want to go back to Japan soon to make things normal.

Julie talked about what she was planning after she went back to Japan in the final interview. She was so bubbly and kept talking about what she planned to do to lose weight, e.g., going for swimming lesson, eating Japanese food and so on, and also to rejoin a social group of Japanese in her generation in Japan, for example buying a mobile phone, going to a hair dresser and buying new fashionable clothes. At the end of the study abroad period, students' longing to go home seemed to become much stronger than before. The feelings were not vague and subtle anymore but clearer.

Having seen Japanese students' narratives, and what they were feeling and thinking during their study abroad, it became clear that their psychological conditions

were not so positive. Examining the findings from the quantitative research and the qualitative research, I found that the results of my study were different from what influential culture shock theories discussed in Chapter 3 said (e.g., Oberg, 1960; Lysgaard, 1955). Oberg (1960) argues that when individuals encounter a different culture, their reactions in the initial period are optimistic and he named this the honeymoon period. Then, such positive reactions gradually turned into negative ones. After a while, as people become adjusted to the new environment, their negative reactions towards the environment turn into more positive ones again. Lysgaard and his colleagues described individuals' adjustment levels towards unfamiliar environments using a u-shaped line (1955). Thus, the adjustment levels at the beginning and the end of the sojourn period are higher than that in the middle.

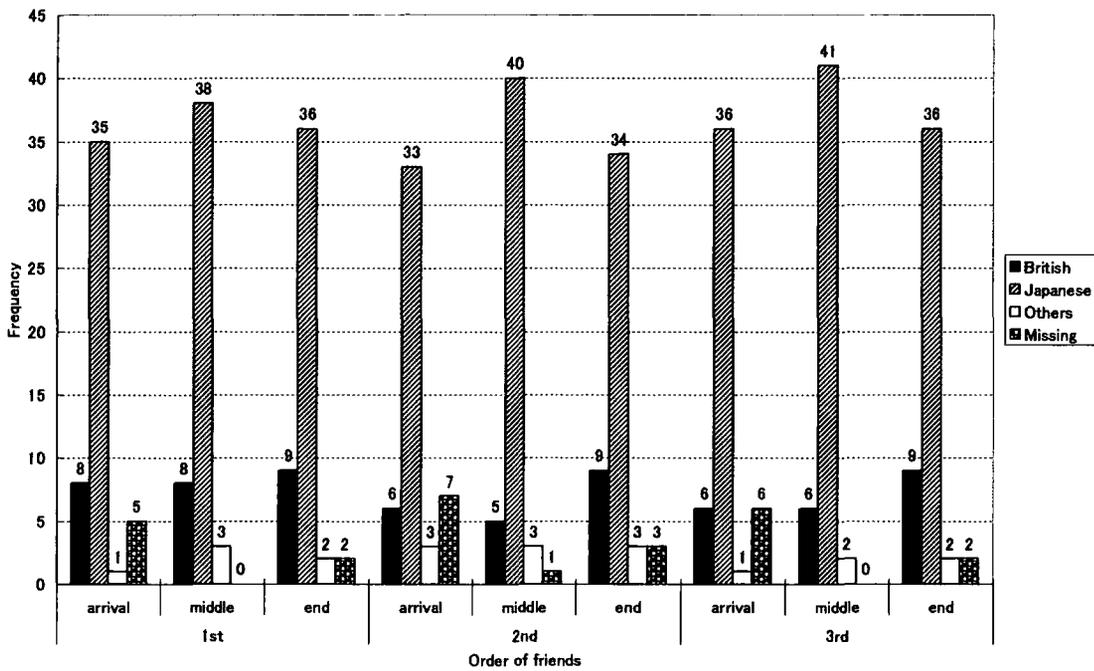
The Japanese students in my study suffered from psychological strain almost throughout the year. There was no optimistic honeymoon period or significant adjustment period. The experience was difficult for much of the time although there were high and low moments reported in the interviews, even though the quantitative results showed a general tendency to experience difficulty. The question thus arises what help they could find and what further help they needed.

4.3. Seeking help

One of my research questions focuses upon the question of how to help students. This was question 3: “How can we help international students who experience psychological difficulty to go through their period of study? In this section therefore I will introduce data which give insight into the issues of how students seek help for the stress and fatigue described above, and how more help might be offered.

To obtain data on this issue from the questionnaires, I asked students to pick the first five people whom they considered important for them in their host environment. This shows that establishing and maintaining relationships with other Japanese and also with local students are large concerns for many students. I asked the students to select five individuals who they thought were close to them. Figure 4.4 shows the results concerning the first three choices.

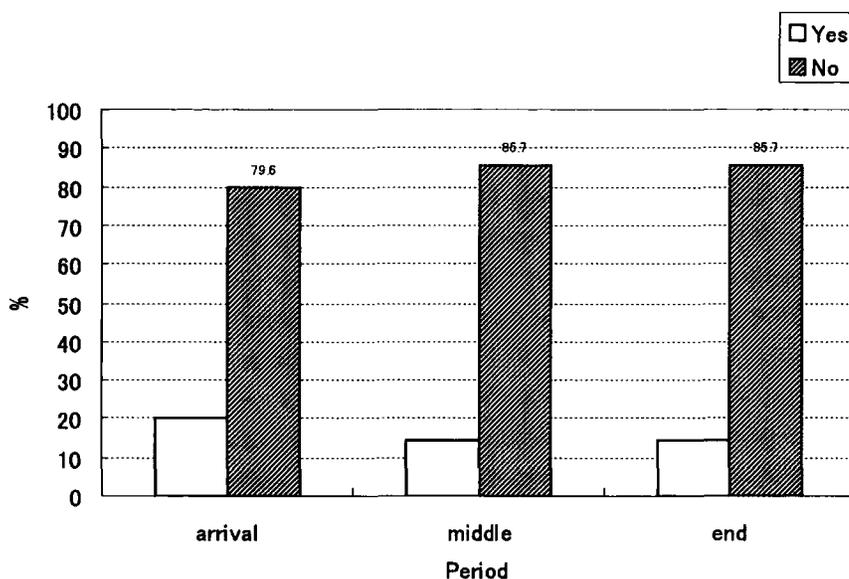
Figure 4.4. Friendship patterns of Japanese students



It is quite obvious that most of the students selected other Japanese people (about 70.0 %) as their first three closest persons over the year and only a few selected British people (less than 20.0%). The result is very similar to the research by Bochner *et al.* with international students in England in 1985. The difficulty of establishing friendships between international students and host students in Japan is also reported by Yokota (1991). Despite the fact that the students experienced psychological distresses and difficulties in establishing friendships with host students, most of the students did not find currently available support systems helpful and struggled to cope with the situations by themselves.

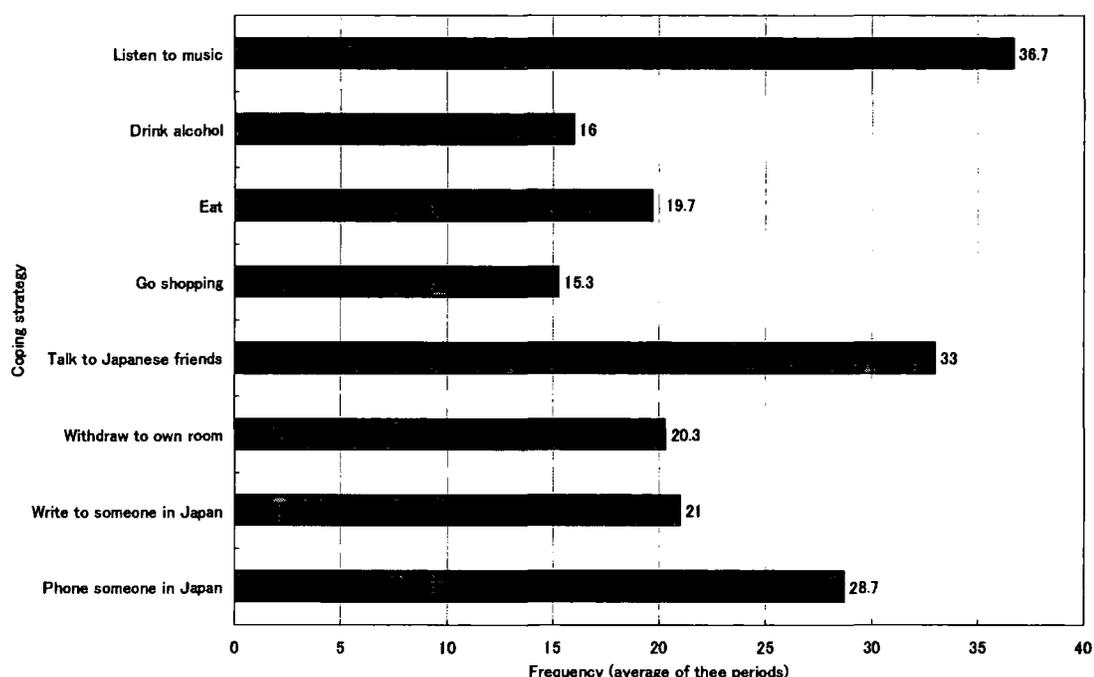
Figure 4.5. shows how many students visited current available supportive professionals. Only 20.0% or under students sought the professionals.

Figure 4.5. Help seeking patterns of the Japanese students



So they had to find other ways to solve their problems and Figure 4.6 shows their strategies to cope with difficulties. The most common strategy is to listen to music in their room. The second most common strategy is to talk to Japanese friends in England and the third is to phone someone in Japan. So here again it is evident that students tended very much to rely on people of their own nationality, around them or at a distance.

Figure 4.6. Coping strategy with psychological distress (average of three periods)



What are the implications of this for offering more systematic support? There are three which can be discussed here:

- Host students as friends
- Japanese network
- Listener

4.3.1. Host students as friends

For my participants, one of their main concerns was about relationships with others, which include other Japanese students and British students. As for the relationship with British students, to make good friends with them is one of the main purposes of coming to England for many Japanese students. They want to establish an equal relationship,

not a helper-and-help-seeker relationship. However, most of the time, they found it very difficult to even say hello to host students, and many said that the host students were not as interested in them as they expected they would be. There are however some host students interested in the international students. For example, someone who is learning the international students' home language comes close to them. Some Japanese students who had interactions with such students said that they were glad to have contact with British students, but they had mixed feelings because those British students came to see them to practise their Japanese, and therefore, they tried to speak in Japanese. This was not good for them because they could not practise their English. Some other Japanese students also said that they are not very happy to be with host students who are learning Japanese because they came to them for their own purposes not for their genuine interest to be friend with them.

Another group of people who tend to be kind to the Japanese students is those who have a religious background. For example, a Christian student who tried to help an international student was motivated to be a Good Samaritan. Although they tried to be kind to the Japanese students from their heart, and the Japanese students appreciated their kindness, they gradually became dis-satisfied because they realised their relationships were not equal. They felt themselves inferior because they were always

helped by these host students and they wanted to have host friends on equal terms.

Martha expressed her thoughts about a *Friend* in her story:

O-tomodachi-wa...etto...koko-no furoa-no hito-ga, kekko, minna yasashiku-shite-kure-te...Karejji-ni-mo sugoi shiriai-wa fuetan-desu-kedo, demo, tomodachitte-yu-to, nanika chigai-masu-yo-ne, chotto. Minna, attara, 'hai' toka 'a yu oraito' toka itte-kureru-kedo, sore-ijo-wa nanka, anmari...
A, demo, sono-hen-no hito-wa, ki-o tsukatte-kure-terunda-to omoun-desu-kedo, mada... Tomodachi...dototte-yu-kanji-ja-nain-desu-kedo.
[...] yappari tomodachi-ga hosi-desu. Furendotte ieru hito-ga (Martha 2:50-53).

(English translation)

A friend...well...the students on this floor are all very kind to me. I know more people in my college than before. But they are something different...from what I call friends. They say "Hi" or "Are you all right?" to me when we meet, but not more than that. I know they try to be kind to me but it is not like a friendship...not an equal relationship.
[...] I really want to have a friend. Someone I can call a "Friend."

Therefore, it is desirable that universities establish a support system for both international and host students to interact and build good friendships. This would need some kind of intercultural education for host students and would be a good opportunity not only for international students but also for host students to learn a way of surviving in a rapidly growing wave of internationalisation.

4.3.2. Japanese network

The other relationship which the students were concerned with was that with other

Japanese students within their own group. For international students who have difficulty in building a good close relationship with the host students, it is crucial to have a supportive relationship within their own national group, and it is even more important for their survival in daily life in an unfamiliar environment (Bochner, 1982). The participants were very much concerned about other Japanese students' perceptions of them and seemed afraid of being isolated from them. Since the community of the Japanese students was very small and limited, they became very close friends in a relatively short time. However, at the same time, the dynamics among the members sometimes became very tense. Jack's story tells vividly about such tensions within the Japanese group:

*Dakara, nanka...anmari gohatto-desu-toka-yu-kanji-no (laugh). **
Nihongo-gakka-de manna-deru hito-to tomodachi-ni naru-to, nihonjin-ga 3,4-nin
atsumaru-kara, butsukaru-wake-desu-ne. ...Tomodachi-tokat-te 2-tai-1-ja-naku-te,
1-tai-1-janai-desu-ka, akiraka-ni...ano...hanasu-toki. Demo, aru-teido-no nihonjin-
dousi-no kiyaku...kiyaku-kankei-ppoku, futari-de hitori-no tokoro-ni ikut-te yuno-ha,
akiraka-ni, ano, sore-wa kizuke-nai-desu-ne, tomodati-kankei.
...toriai-toka. ... "nani hanasi-ten-da-yoo aitsu" ...toka, nari-kane-nai-desu-ne.
(Jack 3:123-128)*

(English translation)

...So, it's something like a taboo...to make a friend with a (British) student in the Japanese language course.

Because...because if you make a friend with a (British) student in the Japanese language course, 3 or 4 Japanese students interact with one (British student). It is obvious that a conversation goes better if you are a pair (with a British student), not two (Japanese) to one (British). It's not good to come between

other people's one-to-one relationships by tacit agreement within the Japanese students' group. It disturbs other's friendship.

[...] Scrambling for a British friend [...] or searching how others are doing... something like, "Hey! What are they talking about together?"

** Words in parenthesis were added by the researcher.

As some students said, it is crucial, but very difficult for them to establish a close relationship with British students on the one hand, while maintaining a friendship with other Japanese students on the other hand. These two kinds of relationships are often incompatible with each other. This is because to have a British friend often causes other Japanese students to be jealous, which often leads to exclusion from the Japanese network.

To ease such tension within the Japanese group and release their psychological stress in daily life during the year abroad, some interview participants said that the researcher played an important role as a listener from outside their group. For ethical reasons, I asked my interview participants after each session, if they felt uncomfortable in talking about their experiences and feelings to me, and if they had any comments on my research. All of the interviewees said that they felt good after each session or at least they did not have any difficulties to explore their problems and feelings with me.

One female student said that she talked a lot and felt so good every time

because she could talk about what she never felt secure to talk about to her friends, and longed to see me next time. She saw me as a visiting listener who came round regularly.

To clarify what is meant by 'a listener', the following points need to be considered:

- I am a Japanese and we can talk in our own language.
- I am an outsider to their group and I am not influenced by their group dynamics.
- I am not a counsellor for them but nonetheless a trained counsellor and they can feel secure about exposing their emotional problems to me without recognising that they have a psychological problem and they are being helped by a counsellor.
- I asked them to participate in my research and they volunteered and contributed to it. Therefore our relationship was on equal terms with each other or they were even in a higher position as people to whom I was in debt.

In short, it is important for the effective support system that people work together from different directions, including host students who support international students to perform effectively during their study abroad. This process of working together is not only important for the international students but also for host students and staff who interact with them in terms of development of intercultural perspectives.

CHAPTER FIVE

Data Presentation –The initial period

Introduction

I am now going to deal with the first research question: “What is the psychological process experienced by Japanese international students when those students encounter new environments during the period of their studying and living abroad?” in more detail using both quantitative and qualitative data to look at the stages in more depth. In the present chapter I will explore the Japanese students’ experiences in the initial period of study abroad.

I developed the criteria for the theme, ‘experience’ as follows, using the approach described in Chapter 3.

1. A label: Experience
2. A definition: All activities and incidents which students were involved in during the period of the study abroad. All psychological experiences, i.e., feelings, emotions, thoughts and images and metaphors of the experiences are also included.
3. Indicators: When students actually say what they did and when they actually say how they felt and what they thought about those incidents and activities. When it is clear for which experience images and metaphors are being presented.

4. Qualification or exclusions: All the experiences should have happened during the study abroad. If an experience happened before that it should be excluded. If images and metaphors are about the student themselves, they should be excluded and dealt with in the subsection of self image and perceptions of self.
5. Examples:

Tonikaku benkyoo wa sezu ni, tada minna to issho ni atsumattari shabettari shokuji o shitari...Moo tonikaku minna to zutto issho ni ite, benkyoo ja nakute asobi de kiterutte iunoga aru kanjide, atashi no naka dewa. Dakara, Ryugaku dewa naku, nagai shuugaku ryokoo tteiu kanji.
(Anna 1-15)

Without studying, we are always being together and sleeping, chatting and eating. Anyway, I feel like we are always being together not to study but to have a good time. So, this is not *Ryuugaku* (studying abroad) but *Shuugaku ryokoo* (a long school trip).

After the selection of the relevant parts to the theme, I repeatedly read all the selected stories, paragraphs, lines and words about their experiences in each period of data collection making notes and categorised them by comparing to each other, that is, open coding. This time, searching of the similarities was more precise than the last time, that is, I analysed the data line by line and coded. As explained in general terms in Chapter 3, each coded concept was, then, categorised and labelled. When there were some similarly labelled categories, I put them together and put a more appropriate name on the merged category. When I found a relation between categories, I linked them together. During this process, I drew a lot of sketches and diagrams. Although

I worked with category labels and codes, I often went back to the raw data and read it to find the real meaning of it. When categories would not fit in a diagram, I changed links and relations between categories repeatedly until everything seemed to be settled. This process, i.e., axial coding, enabled me to build up a new link from the broken down data in the open coding. After consideration in greater depth with the theoretical notes, I identified 19 categories (Table 5.1).

Table 5.1 Axial Coding –Initial Categories in the initial period

1. Separation	2. Awareness of a new environment	3. Moving into a college	4. Making interactions with Japanese people
5. Having interactions with non-Japanese people	6. Establishing daily routines	7. Academic work	8. Speaking in English
9. Eating British food	10. Psychological experiences	11. Personal growth	12. Physical conditions
13. New experiences	14. Comparison	15. Making my space	16. Image of <i>Ryugaku</i>
17. Disappointment	18. Future planning	19. Trouble	

While I was doing axial coding, I noticed there were some logical interactions

between each of the above categories and so, I tried to illustrate what I found with a diagrammatical form (Logic diagram 1).

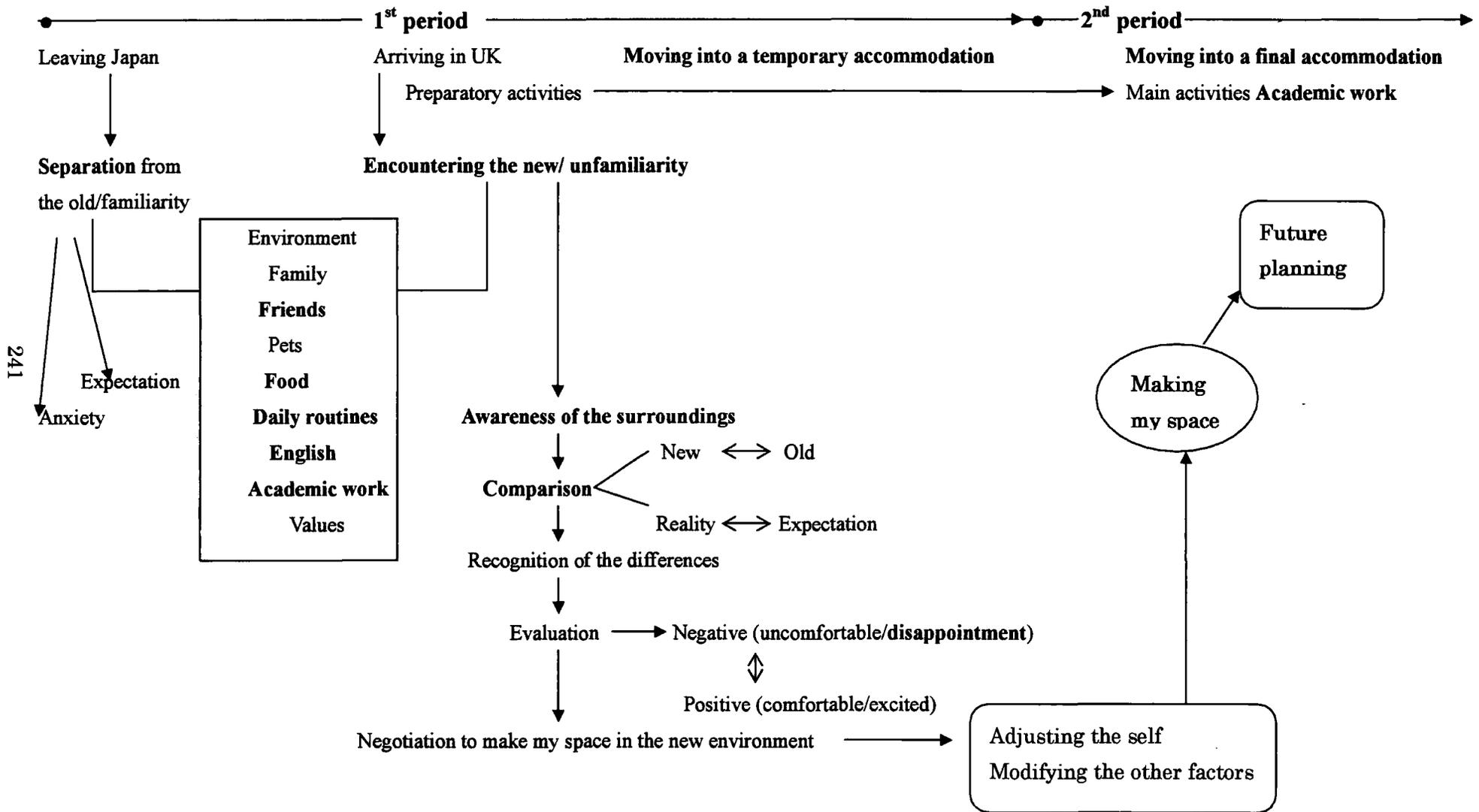
In the logic diagram 1, the time is shown on the top of the diagram as a representation of the distance of travelling from temporary accommodation to a final one. The main experience when the Japanese students left Japan is separation from the old/familiarity. The main experience when they arrived in the UK is encountering the new/ unfamiliarity. Both the new and the old contain the same factors such as environment, family, friends, pets, food, daily routines, English, academic work and values.

The main mental experiences accompanying the separation were expectation and anxiety. What happened in the students' mind when they encounter the new is shown as a process of five different psychological activities: (i) awareness of the surroundings; (ii) comparison of the new and the old and of the reality and the expectation; (iii) recognition of the differences; (iv) evaluation and (v) negotiation to make my space in the new environment.

Furthermore, the negotiation involved two different activities; adjusting the self and modifying the other factors. This process recurrently occurred and whenever they

were aware of something new and unfamiliar until they made their own space in the new environment. Once they made their own space and felt secure, their main psychological activity moved on to future planning for the forthcoming year. It was when they moved into the final accommodation and the main academic work began.

Logic diagram 1. Experience in the initial period



Then, I moved onto the final step of the analysis called selective coding. The selective coding is defined by Strauss and Corbin (1990: 116) as follows:

The process of selecting the core category, systematically relating it to other categories, validating those relationships, and filling in categories that need further refinement and development.

As an inexperienced investigator, I considered that I should follow their step by step instructions in their text in order to accomplish this complicated process. Thus, my attempt in this process was to reconstruct a new linking in order to find a central phenomenon of my study and a theory buried in the mountain of the students' stories, thus applying the grounded theory analysis. Strauss and Corbin (1990) suggested to begin this final stage of coding process with explicating the *story line*. They (ibid.: 116) defined the story and the line as follows:

Story: A descriptive narrative about the central phenomenon of the study.

Story line: The conceptualisation of the story. This is the core category.

As they suggested, I will begin with the story line here.

5.1. *Story line*

The main story here seems to be about how Japanese international students in England manage to make their own space in order to settle down in their new

environment.

There seemed to be two different periods in the beginning of the studying abroad. The first period began right after their journey started and ended around when they moved into their main accommodation in the host country and the second period followed it. Their studying abroad began when they left their family and friends who came to see them off and went through a departing gate at an airport in Japan and they were alone among strangers. They were separated from their parents, family and friends, familiar environments, important objects, food, daily routines, rules, values and so on and such experiences affected the students' psychological states. Some felt they were relieved from their parents' observation and some others reported they missed someone or something very much. Most of the students had a very mixed feeling at this point in time, such as excitement, sadness, loneliness, worries and happiness. Besides, they were physically tired after a long journey. Colourful psychological and physical events underlay experiences of studying abroad in this period.

The first thing that many students regarded as a crucial factor of successful studying abroad was making supportive relationships with people. Therefore, they had actively worked to make friends in the waiting room, on the plane and first couple of

weeks in the host country.

The primary experience in the first period was to encounter a new environment. Right after the students arrived in an airport in UK, they became aware of all sorts of things in their new environment. They compared what they found in the new environment with counterparts in the old environment. Then, they evaluated them whether the differences between the two were acceptable or not. They also compared what they recognised as the reality with what they expected to be the experience of studying abroad over the initial period of study abroad. When it was not acceptable, they felt uncomfortable and tried to improve it by negotiation between the self and the environment. That is to say, they attempted to make themselves feel better by compromise with the reality in order to make their own space in which they could feel comfortable and secure in the new environment. By the end of the first period, most of the students recovered from the fatigue of a long journey from Japan and the preparatory activities for the year were over.

The second period began after they moved into their own college room and the academic course, in other words, the main activity began. In this period, the students had already established a supportive link among co-students or with other international

students. They became accustomed to daily routines, basic cultural rules and their surrounding environments. That is to say, the Japanese students seemed to be settled in their new environment although it was just at a shallow level. Instead, they became aware of what they did not notice before. Many of the students had negative opinions about their surroundings and situations and they thought that they did not do what they wanted as they liked.

Comparing those two periods, in the first period, the students seemed to be less anxious but busier settling down in order to make a good start of the year abroad, than in the second period. Although the experiences in the two periods were similar in terms of psychological process, i.e., awareness, comparison and evaluation, they changed in terms of the level, and thus, their interests became wider and deeper in the second period than in the first. In both periods, they had a tight schedule and had to encounter a lot of newness and differences every day. Through the time, the students were quite busy and active and their psychological states were often unstable. Their main experiences in those early periods were of making their own space and preparing for the forthcoming challenging days. Psychological states in these periods were often unstable and the negative feelings seemed to be more dominant.

5.2. Further analysis

What I shall attempt now is to validate the story line above by presenting appropriate stories from the interview data as well as linking the questionnaire data to them. The reasons for linking two different kinds of data here are twofold. One is to examine the students' experiences in the beginning of studying abroad from a more general point of view in order to discuss and demonstrate its plausibility from the interview data (Fielding and Fielding: 1986).

The other is to employ triangulation of method to increase the validity of my research. Triangulation is a method to increase trustworthiness of a naturalistic inquiry by "checking information that has been collected from different sources or methods for consistency of evidence across sources of data" (Mertens, 1998: 183) and as Lincoln and Guba (1985) argue, triangulation is crucial in naturalistic studies to develop enough trustworthiness for considering the data seriously. There are four different kinds of triangulation, i.e., triangulation by research methods, sources of data, investigators and theories (Lincoln and Guba, 1985). Of them, I employed triangulation of data collection methods in my study. That is to say, I will present the interview data and the questionnaire data in order to illustrate the phenomena better and to check the

consistency of the two.

5.2.1 First stage

Studying abroad for the Japanese students began when they said good-bye to their parents, other family members and close friends at an airport in Japan on the day when they left Japan. The separation from the familiar people, places, food, rules, value systems, attached objects and so on and the encounter with the unfamiliar counterparts are significant experiences of the beginning of the studying abroad. For most of the students in my research, this was the first time to leave their home and parents except for short periods of time, which means less than one month.

5.2.1.1. Mixed feelings

Here, I will present the result of the question how the students' feelings were in the first period. Table 4.5. shows the frequency distributions of the responses to the eleven statements concerning Japanese students' feelings at arrival. Many of the students answered, "I was tired" (73.1 % appropriate; 15.8 % inappropriate) and more than a half answered, "I was nervous" (51.9 % appropriate; 27.3 % inappropriate). However, at the same time, not a few students said "I was glad" (64.5% appropriate; 7.9% inappropriate), "I was thrilled" (60.5% appropriate; 14.5 % inappropriate) or "I

was cheerful” (42.1% appropriate; 17.1% inappropriate). From this result, we can see that the students’ feelings when they arrived in a host country were not simple but complex with negative feelings and positive or optimistic feelings.

Table 5.2 Students’ feelings at arrival point

Statements	<i>Appropriate</i> %	<i>Unsure</i> %	<i>Inappropriate</i> %
<i>I was nervous</i>	51.9	20.8	27.3
<i>I was in a bad mood</i>	13.2	26.3	60.5
<i>I was tired</i>	73.9	10.5	15.8
<i>I was glad</i>	64.5	27.6	7.9
<i>I was cheerful</i>	42.1	40.8	17.1
<i>I was excited</i>	35.5	44.7	19.7
<i>I was relieved</i>	38.7	37.3	24.0
<i>I wanted to go home</i>	30.3	10.5	59.2
<i>I was abstracted</i>	34.2	24.1	44.7
<i>I was thrilled</i>	60.5	25.0	14.5
<i>I felt lonely</i>	32.9	31.6	35.5

Exploration of the interview data provides us with more detailed illustrations of the students’ situations in this period.

One male student expressed his complicated feelings during the first couple of weeks after the arrival using a metaphor of *kumori-zora* (cloudy sky) and *haiiro-gakatta* (greyish colour). Furthermore, he described his feelings of *sabishisa* (lonesomeness),

munashisa (emptiness) and *sukoshi no kitai* (a bit of expectation)¹ when he was on a coach trip to the final destination with other students and university staff as a symbol of his psychological state at that moment as follows:

Sabishisa

Nihon ni kanojo ga irundesukedo, maa, maenohi toyuuka, wakarete kita kotomo atte, iroiro kangaeru tokoromo attande. Betsuhi fudan dattara, jibun kara hanashi-kakeru kotono nai yatsunimo, hanashi-kaketeita...Betsuni, nanika hanashitai wakedemo nainoni, hanashi-kaketeru jibun ni, chotto, nandesukanee ... “Nani yattenda roo” tte kanji mo kanjitarishite... (Andrew 1: 24).

I have a girlfriend in Japan. Since I separated from her on the previous day, I was thinking of that. I spoke to a kind of people who I normally do not talk to. I did not want to talk particularly. I was confused myself and thought “What am I doing?”

He described that his feeling of *sabishisa* was influenced by the separation from his important person in Japan because of his studying abroad. Furthermore, he described that such feelings provoked unusual behaviour like speaking to people who he saw on the plane first time although he did not want to do so very much.

Munashisa

...zutto onaji michi ga tsuzuite iru janaidesuka, koosoku-dooro tte. De, mukishitu na kuruma ga zutto hashittete, de, ma, mawari mo sokomade shitashiku nainde, toritome mo nai hanashi o shitari, mattaku hanasanai yatu mo itarishite, maa, shanai no funiki mo sonnani ii kanji dewa nakattanode,

¹ As an exercise of Modified Visual Case Processing explained in Chapter 3, the student wrote down three words, i.e., *sabishisa*, *munashisa* and *sukoshi no kitai* on a sheet of paper to express his feelings when he was on the plane for UK and during the following days.

warito hitoride soto o nagameteru yatu ga ookatta to omoundesukedo (Andrew 1: 27).

A motor way was something inorganic and endless. I saw cars which were also inorganic running on the motor way. And, on the coach, people did not know each other well and some of them were talking ramblingly and some others kept silent. Well, the atmosphere in the coach was not good. I remember many of us were just idly looking out of the window.

His narrative illustrates the inactive and static atmosphere among the students on a coach. As he told before, this situation reflected his psychological experience at that moment as well. Let us move on to the third word, *sukoshi no kitai* (a bit of expectation).

Sukoshi no kitai

Sekkaku Igrisu ni daibun, sugoi kitai to omottetande...Korekara nani ga okoru nokana tteyuu, sooyuu kitai wa mochiron arimashita (Andrew 1: 28-29).

Since I had been longing to come to England for a long time, I had been expecting what was going to happen to me.

Here, Andrew talked about his expectations for his experience of studying abroad.

Andrew's narratives clearly illustrate his mixed feelings in this period. Although he had positive view of his future experiences in the host country, feelings like a cloudy sky dominant in him as a general mood in the first period.

Another male student, Ted said that he had become homesick because he could

not do what he wanted to do in Japan, while he was in the host country.

Nanimo seiri shitenai uchini kicchattakara, suggoku chuuto-hanpa nanone. Dakara, suggoku, Nihon ni taishite, mada, kimochi ga arunda-yone. Dakara, chotto, 10- kkagetsu ga tsurai kana to omoïnagaramo... Dakara, saisho kita hi kara, hoomu shikku kakatte...Nihon no koto bakkari kanaa... Iyaa, juken de, iroirona mono gaman shitekita kara. Tatoeba, mukoo dato, 18 dato, kuruma no menkyo mo toreru-shi, baiku toka nimo kyoomi arukara, sore o totte, hashitte mitakatta-shi. Sorega, kocchi kuruto, mata, chigau menkyoni nacchau wake dakara. Mata, 1-nen nobichautte yuunoga arushi... (Ted1: 61-65).

I came here before I prepared myself for studying abroad. I feel I left an unfinished job in Japan. So, I was reluctant to come here, thinking 10 months is too long. So, I was homesick since right after I arrived here. My mind is filled with what I left in Japan. I had postponed doing what I wanted because of *juken*². For example, you can get a driving licence at 18 years old. Because I am interested in bikes, I want to get the licence and ride them over there. But I came here and the licence here is different from that in Japan and I have to wait for another year to get it.

For Ted, studying abroad was his dream and that was the moment when his dream came true. However, that exciting event did not help him to stop thinking about what he wanted to do in Japan before he came to England. It made him feel homesick from the first day of his studying abroad. He became absent-minded from time to time and daydreamt about what he wanted to do in Japan.

² In Japan, high school students normally have to have an entrance examination to go to university. It is sometimes highly competitive and they spend at least one year to prepare for it. *Juken* means to have the entrance examination in Japanese. Therefore, the final year of high-school is called *Juken no toshi* (a year of *Juken*) and students in that year called *Juken-sei* who are expected to concentrate on nothing but studying for the examination.

5.2.1.2. Making friends

One of the most common experiences among the Japanese international students in this period was to make friends with other Japanese students. Right after they became alone after the separation from their familiar people, they started making friends with immediate people, thus, other Japanese students. Many students considered that making good friends, in other words, a supportive circle with other Japanese plays a vital role for surviving in the host country. Not a few students told how they were worried about whether they could make friends with other Japanese students and how they desperately tried to establish a circle among the Japanese students. These are a few examples.

Student (S): Tomodachi dekirunokanaa toka...

Interviewer (I): Tomodachi ga dekiruka dookatte, sugoi ookina mondai?

S: Ookii (Andrew 1: 61, 62).

S: Well, if I can make friends...

I: Is whether you can make friends or not such a big issue for you?

S: It is big.

For many students, making friends with other Japanese students was one of the biggest concerns.

Kaze hiichatte, de, moo nandaroo...hitoto, sontokini, minnade hanashite wadaini haitte ikanakya ikenai noni, koega zutto denakunacchatte, moo nodoga tubure chatte...sabishii kanji data. Aa konomama, nanka, minna hanashi toka moriagatte, tuitekenaku nacchatte daijoobu nanokanatteyuu, fuanna kimochi

ga ate... (Julie 1: 48)

I had a cold and...well...when I was to talk with people to join them, I lost my voice and could not speak. I was isolated. I was thinking, “Oh, what should I do. I would drop out of the group if I couldn’t speak now.”

When she arrived at a British airport, Julie already found some people who she could talk to casually by a great effort of talking and playing games with them without any rest all the way during the flight. However, when she could not join her fellow students’ group because of her illness, she became quite anxious about her relationship with others.

Noru chokuzen ni mo, narubeku hanashitandesu kedo, sore wa nanika, “koko doosuruno?” mitaina, sonna kanji dakeno kaiwa dakede. Shukkoku no tetuduki ga wakaranai kara, “kooyuufuu nandayo” toka, sonna kanjidakede. (Matthew 1: 83)

O-city no seikatu desuka? Moo shonichi kara, ima no tomodachi wa sokode tukucchattatte kanji desu (Matthew 1: 91).

Before we got on the plane, I had already started trying to speak to other Japanese students...like, “What should I do with this?” Since I didn’t know well about the procedure for the emigration, we taught each other, something like, “Do this,” or “Do that.”

I had already made my friends on the first day in O-city.

Matthew spoke to others at random at the Japanese airport to interact with them, although he did not need to do so. In the interview, he proudly talked about how he successfully made friends while they were in O-city for sight seeing and cultural learning for two weeks.

5.2.1.3. Initial encounter

Another significant experience for the Japanese students in this period was to encounter a new environment and to make their immediate surroundings comfortable in order to start working on their targeted tasks, e.g., academic work, language learning, interactions with host people and cultural learning. The interviews show that the students had to encounter a lot of newness through a wide variety of activities. Those activities were, for instance, moving in and changing accommodations, sight seeing, language training, unpacking luggage and parcels which were sent by themselves or their parents before they left Japan, arranging things in a college room, making friends with other Japanese students and international students from other countries, finding information about the new environment, learning a new way of living, establishing a basic daily routine.

One female student said:

Saisho ni kuukoo (ni tsuita toki)...um...nanka..., Tokyo no kuukoo ni kurabe te, zuibun, shinmiri to shita kuko danatte. Sabishii natte omotta. Nanika, nigiwai ga naitte iuka... (Julie 1: 34).

When I arrived at the airport...well...comparing to Tokyo airport, I thought, it was very quiet airport. I felt lonely. It was not lively but static.

Her statement shows an example of the process of psychological experience clearly when we encounter a new environment. When she walked into the airport in UK, she

looked around the surroundings, and noticed something unusual immediately. Then, she became aware of the atmosphere by comparing with that in Japan. What she recognised was that the British airport was quieter than the counterpart in Japan and she evaluated it according to her criteria of how airports are supposed to be. Then, her evaluation of the British airport affected her feelings, thus, she felt lonely.

As we saw in the example above, right after they encountered the new environment, the students became aware of all sorts of differences between their old environment and they evaluated them by referring to their old regulations which they learnt through past experiences. For example, when they arrived at the airport, they looked around inside and outside of the buildings, observed other people, smelt the air, heard the noise, felt the temperature, and compared them with those in Japan. Then, they evaluated what they had noticed using their own standard which they built through their past experiences. This evaluation often affected their feeling as well.

5.2.2 Second stage

5.2.2.1. "Shuujin" (a prisoner)

A few or more weeks after, the students moved to the second stage of the period. By this time, they had moved into their permanent accommodation and initial preparatory

activities, e.g., pre-sessional language training, shopping for daily goods, exploration of the immediate surroundings was nearly over. Although they were gradually getting used to the daily routines, they still did not behave as freely as they would in Japan and felt restrained. Through some metaphors expressed by the students we can see students' such feelings.

Dorifu³ no shuujin-konto tte shittemasu? Shimura Ken ga rooya ni haitte irundesu kedo ne, rooya ni irundakedo nanika sono rooya wa okashikute. Dene, Takagi Buu no kanshu gane koo hakonde kurundesuyo, gohan o. De, a, shooyu ga naiya tte yuunde, shooyu o torini ikundesuyo. Soshitara ne, Shimura Ken ga saku o norikoete sakuno kotti hiraiteru gawa kara. Sonde, gaatte kakerundakedo, "Are, okashiinaa" tte kizukazu ni zuutto irundesuyo. Sonna jootai. Sono, saku wa arundakedo, dokka hiraitete, soreni kizuite deiri shiterundakedo...nukedaseru noni kizuite naitteyuu...sonna jootai kana (Jamie 1: 221-223).

Do you know a famous comic skit by *Dorifu* called *Shuujin konto* (prisoner's comic)? *Shimura Ken* who was playing a prisoner was behind the bar. A guard played by *Takabi Boo* brought a meal for *Shimura*. Then, *Shimura* who wanted to have soy sauce went to get some soy sauce. There was an opening in the bar and he actually went out of his cell from the opening and poured soy sauce on his dish and came back to his cell quickly while the guard was watching somewhere else. After he went back to his cell, *Shimura* did not know about the opening and was puzzled how he could have done it, although he actually did it. My situation here is something like that. There is an opening somewhere and I actually go through it but I don't notice it yet.

Using a metaphor of a prison, Jamie described his situation in the host town. The prison had an opening. Answering my questions, Jamie said that a prison for him was

³ *Dorifu* is an abbreviation of the name of one of the most famous comedian groups in Japan, *Dorifutaazu*. *Shimura Ken* and *Takagi Boo* were members of the group.

the building of the branch of Japanese university and going out of the prison meant going to see British students. He knew that there were ways of going out of the prison but he stayed in there, although it was not a pleasant situation.

There were many other students who described their situations and feelings using metaphors whose theme was similar to the stories above, i.e., trapped and restrained. For example, one male student talked about his situation using a metaphor of swimming. He added that he did not like water and was not confident with swimming.

Futsuu no hito ga boku to onaji yooni oyoidara, tabun moo chotto susumeru to omoundesuyo. Demo, honto, ima no jookyoo de, hoka no hito to onaji yooni yattara, kitto, hoka no hito yori mo susumanaide.... Boku wa motomoto oyoguno wa anmari tokui ja nain desuyo. Ma, futsuu ni katachi tokawa maa, futsuu nan desu kedo, sonna ni oyobenai to omoushi. Dakara, mizu wa honto, karada ni matuwaritsukutte yuuka, sugoi, jibun ni totte wa atsukainikui mono desune (Andrew 1: 195 & 204)

If ordinary people swim like me, I think they can possibly go forward a bit more than I. But now, if I go like other people, I cannot swim as fast as others do. In the first place, I am not good at swimming very much. My swimming form is not so bad, but I cannot swim very well. So, water is what I cannot deal with at all. I feel it clings to my body.

As I argued in previous chapters (Chapter 2 and 3), my intention is not to

analyse students' metaphors with interpretations in the light of psychoanalysis, but to treat them as a vehicle which conveys the feelings and emotions of the students.

Therefore, I asked the students a lot of questions about the metaphors and discussed them together. By doing so, I encouraged the students to talk about their metaphors and feelings with their own words and avoided imposing my ideas on them.

As the students felt they were not able to behave freely, they constantly noticed or sensed a lot of things in the new environment and compared them in two different ways. One kind of comparison is between the new and the old and the other is between the reality and their expectation, and they evaluated them in terms of those two different criteria, i.e., the old standard and their expectations. Then, they tried to minimise discrepancy between the two, i.e., the new and the old or the reality and the expectations, when they felt not very happy with what they found in the new environment. There seemed mainly two ways to do so. One is by adjusting themselves to the new environment and the other is by making the new environment closer to the old environment.

Here, I will show some examples of this.

*Maggie (M): Shuumatsu wa daitai zenjitsu made yotei ga naindesu kedo,
chotto koo seikatsu-yoohin, mada sorottenai kara kaini ittari...*

Interviewer (I): Donna mono ga hituyoo nano?

M: Ima wa beddo- kaba ga, sore to kaaten to...kaaten no nuno. Dakara

chotto nannka sugoku iyanandesuyo.

Anmari kinishinai hoo nandesu kedo, kore wa chotto amarini hidoinaa to omounde.

Iro mo kirai dashi, chotto kitanaishi, sooyuuno toka moatte.

I: Jaa beddo-kabaa o kaetai naa to omou.

M: Kaetai desu! Dekire ba kaaten mo kaetainda kedo, sore wa chotto muri kanaa to omounde.

Daigaku de hitori-gurashi o shitara, heya no mono o aka no mono ni shiyoo to omottetandesu yo.

Dakara koko mo, M college no hito de, kaaten to kono sofaa ga aka no hito ga ite, urayamashii naa to omotte. Demo, jibunn wa konna karashi-iro de iyadanaa to omounde (Maggie 1: 146-149, 151, 154-155).

Maggie (M): I normally do not make a plan for weekends until the previous day, but this weekend, I am going to go shopping for buying something I need everyday.

Interviewer (I): What kind of things do you need, for example?

M: Now, I want a bed cover and curtains...well, fabric for curtains. 'Cause I hate them (my bed cover and curtains).

I: So, you want to change the bed cover.

M: I want to change it! I want to change my curtains if I can, but I think it would be difficult. I dreamt of coordinating my room in red when I started living alone when going to university. So, I want to do so here.

One of the Japanese students in M college has red curtains and a red sofa in her college room. I envy her very much. By contrast, mine are mustard.

In the interview, Maggie complained about her college room. She dreamt about coordinating her room with red things. However, the colour of her bed cover and curtains were mustard and not very clean which she did not like at all. She compared her dream room and the actual room and her evaluation for the room was "not acceptable." Then, she decided to change it by exchanging the bed cover at least and the curtains if possible to red ones.

Christopher (C): Ee, yappari jibun no shiro ja naidesukedo...jibun no kuukan o tsukuritai. Soko ni tana o tsukeyoo to omotterundesu. Senmen-dai no kabaa mo. Iyaa, honto, nama de mieterutte yuunoga migurushii desukara ne. Kinoo-teki nimo yokunaru to omoundesu.

Interviewer (I): Moyoo-gae toka mo shita no?

*C: Aa, moo zuibun shitandesu. Tsukue ga koko ni ate.... Moo haitta toki ni. Tomodachi no tokoro ni itte, "Chotto kitekure" tte itte.
...Kore ga yappa, sugoi iwakan o kanjiterundesu yo. De, koko ni kaaten o hikookanatte omotterundesu.
...Ee, tana o koko ni tsukeyooka dooshiyooka desune. Ato, sokoni kagi ga, kore kowaretendesu yo. Zenbu kowareterundesu yo, kagi o tsukerareru mono ga. De, nooto-pasokon toka kooka na mono mo arunde, dokokashira ni kagi o tsuketai desu ne. De, sono hen ni kagi o tsukeyookanaa to omotte. Sasuga ni, kowasu to ikenai node, chotto, arumi-kan o nameshite, urakkawa no neji o hazushite, sore ni Teppann to issho ni hasande, chotto dake, dashite, ana o akete, nankin-joo o kakeru tteyuu...sooyuu shikumi o tsukurooka to kangaeterun desu ne (Christopher 1: 194, 196-201, 205).*

C: Oh, yes. I want to make Jibun no shiro (my castle) or Jibun no kuukan (my space) here. I want to make a shelf there. I want to make a cover for the front of the washing basin, too. Well, it is ugly because you can see the bare pipe under there. I think it will function better if I make the cover.

I: Did you rearrange the furniture, too?

*C: Yes, I did it a lot...with my friends' helping hand...when I moved in here. The desk was there before. I feel completely out of place here. So, I want to hang a curtain here, too.
Well, I am wondering how I can fix a shelf here.
And the locks are all broken. All locks of the lockers are broken, so, I want to fixed it since I have some expensive goods, like my notebook computer here. So, I am thinking to put a lock over there.
I know I should be careful not to break anything, I think to reshape a metal ring a bit, unscrew bolts inside of the doors of the cabinet and put an iron board with the metal ring, showing a part of it outside. Then, make a hole on it and put a lock on it. I am thinking about making such a thing.*

When he moved into his college room, Christopher felt he was out of place and tried to

make it more comfortable by rearranging the furniture. He also had a plan to do some DIY for making his college room *jibun no shiro* or *jibun no kuukan* as much as possible.

Those two examples show how the students change their environments to make them closer to their expectations. Next, I will show an example of adjusting oneself to a new environment.

Koon-fureeku tabere nakatta kedo, asa wa zettai koon-fureeku tabete, sono hi ichiniti gyuunyuu toka nomu kara, zenzen onaka toka mo chooshi ii. Ato, pan mo kirai datano o pan toka sugoi ippai tabete, aa, pan mo oishiinaatte omottari... Ato, yasai toka mo sarada ga tabetainatte omottatoki niwa chikaku no suupaa kara katekite, sokode aratte tabetari toka...Dakara, imamade kitto, sukina monobakka, gaatte tabeteta kara hoka no tabemono ga oishiitte yuuno, kizukanakatta kara. Tabun kitto, Nihon ni itemo, pan wa taberundaroonatte omou. Un, kaettemo tabun koon-fureeku mo taberu shi asa wa yappari pan to koon-fureekutte yuufuu na seikatsu... (Julie 1: 99-100).

I couldn't eat cornflakes before, I always eat cornflakes with milk and I feel good all day. I also couldn't eat bread but now I like bread very much. I eat a lot of bread everyday. I think, "Oh, bread is nice." When I want to have salad, I can go to a supermarket nearby and get some vegetables and wash them there (in a washing basin in her room) and fix it myself. So, I have had only what I like and did not know there are a lot more tasty food. I think I will have bread and corn flakes with milk for breakfast when I go back to Japan.

Julie had never had western style breakfast until she came to the host country and for the first week, she hardly ate anything but a half a slice of toast for breakfast and lost weight a lot. I interviewed her a few weeks after her arrival and by then, she had not

only become able to eat corn flakes and toast but also enjoyed it.

I have been talking about how the students made their own space in the new environment showing three examples. Two of them were about the college rooms and one was about food. Through the analysis of the interviews, I recognised there were some common topics appearing in the students' stories. They were about bath and shower facilities and toilets. They are directly related to our basic needs to live and also the students experienced cultural differences in those facilities in the host country and those in the home country. Such experiences seemed to influence students' psychological effect. Andrew complained about food, the bath and shower in his college and described about his feelings as follows:

Maa hyoomen-teki niwa sonnani kinishite naindesu kedo, jissai, tabun, seishin-tekini wa tashoo eikyoo suru tokoro wa aruto omoimasu ne.

Uun, nanika...soko made ima wa ishiki shitenai desukedo, tabun, nagai aida toka iruto, atoato arunja naikanatte.

Ma, itte mireba kokoro no yasuragi tteyuu bamen demo tsukawareteta tokoro nande, o-furo toka shokujitte nowa. Sorega nakunarutte koto wa dandan sutoresu toka tamatte kita tokini, hassann suru basho ga naitte yuuka (Andrew 1: 153-155).

Well, I do not mind about it very much on the surface, I think it can affect me psychologically. Well...at the moment, I am not conscious about it very much, but during a long period, this effect would be obvious.

In a way, having a bath and having a meal are often seen as a symbol of sanctuary and comfort. So, this situation in which I cannot satisfy bath time

and meal time would cause a lot of trouble when I am stressed out later.

5.2.2.2. *Maintaining relationships with other Japanese students*

As we have seen, the Japanese students enthusiastically made friends with Japanese fellow students and most of them succeeded in finding close friends during the first few weeks. Such friendships developed into a strong supportive link within themselves. I asked in the questionnaires age, nationality and types of relationships of the first five important people for them in the host environment in order to know their friendship patterns referring to the similar studies by Bochner, Hutnic, and Furnham, (1985) and by Bochner, McLeod, and Lin, (1977). Table 5.3. shows the age range. According to that, more than 60 % of their five important persons were nineteen years old and under and it cumulated nearly 100 % when we consider people in their twenties. That is to say, almost all of the first five important person for the Japanese international students were people of about the same age.

Table 5.3 Age of important person

Age	1 st important person (%)	2 nd important person (%)	3 rd important person (%)	4 th important person (%)	5 th important person (%)
19 and under	36.7	39.2	40.5	34.2	26.6
20s	17.7	12.7	10.1	10.1	15.2
30s	0	1.3	2.5	0	0
40s	1.3	0	0	0	0
50s	0	0	0	1.3	0
Missing	44.3	45.6	46.8	54.4	58.2

The next table (Table 5.4) presents the nationality of the first five important person. As we can see, the answer most students gave as the nationality of five important persons for them was Japanese. The second answer was British and the third was people from other countries.

Table 5.4 Nationality of important person

Nationality	1 st important person (%)	2 nd important person (%)	3 rd important person (%)	4 th important person (%)	5 th important person (%)
British	10.1	7.6	7.6	7.6	10.1
Japanese	44.3	45.6	41.8	32.9	26.6
Others	1.3	1.3	3.8	5.1	5.1
Missing	44.3	45.6	46.8	54.4	58.2

Table 5.5 shows how they saw their relationships with the five important persons in the host environment. For the first important person, 52.3 % saw her/him as the best friend who they can talk to about anything, 27.3 % said s/he was *asobi tomodachi* (a companion to play with) and 22.8 % answered that s/he helps them a lot. For the second important person, the most frequent answer was *asobi-tomodachi* (46.2 %), followed by the best friend (30.2 %) and that s/he helps me a lot (21.4%). The third, fourth and fifth important persons show the very similar pattern of the answers but the frequency for the best friend tended to decrease, instead, that of *playmates* tended to increase gradually.

Table 5.5. Relationship with important person

Relationship	1 st important person (%)	2 nd important person (%)	3 rd important person (%)	4 th important person (%)	5 th important person (%)
Best friend who I can talk to anything	29.1	16.5	14.0	10.2	6.4
<i>Asobi-tomodachi</i>	15.3	25.5	26.7	22.8	27.9
I love her/him but s/he does not love me	1.3	1.3	2.5	0	0
We are in love each other	1.3	1.3	0	2.5	0
S/he helps me a lot	12.7	11.5	39.4	8.9	7.6
S/he needs my help	1.3	2.5	0	1.3	0
Others	0	2.5	0	1.3	1.3
Missing	44.3	45.6	46.8	54.4	58.2

Considering the results of the above three questions, I had an assumption that they mostly spent their time with co-national students and developed close and supportive relationships within them. However, they hardly made friends with host students, host people and people from other countries. I will discuss this issue next.

In order to answer to my question and to verify my assumption, I examined the interview data.

Christopher described how the group of the Japanese students developed and the dynamics of the group moved in the first period as follows:

Christopher (C): Ee moo. Daibu ironnana ga atta mitai desunee. Moo zenbu seiryoku-arasoï kara nani kara moo zenbu owatte masu.

Interviewer (I): Aa sooka. Ikkagetsu no aida ni...

C: Ee. Tokuni heisa sareta kuukan ja naidesuka. Dooshitemo zettai... Tokuni nee. 70-nin...76 de sooyatte 24-jikan issho desu kara. Minna iyana tokomo nanimo kamo miechatta kanjide (Christopher 1: 6-8).

C: Oh, yes. I heard a lot of things happened... a power game and ...everything. And everything has been settled now.

I: I see. During the first month?

C: Yes. Especially in such a closed space, we cannot avoid something happening. Since around 70...well...76 students are together for 24 hours a day. We can see everything about others both good things and bad things.

As is evident in Christopher's story, the Japanese students spent almost all day long together and interacted intensely each other. That situation influenced their friendship patterns, as we have found that most of my research participants developed quite dense relationships with fellow students who they were compatible and made a strong supportive link among them. Lucy told about her relationships with her close friends.

Ureshikatta nowa yappa, soodan ni notte kuretari shite. "Ima moo daijoobu dayo" tte itterunda kedo, choko-choko "daijoobu ka" toka koe kakete kure tari, sore mo

Ureshikattakedo... Tomodachi ga tanjoobi de, 12-ji mawatte kara, minna de...naka de sawagu to urusaitte iwareru to komarun de, soto de, otoko no ko toka gitaa mottekite kurete, minna de "omodetoo" toka ittara sugoi yorokonde kuretan desu yo. Sorede yorokonde kureta noga sugoi ureshikatta desu. Sorekoso yappa, Nihon ni itara dekinai shi, dekiru-kamo shirenai kedo...Ima wa minna onaji tokoro ni irukara, sorede kazoku toka wa betsuni ite, honto mada, sorekoso 1-kkagetsu nanoni, nanka gaatte sono hitono tameni atsumatte toka, sugoi ureshii shi...tanoshii kara. Sugoi ii omoide ni natte...(Lucy 1: 61, 64).

What I felt so good was that I could talk about my problems to my friends. Now, I tell them “I am o.k. now” but still they ask me “are you all right?” That made me feel good, too. But most of all, I felt so happy when we had a surprise birthday party for one of our friends the other night. We gathered outside after midnight because we didn’t bother other people by doing it in the college. So, outside, one of the boys brought a guitar and we said, “happy birthday!” to the one who had a birthday. She was so delighted and it made me so glad, too.

Um...we wouldn’t have been able to do that if we were in Japan...well, we could...but...well...we are staying in the same place and being separated from our families. We have been here only for a month or so but already we are so close that we made such a wonderful occasion together. It was a great moment.

In her story we can see how they support each other and share the wonderful time together. As she said in the statement, the situation in which they were separated from their families, but they themselves were always together, influenced the development of the relationships.

Let us return to Christopher’s story. He also told about the difficult situations among them. Thus, after the early stage of their encounter, some of them gradually started experiencing difficulties and troubles with their fellow students while they received strong support from each other and felt uneasy about such incidents. For example, Anna told about her trouble with other female students as follows:

Nanka, aru jikente yuuka, aru koto ga okotte, sorede chotto onnanoko

tono...saikin naka yokattatte yuu tomodachi tononaka ga, chotto aru jiken o ki ni ima, ki-mazui joutai ni nattete...sore ga kinoo hakkiri shicchatta. De, atashi wa dooshiyooka to omotte, tomodachi ni soodan shitandesu. De, kekkoo sono koto de nayande te. Nanka, tomodachi-kankei toka de, shuudan-seikatsu no naka no, kooyuu karejji-sei de, iroiro, sooyuu chikasugiru ja naidesuka. Sooyuu node, nanka chotto hito-mome atte. Nanka, uwasa toka mo sugu hirogaru shi, sooyuu node dondon yarizuraku nattari shite. Issho ni I-sugiru shi, sore de akirutte koto wa tabun naito omounda kedo...uun, nanka atashi no mondai wa chotto fukuzatsu de...dooshitara iika sorede kekkoo ima nayan derun desu.

...Koredake chikai kara, T (a city of Japan) ni sumu yori, muzukashii to omoundesu yo, yappari. Moo, nagai shuugaku-ryokoo mitaina monde.

...Ima no joutai wa...dakara zutto zenbu shokuji toka mo issho ni suru kara, ningen kankei toka umaku yatte ikanakya ikenai naa to omotte taihen desu ne. Sono atashi no ima mondai ni...shiteiru koto mo fukume te, ima okotte nai dake kamo shirenai mondai toka mo, dondon detekuru to omou kara...korekara (Anna 1: 3, 6-8).

Well, there was an accident...an incident...and then my relationship with a girl who was close to me became not very good after that. And yesterday, it became obvious. Then, I talked about it to another friend. It affects my feeling quite a bit. We are living in a college together and became too close now. That caused a bit of trouble sometimes. For example, a rumour can be going about so quickly and it makes things complicated for us more and more.

...I think we are being together too much. I don't think I'm tired with them but...um...my problem is a bit complicated. I don't know what to do...I am worrying about it very much.

We are living so closely that we have more difficulties to cope with when we live in T-city in Japan. It looks like a long *shuugaku-ryokoo*⁴. Since, in our present situation, we have meals and do other things...well...everything together, I think I have to do well in *ningen-kankei*⁵...and it is hard. Including

⁴ *Shuugaku-ryokoo* is a kind of school excursion. Usually, children have one in each school level, i.e., a primary school, a secondary school and a high school in Japan. The length of a trip varies from one night to about a fortnight depending on the age of children. The primary purpose of such trips is to visit several places which relate to topics which they learnt in school subjects. However, it is in fact regarded as a pleasurable sightseeing trip.

⁵ *Ningen-kankei* is translated as 'human relations' in English. It is one of the most important issue for many Japanese to live in a Japanese society, therefore, people are often very much afraid of

my present problem, I think, more different kinds of problems will be coming out in the future.

In her narrative, Anna said that their present situation in the host country in which they live closely and always do things together, accounted for her trouble and troubles which might happen during the year. Her narrative shows well that to cope with their fellow students is one of the most important and difficult issues for them in order to succeed the year abroad. She used a metaphor of *Shuugaku-ryokoo* for describing her present situation, but it is a long version. *Shuugaku-ryokoo* is one of the biggest events for Japanese children and youngsters in their life and they have a lot of memorable experiences during the excursion. To spend days and nights with their friends together without their parents' eyes can make them so excited and they often stay awake all night to talk and play in their rooms and develop close friendships by such experiences. However, if a trip continues for a year, a story can be different. What Anna has just said above is one of such stories. Although I have a lot more examples in which students complained about the difficulties in the relationships with their fellow students, I only showed a couple of them here because of the limitation of the space.

5.2.2.3. Making friends with host students and non-Japanese students

Another topic which my research participants mentioned was establishing friendships

failing in it.

with host students and non-Japanese international students. As I showed in Table 4.7. in the previous subsection, not so many students made friends with host students and non-Japanese students. What made it difficult for the Japanese international students to make friends with host students or other international students? Did they not want to make friends with host or non-Japanese international students? Did they have any difficulties to do so although they wanted to? To answer the first question, I will show two figures below. They presents the results of the questions in the questionnaires concerning the purpose for the studying abroad. Figure 5.6. presents what percentage of the students had a purpose for their studying abroad. This figure tells us that more than 80 % of the students had a purpose and 13 % of them answered that they did not have any purpose for studying abroad. They had just come because it was a course requirement or their parents encouraged them to do so. The second figure (Figure 5.7) shows the details of their purpose for the students who answered that they had a certain or at least a vague purpose for studying abroad.

Figure 5.6. Purpose of study abroad

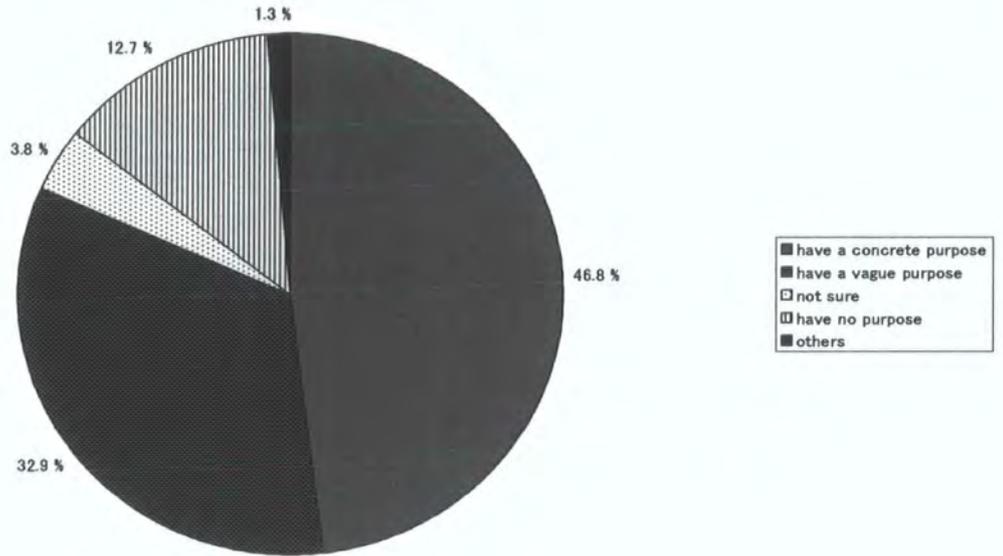
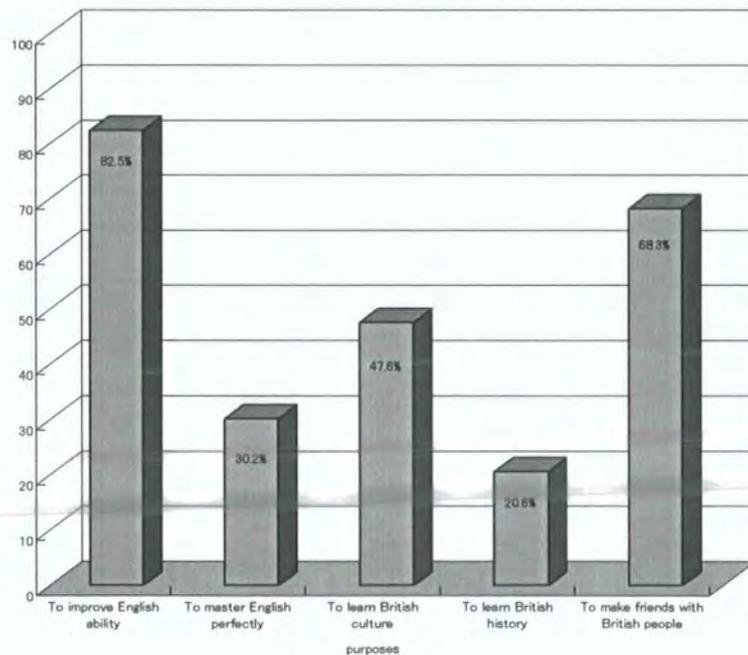


Figure 5.7. Purpose of study abroad (detail)



The results show that nearly 70% of the students who had some purposes for going abroad said that they wanted to make friends with British people. It suggests the possibility that there were some difficulties to make friends with host students and people although they wanted to. To illustrate how they actually contacted host students I will cite some evidence from the interview data.

*Kocchi kite, karrejji no baa ni iku yooni natte, gaijin-san, hanashi-kakete kurete. Sonnan de, C karejji de nonda toki...hanashi tara, nihon-go ga hanaseru hito ga ite, F tteyuun desu kedo, sono hito toka to tomodachi ni natte. Ato, V karejji nimo nihon-go hanaseru hito ga ippai irunde, kekkoo, shita no resutoran toka, gaijin-san to eigo hanashite. Sakkimo, 1-jikan-han kurai shabetteta ndesu kedo, tonari no hitoto. Ippai shookai saretan desu kedo, zettai oboe rarenai to omotte, kaitan desu kedo.
...kokora-hen, kinjo no hito wa minna eigo dattan de, moo, 1-jikan-han, kekkoo akusen-kutoo shinagara.*

*...Aa, moo saisho wa moo nandayo toka omotte. Demo, tomodachi ni narootte itterunda to omotte. Ocha morattan desuyo. Ocha nomanai katte. Koocha. De, iroiro kuruma no hanashi toka, ongaku no hanashi shite, ongaku kiitari shite. Eigo de hanashitetan desu kedo. Demo nihon-go de hanaseru hito towa, kekkoo nihon-go de hanashi o shite masu.
Tanoshii naa. Aa, tanoshii desu ne. "Saa, itte kuru zo. Yosshaa!" mitai na... "Hanashita zoo!" mitaina...
Saisho wa zenzen, gaijin wa tsumetai naatte. Nanka, sensei-tachi wa "minna yasashii kara" tte ittetan desu kedo, dandan sore ga wakattekitatte yuu kanji desune. Saisho wa tsumetai kanaatte.
...Aa, gaijin-san ga, to o aketeta kara, to o akete yatte mitari toka...suzushii shi, mawari no hito mo aketeru kara, aketoku ka...mitaina... (Eric 1: 163-164, 167, 174-176, 179, 185-186).*

Since I came here, I started going to the bar in my college or in other colleges and some host students came to talk to me there. When I had a drink in the bar at C college, a British student, called F, who can speak Japanese came over

me and I made friends with him. And also, in V college, there are many host students who can speak Japanese and I often speak English with them, too. I have been just talking with some of them in English for about one and a half hours. I was introduced to a lot of people then. I cannot remember all of their names, so, I wrote them down on a sheet of paper. People who live near my room only speak English, so, I was struggling to converse with them for one and a half hours.

Well, in the beginning, I did not understand what they were talking about at all. But, I noticed that they wanted to become friends with me. I was given a cup of tea, yes, English tea, and then, we were talking about cars, music, listening to some music together. I talked in English but with ones who can speak Japanese, I normally speak in Japanese. I encourage myself to go to speak with British students like, “come on Eric!” and after that I shout in me like, “I’ve done it!”

At the beginning, I thought they were cold-minded. My tutors said that they were kind and friendly, though. Now, I gradually understand what they meant. Initially, I felt they were not friendly at all.

I saw host students kept their door open, so, I did so, too. I did it because it was nice and cool and other students do so, too.

Eric excitedly talked about his challenging experiences of making friends with host students. It did not go well from the beginning. However, it is clear from this that Eric found strategies for interacting and finding friends. He copied the open door strategy from host students which showed that he was interested in having contact. He went to bars as a place for contact. He forced himself and found satisfaction in the success this brought him: ‘I’ve done it!’. He found that those host students who spoke Japanese and wanted to speak with him were friendly and also

formed the gatekeepers to other contacts and provided the means of making friends with others. This enabled him to overcome the language problem and to realise that what his tutors had said was true.

...Zen-zen eigo wa heta dakedo, kotsu, kaiwa no kotsu, miburi teburi toka de nantoka narukara...ganbatta.

...Jujitsu-kan. Moo...um...(laugh) tomodachi to shabeteru toka ja nakute, ninmu o hatashita mitaina. Iyana ikkata dakedo, gaijin to hanashi tara sono bun eigo, umaku naru janai desuka. Dakara "yattaa!" tteyuu manzoku-kan (Alan 1: 125, 127).

I am not good at English at all, but I got the knack of conversation...gestures, for instance...I tried very hard.

Fulfilment! Well...(laugh) more than enjoying chatting with friends but it was something like having accomplished my mission. I do not like to say this but the more I speak in English, the more my English is going to improve. So, I feel very good when I make it, like saying "Hooray!"

Alan also talked about success in making conversations in English with non-Japanese students. Alan expressed improving his English ability was very important but hard by using a metaphor of "mission". It is easily imagined that a young determined soldier went to the front line of the battle. Speaking in English with host people is a battle for him. He needed to encourage himself. He also implied that he felt guilty about using the host people for accomplishing his mission. Returning to the Figure 4.5., it is revealed that the most frequent purpose of studying abroad was to improve English ability and to make friends with host students and non-Japanese international students seemed often to be considered to play an important role in

accomplishing the task.

Unlike Eric and Alan's examples, there were some students who had bad impressions with host students' and people's attitudes towards them. I will cite Anna's story here.

Nanka, chotto yappari, gaijin-san...kocchi no gakusei, baka ni suru...Nihon-jin o baka ni suru yoona taido o toraretatte yuu tomodachi ga ite, de, "are, honto?" tte shinji rare nakattanda kedo, dakara, kekkoo, sooyuuno ga arundesuyo, yappari. Kuruma nottete, kochira ga aruitete, koo kita toki ni koe kake rareta tokini toka, sugoi...shikamo, Nihon-jin wa tonikaku, baka ni shitayoona iikata dakara, sooyuuno wa. Eigo wakannai to omotte, itte kuru kedo, wakaruja naidesuka, funiki toka, sooyuu, baka ni sareterutte yuuno ga. Sooyuuno, sugoi mukatsui tari, zettai, kocchi mo gakusei dato wakatteru kara, sooyuunoga iyadanaa to wakattari. Kekkoo, karejji no shokudoo no obasan toka mo, Nihon-jin ni taishite, sugoi buaisoo tteyuuka.... Eigo, yappari, wakannai kara, J-dai-sei wa tokuni. Wakannai hito honto ni ippai irukara, sore mite, kao awasete warattari, sooyuunoga...sugoi, chotto shita koto nanda kedo, sooyuu, iyana kao saretari surunga, chotto yadanatte omottari suru. Kotoba ga tsuujinai kara, sore wa kekkoo, nekuu dattari suru. ... "San-kyuu tte ie" tte saisho no koro ni oshie rarete, "tonikaku, aisatsu...sankyuu o ieba ii" tte iwarete, de ittari suru kedo, sono toki mo nanka, ittemo kekkoo, buaisoo nandesu. Dakara, kocchi mo iwanakunaru shi...(Anna 1: 82-83).

Well, I heard from my friends that host students...some host students often despise Japanese students. I could not believe it first, but actually, I experienced something like that. One day, when we were walking on a road, someone passing by us in a car and insulted us because we are Japanese. They said something to us in English. I guess they thought we did not understand them, but we could sense it from their attitudes and tone of voice. Also, some dinner ladies at the dining hall in our college were not friendly to Japanese students. We are not good at English, especially us the students at

Japanese university. Many of us do not understand what they say in English very well and I felt very bad when the dinner ladies gave a wry smile each other or scowled their displeasure when some of our fellow students could not understand their English. Although that was just a trivial thing but made me feel bad. I think that not being able to understand their English is a bottleneck. I was told to say, “thank you” when we arrived here...” Anyway, greetings and saying ‘thank you’ are important.” So, I did it but they were often inhospitable to us. So, I gradually stopped saying that to them.

In Anna’s story we can see how hard she and other Japanese students tried to interact with host students and people. She had been given advice about how to conform to expected behaviour by saying ‘thank you’ often but she encountered hostility. Some of the hosts’ reactions were, at least she felt, not as warm as she expected and she was struggling with breaking through the barrier to make contact with them. Not only in her story but also in others’, I often found that the Japanese students in this period seemed to consider a lack of English proficiency as a reason for the troubles in establishing a good relationship with their hosts.

Etto...Igirisu-jin tonon kangae-kata no chigai de...uun...hajimet tomodachi ni natta Igirisu-jin tonon koto nandesu kedo, etto...tomodachi to shitette kaitandesu kedo, sore ijoo-teki na monomo atte, watashi wa nakattan desu kedo, mukoo ga atte, maa, nando ka hanashite itan desu kedo, etto...nanika koo watashi ga, ano, tomodachi de itai to itta koto ni taishite, mukoo wa watashi ni sore ijoo no kimochi ga atta rashiku, jaa moo shaberenaite yuu fuu ni iware chatte, watashi wa honto, sono ba de eigo ga jootatsu suru tameni wa ippai shaberitaishitte yuu fuu ni omottetanda kedo, kangae-kata no chigai de, watashi ni soo yuu kimochi ga nain nara, moo shaberanaitte yuu kanji de, moo, nanika moo...sake rare teru yoona taido o torare tari shite, kangae-kata no chigaitte yuuno wa ookiinda naatte omotta (Sarah 1: 9).

Well, this is about the difference in a way of thinking between British people and Japanese people. My first British friend here...I wanted to be just a friend with him as I wrote here⁶, but he expected more than that. I met him several times and after that I said him that I wanted to be friends with him. But he seemed to be more than that with me and he said that he did not want to talk with me anymore. I really wanted to speak in English a lot more because I thought that was the best way to improve my English. Because of differences in a way of thinking between us, he started avoiding me since then. I realised that the difference in a way of thinking was a big problem.

In Sarah's case, she seemed successfully to make friends with a British male student. She thought it was very good for her because she can practise English conversation. However, he misunderstood her and expected her to have a closer relationship with him. In Sarah's opinion, it happened because of the difference in a way of thinking between the British and the Japanese rather than individual differences. It was not my attempt here to find out the causes of the incident but to give more evidence that the first purpose, to improve English ability, and the second purpose, to make friends with host students, were related each other.

As we have seen, many of the Japanese students in my research regarded making friends with host students as one of their important purposes for studying abroad and that was highly related to another purpose to improve their English ability. Thus, to improve English ability, they wanted to make friends with host students, but

⁶ In my interview, interviewees were asked to write about one of their experiences in the host country as a part of modified visual case processing. Sarah was talking about what she wrote on a sheet of paper here.

the lack of English ability can be a block to making contact with the hosts.

5.3. Conclusion

The students' psychological states at the arrival point and in the following several weeks were not so positive. Fatigue as a consequence of all sorts of psychological experiences such as anxiety, bewilderment, disappointment, anger and excitement was typical in this period.

That is to say, the general psychological experience in this period was not so positive or optimistic as the influential culture shock theories argue, as presented in Chapter 2 (e.g., Oberg, 1960; Lysgaard et al. 1955). The main psychological experiences at the cognitive level in this period relating to daily experiences were the realisation of the reality and comparison and negotiations between them and their expectations and the goals they set before they saw the reality.

Their psychological experience at the emotional level seemed to depend upon how the reality meets their expectations. When they found the reality was different from what they expected and they realised that their previously made goals for studying abroad seemed to be difficult to fulfil, disappointment was followed by anxiety about

the future, and sometimes even anger became dominant feelings of the students. In order to recover positive feelings which can be an energy source for confronting the new life in front of them, they tried to revise their original goals to more realistic ones by negotiating between their desire and the reality.

The students regarded the second stage of the present period as the beginning of the studying abroad.

When they contacted host people, they tried to communicate using English which was one of the most important targets for their studying abroad. They soon realised that their English proficiency for communicating with host people was not good enough.

Then they tried to minimise the differences between them as much as possible negotiating between their desire and the reality in order to make their own space.

The label for the main phenomena in this period is *Joso-kikan* (Jack 1: 146), (approaching or running up period) which will be followed by the main part of their experiences and therefore is an important period for the students. The main theme of

the experiences in this period was making their own space since they believed that they could start their challenging life only after they *ochitsuku* (settled) in a new environment, even though it is not permanently but temporarily. What they were trying to do was to make their own space in a new environment, which is secure, comfortable and exciting. For example, making friends with other Japanese students, arranging furniture and things and decorating in their college rooms, unpacking luggage, opening parcels, going shopping for necessary goods. When they did so, they compared what they had then and what they had had in Japan. Another phenomenon found through the analysis is the revision of the goals for the year. They quickly examined their previously set goals by comparing their expectations which were often unrealistic with the reality which they recognised after they actually moved into the host country and negotiated between their desire and the reality and revise them to more realistic ones. Thus, comparisons and negotiations are two main phenomena in this period. The students could not afford to enjoy and fascinating their new environment. They were too busy, too anxious and too tense to do so. The consequence is fatigue.

CHAPTER SIX**Data presentation –The middle period*****Introduction***

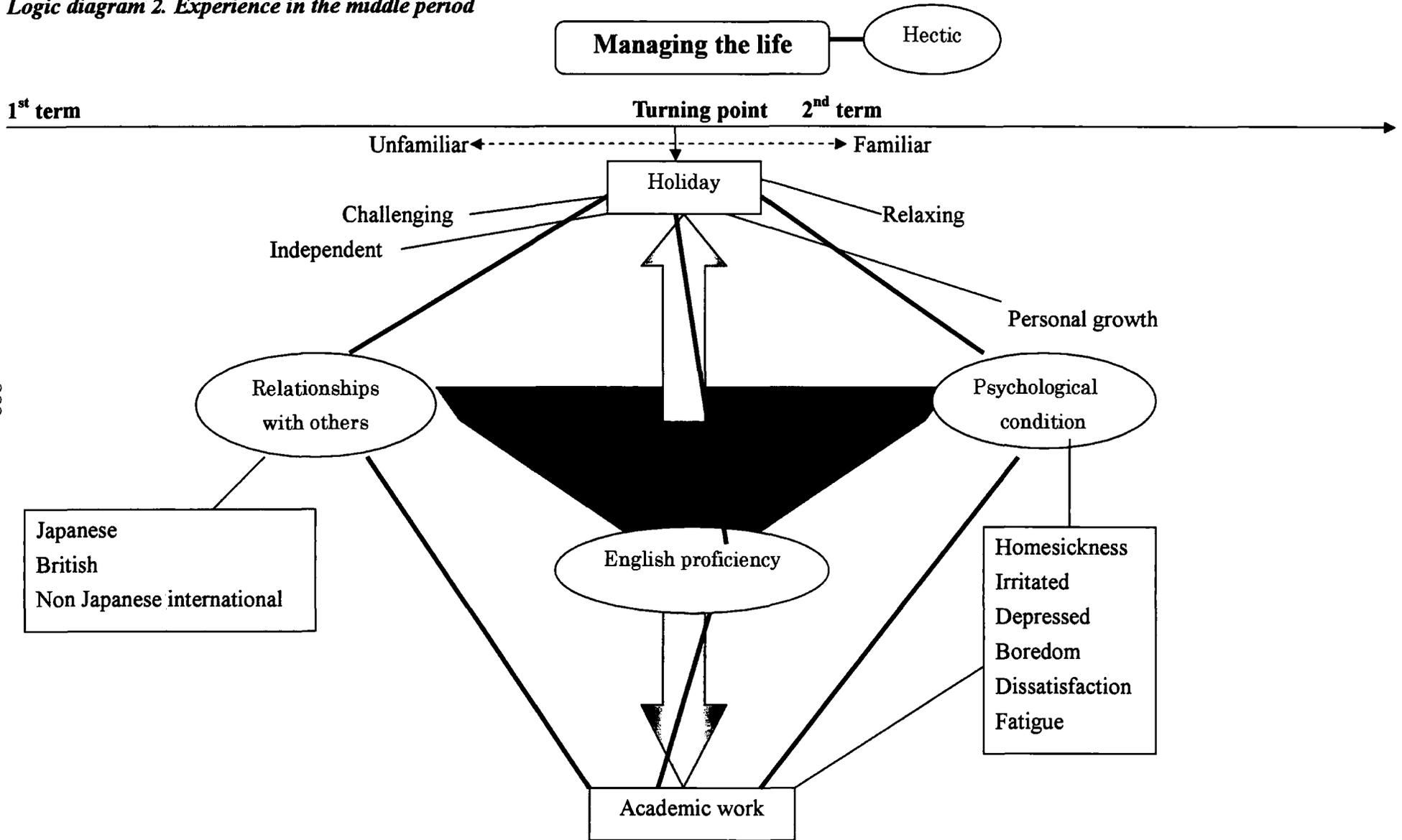
The second data collection was conducted during the first couple of months of the second term, thus, for the students at a branch of the Japanese university, it was after the summer holidays and for the international students at a British university, it was after the winter holidays. Both of the cohorts had stayed in the UK about six to seven months by the point I interviewed.

As I did in the analysis of the initial period, I identified 9 categories (Table 6.1) and I produced a diagram to illustrate logical interactions among those categories (Logic diagram 2).

Table 6.1. Axial Coding –Initial categories in the middle period

1. Managing my life	2. Confronting challenging incidents	3. Getting used to the new environment	4. Having a secure and comfortable space	5. Going on holidays
6. Relationships with others	7. Improvement in English proficiency	8. Psychological conditions	9. Being independent	

Logic diagram 2. Experience in the middle period



The horizontal line on the top of the diagram presents transitions in time, i.e., the first term, holidays and the second term. As is shown in the diagram, the theme in this period is managing life which is quite hectic. In this period, relationships with others, i.e., Japanese, British and non-Japanese international students, psychological condition, i.e., homesickness, irritated, depressed, boredom, dissatisfaction and fatigue, and English proficiency are three main factors which highly interact with each other, which is not a linear link but a two dimensional link as if they were on each of three corners of a horizontal triangle. In the opposite direction to the triangle, there is a vertical link between the holiday and the academic work and each of the three factors above links to those two significant affairs, because those three factors were important in both of two circumstances. The holidays seem to be a significant turning point in the adjustment process. After the students came back to the host town, they were aware that it was not unfamiliar to them anymore and they started feeling more comfortable than before in the host environment. Familiarity is thus a relative concept for them as they contrast the host town with their experience of new places they had visited.

6.1. Story line

The main story of the students in the second data collection was about how the students managed their lives in which they had experienced more new incidents, challenged

tasks and gone through difficulties. One of the interviewees said that her life since the main course started was *dotoo no yoona hibi* (like angry waves come over again and again). She said that she had been so busy every day that she had never been able to relax. On the other hand, the students were getting used to the new environment and their own college room became a secure and comfortable place for them.

There were mainly four topics which appeared in the students' narratives, i.e., holidays, relationships with others, and improvement in English proficiency and psychological conditions. All undergraduate students who are accommodated in the university colleges of the British university are requested to vacate their college rooms during holidays due to the colleges' regulations. Therefore, those students usually go home or travel during that period. As for my research participants, most of them travelled around Europe and in the UK and had different kinds of challenging, interesting and relaxing experiences outside of the host town. For the students at the Japanese university, it was the summer holidays and their university organised some group tours to Europe for them and also encouraged the students to join home stay programmes, English language schools or working holiday programmes as well as to plan private trips. Since the students in this cohort were not satisfied with their situation in the host town in which they considered that they had less opportunities to

interact with British or non Japanese people and were not able to practise English language in their daily lives as they had expected, such experiences satisfied them to a great extent. For the students at the British university, it was the winter holidays and how to spend their holidays were completely left to individual students. Regardless which holidays or what kind of experiences they had, the holidays gave the students opportunities to be independent. For instance, they had to book hotel rooms to stay, solve problems or communicate with host families for themselves. The students considered they became psychologically stronger and had grown through those experiences. Some of the students in both groups also considered that the holidays gave them good opportunities to be relaxed, to reflect on their first term, to think about themselves and to make plans for the rest of the period of their study abroad. It seemed that the holiday period was a significant turning point in the year abroad. Murphy-Lejeune (2002) also found this in her research with European international students in the UK. When the students returned to the host town, they found that the environment is not new for them anymore but a familiar place and they felt at home then.

Relationships with other people were another big concern in the second term as well as the first term. They had relationships with mainly three different groups, a

group of Japanese students, a group of host students and a group of non-Japanese international students. The first group established very intimate friendships with each other. They regarded the Japanese friends as people who offer support and are crucial for surviving in the unfamiliar environment. On the one hand, maintaining good relationships in this group was a significant issue for the students; on the other hand, they considered that it could be problematic for them if they stayed within the Japanese group all the time. The students considered that their relationships within the Japanese group were too close to be independent to have a private time for doing what they wanted, for example, studying, having a rest or meeting host or other international students. To make friends with the host students was very important for the Japanese students because it made it possible to practise English by conversing with them. It was their ideal image of studying abroad that they study hard as well as have fun with host students. In reality, they hardly established a relationship with British students. Making friends with host students were not so easy for them as they imagined. They said that most of the *futsuu no* (usual, general or majority of) British students had not shown any interest in them or been rather cold to them. As in the first period, exceptions were those who were studying Japanese language and who were keen to help people from religious reasons. The Japanese students again as in the first period considered that a lack of their proficiency in the host language impeded them with

approaching the host students and people. They also considered a lack of the knowledge about host culture and skills of interacting with other people in the context of the host culture also hindered them from developing conversations and closer relationships with the host students.

Some of the Japanese students also interacted with international students from different countries. They were generally friendlier than the host students and therefore, they were regarded as more accessible. Again this is found in our research and in Murphy Lejeune (2002) - it is a kind of community of marginal members of a society which is formed. The relationship with those non-Japanese students was regarded to be slightly less valuable than that with host students, since they were not good enough to teach them the host language, culture and give them various kinds of useful information. The main role of non-Japanese international students was as a *asobi-tomodachi* which means a friend who you just go out and do not have intimate relationship with.

The third theme was the improvement of their English ability. This theme appeared in the context of academic performance and interactions with British and non-Japanese international students and people. They said that because of their poor English proficiency, they could neither perform well in classes nor make friends with

British and non-Japanese international students and people. The two cohorts, i.e., the Japanese students at the branch of the Japanese University and those at the British University, of my research participants had a difference in the level of the host language proficiency as well as an academic curriculum during their studying abroad. However, I found that they shared some common views about their experiences in terms of academic work and interactions with host people. Thus, the students in both groups thought that their achievement in those two aspects were not satisfactory and that this was related to their (lack of) improvement in the host language.

The fourth theme is Japanese students' psychological conditions. It was still not so positive in this period excepting for during the holidays. However, the nature of such negative psychological states was different from that in the previous period. In fact, they were gradually getting used to the new environment and the anxiety which they had when they arrived in the host country had almost disappeared. Instead, they experienced boredom, depressed feelings, fatigue, anger, irritation, homesickness and other kinds of negative feelings. They had been trying very hard to achieve their own goals by the time I interviewed them. Despite their great efforts, most of them were not satisfied about their achievement for the first half of the year. Among various kinds of negative feelings, homesickness was commonly reported by the students.

Food and friends were most common things they missed. Homesickness seemed to become severer when they confronted some difficulties. Interestingly, nonetheless for the most of the students, their self image changed positively, which I will discuss in the next section.

In the following subsection, I will present more detailed analysis for the story line above.

6.2. Further analysis

As the preparatory period was over and the main academic course began, the life of the Japanese students changed dramatically. It became so hectic that Nancy expressed it using a metaphor of '*dotoo*' (angry waves).

Aa, um...,moo zenzen. Anokoro towa moo zenzen chigai masune, seikatsu ga. 10-gatsu kara honto no gakkoo ga hajimattara, yarukoto mo zenzen chigaushi, dotoo no yoona hibi tte yuu kanji (laugh) dattann desu kedo (Nancy 2: 6).

Well...um...totally...my life now is totally different from that before. Since October, the real university course began and the subject matter is totally different...it was like angry waves came over and over (laugh).

What did make the Japanese students' life so hectic? She further described what made her so busy as follows:

Yappa 9-gatsu wa ano, maa, mainichi gakkoo ni itteta shi. Nihon-jin no hito to dakedo tomodachi ga ookattashi, de, yoru wa anmari dearuitari mo shinakattashi. Kekkoo, hitori no jikan toka mo ookute.... De, 10-gatsu ni ima no karejji ni utsutte kara, ...maa, tomodachi toka fuetan desu kedo.... Saisho, toku ni tomodachi tsukunnakucha toka, iroiro narenai kotoga, iroiro hajimatta nomo atte, sugoi isogashi kute. Tomodachi wa ippai...sono...9-gatsu no toki wa, yoru hitori de heya ni irukoto ga sugoku ookattandesu kedo, sore ga zenzen nakunatte, gyaku ni, atashi, hitori de yoru irukoto nainaa toka omotte (laugh), de, sugoi, tsukarete kitakedo, maa, ittsumo dearuitette kanji de. De, gyaku ni jugyoo no jikan mitai noga sukunaku nattannde, nanka, benkyoo igai no kotoni jikan mo enerugii mo torareru kanji de (Nancy 2: 7-8).

In September, I went to school everyday. I had many friends although they were mostly Japanese and I usually did not go out at night. I had more private time then. But since I moved into the present college in October, I have made some new friends but I was eager to make more friends and at the same time I had a lot of unfamiliar things which I had to cope with. I have been far too busy. I had lots and lots of friends now. I often stayed in my room alone in the night in September, I have hardly stayed in my room since then (laugh). I always went out with my friends and felt really tired. Instead, my timetable for my course became less busy recently. I spend more time and energy on other things rather than my study.

In the above statements, she described that she experienced a lot of changes in her life and encountered new things and people when the academic term began. Other Japanese students had similar experiences. Removing to another college was one of the changes the Japanese students experienced. Meeting other new residents, establishing new relations with them, learning about the facilities in the accommodation and the general rules in the college followed the removal. What made things more

stressful for them is that those overt new things happened in a culturally different and unfamiliar context which is frequently covert. Their learned behaviours and knowledge in the past were often useless when they dealt with those new things and people they met in the new environment. International students were often uncertain if they behaved correctly in the light of the host cultural context. Such situations often caused stress to them to a great extent. I will cite here Jack's story in which he talked about an incident between him and a staff in the dining hall in the college as an example of a stressful event.

Momo-niku toka, suki ja nain desuyo. ...de, iranai kara, chippusu dake ni shitekurette ittandesu ne. Sono toki ni, omuretsu tsukureru kara, omuretsu o tukutte ageru yotte iwarete, omuretsu tsukutte morattan desu kedo, betsu ni, sokomade shite morawanakute yokatta noni...tte. De, betsuni boku wa, ano, anmari tori no ashi toka sukija nai kara, chippusu toka soredakede iishi...betsuni, sore gurai no ryoo de iindesutte ioo to shitandesu. Iitakattanda kedo, sore ga ienakute, aa...aa...ma, omuretsu umaina toka, sooyuu fuu ni tsui.... Dakara, sugoi meiwaku kaketerunja naikatte, sore o omoimashita ne. Dakara, nani o iitaikatte yuuto, kyakkan-teki ni, aa, Nihon-jin wa wagamama da toka, omowaretaku naina toka wa omoimasu yone (Jack 2: 129).

I do not like chicken leg. So, I only asked for chips. Then, one of the staff in the dining hall said that she could make an omelette and I had one. I regretted that I should not have asked for it, because I just did not like a chicken leg very much and I would be happy with chips...I would be satisfied with that amount of food. I tried to say that. Well, I wanted to say that but I could not. Well,...I also thought an omelette would be nice. So, I worried if I troubled her very much...I thought so. So, what I want say is I do not want British people to see us Japanese students demanding.

Jack blamed himself not to have been able to explain clearly why he wanted to have not a chicken leg but just chips for dinner in the college dining hall one night. He blamed a lack of his host language proficiency for the incident. However, when I examined this story, I noticed his confusion about the politeness in the host cultural context under the surface of overt language problem. That is to say, he was not sure whether the staff kindly offered to make an omelette and therefore, it was correct for him to accept it or she was just being polite to offer it and therefore, he should have declined it. After all, he accepted it and kept wondering whether he was correct or not. Moreover, he was afraid if his 'wrong' behaviour was considered to be rude and gave the British staff a bad impression of the Japanese students generally.

While the students were trying to settle in the new accommodation, they also had to deal with a number of new matters in academic settings. For instance, they went to unfamiliar classrooms, met new lecturers and new classmates and learnt new subjects. As I mentioned before, the Japanese students at the British university attended classes with host classmates and internationals from different countries. Although they had achieved a required level in host language proficiency test (e.g., TOEFL) as a condition to study in England before they left Japan and also attended a pre-session English training course in England, they still struggled with keeping up

with what was taught in class and joining discussions. How much they could be involved in class seemed to be very important issue for their psychological states.

Sandy talked about how her feelings changed depending upon how her performances were in class everyday. On the one hand, she felt great and proud of herself on the way back to the college when she joined discussion well in class. She expressed such a feeling using a metaphor, "*Chookyori marason o chan to hashiri kitta. (Sandy 2: 34)*" (It is like I finished a full marathon). On the other hand, she was so disappointed and lost her self-confidence when she could not speak even one word in class. She expressed that feeling using the marathon metaphor "*Chookyori marason*" (a full marathon) and she felt as if she retired from a race in the middle of the course. She added that everyday life here was like running a full marathon.

Another student talked about how she usually was in class.

Seminaa no toki wa, gakusei, kekkoo jabetterun desukedo, watashi wa shaberu dokoroka, moo...nani o itterunoka o kikuno ga mazu.... Tango wa tsukame temo, nagare ga tsukamenakute, iken dokoroka... "sore chigau yo" nante itteru baai ja nakute, moo.... Irudake kana to omoun desu kedo (Linda 2: 94).

In seminars, other students normally expressed their opinions actively. But I could not speak anything...I even did not understand what they were talking about in the first place. I could pick up meanings of each word but I could not

get a line of the discussion. I could not speak out my opinion or rather comment on them. I think I just was in the classroom.

She regarded her existence in class as *meiwaku* (*Linda 2: 102*, she is a nuisance for others in class). She just sat and listened to what a lecturer said and only understood less than half of a whole lecture.

Linda's story was about what she experienced in one of the classes she attended.

In that class, a piece of writing on Japanese history was used as reading material. The lecturer sometimes made a mistake in pronouncing names of some historically important persons in the text. Every time that happened she was puzzled whether she should correct him or not because she did not want him to feel that he lost his face by being corrected his mistake by a student in front of other students. She was confused about how she should behave in this situation in the context of host culture without being too rude to the lecturer. I argue that a lack of cultural knowledge and communicative competence (as defined for example in Byram and Fleming, 1998) are significant factors which caused her confusion.

I have showed two examples of troubles and confusions in different settings.

This kind of incident was often experienced by the Japanese students in different

occasions in their everyday life. As Nancy described using a metaphor “*Dotoo no yoona hibi*”, which I presented in the beginning of this subsection, it seemed that the Japanese students encountered countless unfamiliar matters everyday and they floundered desperately.

As for the students at the Japanese university, their situation in academic work was different from that of the Japanese international students at the British university. They normally attended only classes held within their campus following their own curriculum. They had basic English classes every day taught by British teachers and a few other subjects, e.g., British history and culture, which were taught by Japanese lecturers in Japanese. Their host language proficiency varied. Some of them had had some experiences of home staying in America or England for language training before this time of studying abroad. However, based on the level of English examination they had at the end of the year, their host language proficiency seemed not so high on an average according to the information from my interviewees. For example, the students at the Japanese University had KET in Cambridge ESOL exams¹ as the course requirement. Having considered that, I assume that the English proficiency of the

¹ “Cambridge ESOL exams are linked to the Common European Framework of Reference for Languages: Learning, teaching, assessment, published by the Council of Europe. Qualifications are plotted against six clearly defined levels.” KET is defined as A2 level which expects abilities such as “can leave a simple message giving information”, “can understand simple visuals on familiar topics” and “can express an opinion about food” (University of Cambridge).

students at Japanese University is around basic level on average. Considering such backgrounds, I examined their stories in which they talked about their classes and study as follows:

Nanka koo ryuugaku shiteru kanji ga shinain desu yo, yappa ima wa. Jugyoo ga tsuman nai.

Motto supiikingu o shitain desu yo. Nanka, ima no jugyootte nanka, toriaezu, raitingu dake dato omoundesu yo. Sensei ga ippoo-teki ni itte, kore yannasaitte yuu, waakubukku o yatteru dake dato omou kara, motto, sensei-tachi to, hanashitain desu. Motto supiikingu o yaritakute... (Anna 2: 127, 132).

I do not feel like studying abroad. The classes are not interesting. I want to practise speaking in English. The classes we have now emphasise only writing. A teacher teaches us something and orders us to do something. It is one way. We only do workbook in the classes. I want to speak with the teachers. I want to do more speaking practice

Nanka...yoochien-sei no jugyoo mitaina. Taikutsu de, kantan de, tada mendoo-kusai dake.

Sugoi...muzukashi-kute, ganbannakya tsuite ikenakute, kedo, ganbaru.

Tanoshikute, ganbaruno ga ku ja nakute...tte yuuno o ime-jini.

Koochoo ni ittara, sore wa, kyooka tannin to soodan shitekure tte iwarete, de, kyooka tannin ni itte, kangaete miruwatte (Alan 2: 101, 105, 111).

The classes at our university look like ones for children at a nursery school. It is boring, too easy and just a bother.

I had an image of studying abroad as that we would have to study much harder but it would be enjoyable.

We talked about it to our principal and he suggested us to speak to our class teacher. So, we did it and she said that she would think about it.

Many of the students at the Japanese University did not seem satisfied with their

academic situation. For instance, they complained that what they were taught in English classes were too easy, boring and useless for their actual daily life in the host country. Some students said that they expected to attend classes which were held in the British University and to have more opportunities to interact with host students because that was studying abroad in their image or definition of it. However, the reality was that classes were held in their own campus and no British students attended.

Having compared the data collected from two cohorts which had different experiences especially in the academic context, I noticed there was a similarity between them. Although the reasons of each group were different on the surface, both of them similarly complained about their academic work because their actual experiences were different from or not as good as what they had expected from the life of studying abroad.

In this period, despite hectic days and dissatisfactions with their academic situations and performance, many Japanese international students reported that they were getting used to the new environment and started enjoying life in the host country.

...Ichioo hanbun sugite...etto narete kite...uun, nanka, jibun no heya...jibun no heya janaikedo, ma, ima wa jibun no heya nande, uun, asoko ga ichiban to omoeru yooni nattekitatte yuuka... (Linda 2: 4).

... somehow almost a half of the period has past, ... well, I am getting used to it... um, my own room... it is not actually my room but at the moment it is mine, so, ... um... I am being able to think that place is the best place.

As I argued before, to make one's own space in the new environment was one of the main targets in the early stage of the studying abroad. They attempted to make their college rooms comfortable for them by, for instance, putting favourite posters on the wall, changing a bed cover, arranging ornaments or a pot of plant here and there. After several months in the host environment, their rooms became their own space for many students. Furthermore, they started recognising that they became used to the new environment and their new life.

Yappa, tatta 5-ka-getsu shika sunde naikedo, nandaroo...un, jibun ga 2-banme ni sunda kunitte kanji ga shite kichau yone. Narete kiteruno kanaa, honto ni. Maishuu do-yoobi ni naru to, D (town centre) ni doonatsu-ya no oyaji ga ite...minaina (Ted 2: 188).

I have been living here only for five months, but I feel that this town is the second place where I really live. I am really getting used to here. Now, I know that every Saturday an old man opens a doughnut shop in the market place.

There are something and somebody they know are always there. That is to say, they learnt the routine of the environment and take over it into their daily routine. They seem to see their new life in the host environment as not new and unusual anymore. It was quite usual and natural for them to live there.

Sugoku naretashi, nanka, aa, nanka, moo, koko ni iruno ga futsuu kanatte yuu kankaku de. [...] Atarimae no yoo ni seikatsu shiterunde (Sarah 2: 4, 8).

I became used to living here. Well, um...I am so natural to be here. It is quite common for me to live here now

The students gradually became comfortable living in the new environment. They did not have to notice everything surrounding them anymore. When things become routine they are less difficult to handle.

6.2.1. Holidays

There are mainly two differences in the settings of the holidays of the two cohorts of my research participants. Firstly, because of the difference of the starting point of their studying abroad, the season of the first holidays for each group was different. For the Japanese University students, it was the summer holiday and for the British University students, it was the winter holiday.

Secondly, programmes and activities for the holidays were different. British University students had no prearranged programmes but they had to arrange everything for themselves for the holiday periods. By contrast, Japanese University students had several programmes for the summer holidays which were arranged by Japanese University. They went on trips to European countries first, then, went to language

schools, working holidays and/or home stay in UK. Japanese University organised those trips and other programmes for the students. Some of those programmes were optional and individual student could choose, as they liked. Most of the students took one or two courses of English language course at local language school in the UK after a trip to Europe first for a few weeks, then came back to the UK and home stayed at one or two families until the colleges reopened.

However, it was the same condition for the students in both cohorts that they were required to vacate their college rooms as host resident students were and had to find somewhere to live during the holidays.

As we have seen before, during the first term, the students were frustrated with their daily life in a small host town in which activities were relatively limited.

Because they had a lack of information about the host town and did not know even how to access it, they spent monotonous days after they became accustomed to their daily routines and felt being in a prison. This is the other side of routine. Before they established the new routine, they were nervous about everything and exhausted.

However, at the same time, they were excited about the newness and enthusiastic to absorb everything since the students had expectations to be exposed to and learn a

different culture and language. When things became routine, they felt comfortable but less excited and bored. It does not mean that they learnt about the new culture at a deeper level and there was nothing to learn about it anymore, but their cultural learning was still at a shallow level and their skill to live in the host environment as still not good enough. Therefore, they cannot move around in the host environment as much as they used to do in their home town and feel like being imprisoned. It seems that routine makes the students less interested in the new environment and stops them learning about it further. That is to say, routine is helpful but also a problem when they have certain expectations

The students looked forward to the holidays very much since they could go out of the town and challenge something new, e.g., home staying with strange families and booking hotels and buying train tickets. I will show some stories about such experiences and their evaluations about the holidays.

Natsu-yasumi wa tanoshikatta. Mainichi...mainichi ga shinsen de, waku-waku shiteta. Saisho Oranda to Furansu to Supein ni itte, de, sono ato Fearamu tte wakarimasu? Sokode hoomu-sutei shite, sono ato, Ejinbara no rangeeji sukuuru kayotte Hosuto famirii ga sugoi shinsetsu de, ureshikatta (Alan 2: 20-22)

I enjoyed myself during the summer holidays. Everyday...everyday was fresh for me and I was excited. First, I went to Holland and France, then,

Spain. After that...do you know F (a city in the UK)? I home stayed there. Then, I went to a language school in E (a city in the UK). I was so pleased that my host family was so kind to me.

Now the student has had a routine and he is looking for novelty.

For the Japanese University students, experiences during the summer holidays were actually what they had expected in or dreamed about studying abroad, i.e., to live with the host people, to speak in English, to learn English language and to travel around by themselves. But, of course, things did not always go well. For example, some host families did not offer proper service. Jack's story below is an example of such a trouble they had.

...netetara, banmeshi...ano...dokka itteru to omotte, banmeshi nukasarete, gaan to nattari toka.... ...kaete moratta hooga iikanaa to omotan desu ne. De, kaete morattara, mae yori hidokunatte ...hidoku nattatte yuuno wa, ano...heya ga semaku natta toka, de, benkyoo-zukue ga nakatta toka, sooyuu koto desu ne. Ato wa, kodomo, 1-sai-han kurai no kodomo ga ite, yoru yonaki shite nemure katatta toka, sooyuuno desune. Ma, sonobun dake, kodomo no...dooyuufuu ni mendoo miteruka toka, kodomo ga donna kanji o suruno ka toka, kyoomi attande, sore wa, sugoi benkyoo ni nattande yokattandesu kedo. Demo, eigo no benkyoo niwa naranakatta desu ne (Jack 2: 83).

I was sleeping in my room. Then, they thought that I was out and did not give me dinner. ...I thought I had better ask to change the host family. So, I did and ...it was worse than before. The room was smaller than the first one and there was not a desk for studying in the room. Besides, they had a one-and-a-half year old baby. The baby cried at midnight and I could not sleep well. Well, in a way, I could see how parents look after their children and how children behave...,that was what I was interested in, I learnt a lot from observing them everyday. But it was not good for learning English.

Because Jack's host family came home late and he very often had to wait until late with his empty stomach, he could not endure to stay with the first host family and moved to another one. Unfortunately, he was not satisfied with the second host family again since they had a baby child who cried in the night and his sleep was interrupted by it very often. However, he decided to stay there this time. After all, he evaluated his home stay experiences as good because he could see ordinary British people's actual life, for instance, how a British mother looks after her baby.

...hoomu sutei saki ni iruno ga, iyade iyade shooga nakattan desu yo. De, iya dattande, saisho no 1-sshuu kan wa nantoka gaman shite, de, 2-shuukan me ni nattara...a, 2-shuukan me mo gaman shitanda. De, moo ato hanbuntte yuu jootai de, gaman shikirenaku natte, 3-kka kan dake rondon ni asobi ni ittekuru tte itte, ie o detandesu yo. Sontoki ga sugoi tanoshikattan desu yo. Kaihoo-kan kara...moo ano ie ni kaeranaku temo sumunda to omotte. Sorede, sore kara 1-sshuu kan gaman shite, de, saigo no 1-shuukan o zenbu rondon ni ittemashita ne. ...Ie no hito towa, kaiwa suruno mo, saisho no uchi wa shitetan desu kedo, moo, zen zen kuchi kikanai desu ne. Moo, yooken tsutaeru dakede, ato wa zen zen, kuchi kikanakatta desu (Tom 2: 145)

I really hated to stay with my host family. But, I was patient during the first week and in the second week...oh, yes, I could stand it for the second week, too. The, when it was in the middle of the stay, I thought I cannot bear to stay there any more, I went to London for three nights. It was great. I felt I was really free because I did not have to go back there for sometime. After that, I was staying with them for another week and during the last week, I was staying in London again. ...I communicated with them in the beginning, I did not speak to them at all at the end, except for I had something I really needed to say.

So we can say as a general point that they were focused always on practising their English and were dissatisfied if this did not happen but at least one of them also began to see that there were other things they could learn - but most did not see the opportunities for cultural learning - they only thought of language not language and culture and improving their intercultural competence

Let us move onto Tom's case. Tom stayed with his host family for about four weeks. He did not go to language school or join any other activities but just stayed with a host British host family. He expected to have good experiences and learn English through the life with the host family. However, his expectation was completely disappointed. Unfortunately, he did not fit in the family well and he felt they treated him badly. He said that he did not want to go home and therefore spent as long as possible outside everyday. The amount of his communication with them was broken as well. I did not introduce the detail here because of keeping confidentiality. However, considering his description about the host family, they seemed to belong to a lower income class and did not value living carefully. Tom regarded that their sense of values was quite different from his. The family tried to treat him in a friendly way as we can see in the fact that they took him to a local bar on the first night and introduced him to their friends there. Those people were also very friendly to him in a way and

treated him a drink or two. However, Tom was not so happy with that treat. He felt being forced to drink and had a very insecure experience there as well. Such an experience influenced his view of the host family. Besides, the family was not interested in having or cooking nutritious good food from his point of view and they offered him poor meals for his standard. I do not have any way to prove what he reported was an objectively fair story, but it is true that, at least, he did not feel secure there and being welcomed by the host family. It might be just his misunderstanding of host culture or his host family. Anyway, he had experiences bad enough to disappoint him very much. This is also an example of the point I made above

I will present an opposite example here. Anna had a number of great experiences during her summer holidays. She had a good time with her host family, an old single woman and her daughter with a baby child who visited her mother from time to time. While she was staying with her host family, Anna went to language school where she met a lot of people from different countries and made good friends with them. She also joined a working holiday programme in which she went to a small village in a mountain area and made a small bridge and a path with British people, while they were living in a mountain, which was totally different from a modern life. She was frustrated sometimes with not being able to express herself verbally because of a lack of

her host language ability, but she did not give up trying to communicate with them and established a good relationship with other members of the group as a result. She talked about how she felt during the holidays as follows:

Soo, gogaku gakkoo mo sugoi tanoshikatta. Mainichi ga, nanka...yatteru...nanka...yatterutte yuu...ikiterutte kanji de. Iisugire ba, ikiteru tte kanji dattan desu yo (Anna 2: 32, 33).

That's right! I had a great time in a language school. Every day... it was something like...I was doing something...something like...I felt alive. It may be too much to say this, but I felt alive, really.

It is not an easy task for the researcher to choose only a few examples from a lot of interesting stories told by the students here because of space limitations. Each story demonstrated that they had a unique and meaningful time during the holidays. This does not mean that all of them had happy and joyful summer holidays. I should rather say that many of them had to go through difficulties and troubles, as I have shown above. What I found through those narratives is that when they went through difficult times and solved problems, they became much more confident than before. I argue that the summer holidays were a good opportunity for them to challenge themselves and benefited them for their personal growth besides cultural learning to a great extent regardless of whether they were positive or negative.

I would like to move on to the other group of Japanese international students, i.e., the Japanese students at the British University. As I mentioned before, it was the winter holidays for this group and they were free to decide what to do and where to go during the holidays. Among the six students in this group, two different pairs of students had a trip to Europe. One student went back to Japan and the other stayed in the host town to prepare for the exams and write a dissertation. Contrasting to the Japanese University group, no one home-stayed with strange families. Instead, some of them visited host students in their hometown or international students from European countries and stayed with them for some days, during the holidays.

I recognised a similarity in the students' experiences. They considered the holidays as a good opportunity to be relaxed and to look back on their life during the first half of the year of studying abroad. Here are two examples of those. The first narrative is the reflection by a student who visited European countries with another Japanese student and the second one is by a student who went back to Japan:

Kangaete...nani ka, kocchi ga kinchoo shiteru to, kinchoo surunda roonaa to omotte. Kinchoo shinai yooni shiyoo to omotte. Sore mo, Nihon ni ryuugaku shiteta hito ga ittetan desukedo, hanasu toki toka demo, kocchi ga kinchoo shiteru to, zettai, aite mo kinchoo surukara, kinchoo suru hitsuyoo wa naiyo toka itteta. Aa soodanaa to omotta. Chotto gurai zuuzuushiku temo...un...ki ni sezu, sore gurai deikoo kanaatte omou. ...Chan to furikaeru jikan ga motete,

massugu tosshin shiteta kedo, chotto poozu o oite, un, ima made dooshite kitakanaatte kangaete (Martha 2: 156-158).

I thought...if I was nervous, others would get nervous, too. I thought I will try not to get so nervous. I remembered that I had heard this from one international student in Japan before. That student said the same thing and suggested to me not to get nervous. I thought so, too. I should not be so shy and nervous. I could have a loud manner a bit. I will be a bit more brave from now. I had been dashing madly until then, but I had a time to look back at myself and I had a pause to get my breath.

Sorede yappari, sugoi tsukaretan desuyo. Moo, sutoresu mo tamattekite, uun, tanoshii kedo, yappari Nihon-jin tomo irukoto mo ooidesu kedo, eigo shaberanakucha naranai kotomo ookute.... Sutoresu toka, shiranai hito to ikkini ippai attari shitande, moo.... Hito to sonna ni zutto issho ni irutte koto ga, Nihon dewa nakatta kara, jikka dattande.... Ima wa nanika asa kara ban made dareka ni awanakucha ikenai kara. Sooyuuno de, sugoi sutoresu ga tamattette.... Moo, kekkoo, kyonen kaeru chokuzen gurai wa, kekkoo, bakuhatsu shisoona hodoni tsukaretete, de, Nihon ni kaetta kara, Nihon wa iinaa to omotte. Zutto, kaettekurunoo sugoi iyadattandesu kedo (laugh) (Nancy 2: 9).

I was so tired. Well, I also enjoyed my life and I spent time with my Japanese friends as well. But still, I had to speak English a lot...I was distressed to speak English. It was also stressful for me to meet a lot of strangers everyday in those days. I did not see so many people everyday when I was in Japan because I lived with my family. Now, I have to see someone without my family from morning to night. My stress level had cumulated quite a bit. I was so tired that my emotions were about to erupt before I went back to Japan during the holidays. Then, I could go back to Japan and I thought it was really nice to be in Japan. I really did not want to come back here.

Martha said that she looked back at her various experiences in England and at herself during the first term while she was travelling around Europe. Being away from academic work and the host environment gave a space to reflect her behaviours. As a

result, she became aware of herself having been too shy when she interacted with non-Japanese students. When I interviewed her, she was still not so confident about approaching host students but it was obvious that she was more ambitious.

In the second interview, Nancy told that before the holidays, she had felt too tired to stay in the host country any longer and how good it was for her to go home to have a rest, although the visit was temporary. In the citation from her story above, there was no clear sign of self-awareness or reflections yet. She seemed not to have enough energy to look back at herself at that point. However, in the following parts of the second interview with her, I noticed that she gradually regained her energy and became aware of herself after the winter holidays. I will discuss that point in later sections.

Having analysed the two different groups of Japanese international students, I recognised a similar point in both groups, although those two groups had different kinds of experiences. Thus, the holidays seemed to work as a turning point of their studying abroad. It energised them to look back at them, to set a new goal to aim for the last half period of the year abroad.

6.2.2. Disappointing incident

There was an unexpected incident which influenced the Japanese University students who participated to the second year of the research to a great extent. When they came back from the summer holidays, they were told that a majority of the students were not allowed to return to the colleges where they were living during the first term since all of the colleges except for one decided not to allow them to return. I heard about the incident from most of my interviewees and some of the Japanese university staff. That was a great shock for everybody and the students were quite disappointed. When I was conducting the second data collection, all of the staff and the students at the Japanese University seemed distressed at the unexpected sequence. The students, as a result, were going to live in Japanese University's own halls in which most of the residents were their fellow students for the rest of the studying period. However, they were still going to have meals at the colleges and were allowed to join clubs and events held there. Therefore, they still had some opportunities to interact with the host students and other international students.

It was obvious that the incident considerably affected the staff and the students at the Japanese University and when I was conducting the second data collection, they seemed not to be ready to talk about it to outsiders yet. It was not my interest to

disturb the staff and the students unnecessarily. Besides, to inquire into the circumstances of the matter was not crucial for my research but how it influenced the students was the most important. Therefore, I considered it was better for me to focus on the effects of the incident on the students and not to ask about it inquisitively unless my interviewees voluntarily talk about it. When I interviewed the students, I collected enough information for my research purpose. Many of the interviewees told me about the situation of the Japanese students and how they were spending days in the hall those days. I will cite one of those examples here.

Kaette kita tokini, ano, ...karejji ni modorazu ni zutto A-hall ni sumutte yuukoto ga kimatta tte koto desu kedo. Hai, ano...M karejji no membaa wa kaererun desu kedo, sore igai wa...

Dakara maa...Nihon-jin ga takusan atsumatta sei de...ima made ita ijoo ni sawagu yoo ni natta.

Shikamo, nanka...uun...nante yuun desuka, ryuugaku shiteru imi ga naiyoona joutai ni natteru toka...(Jack 2: 6, 7, 10, 11)

When we came back here from the holidays, we heard that we were not going to go back to the colleges where we were living before any more and to live in the A-hall until the end of our studying abroad period.

So, a lot of Japanese students were gathered in one place and they were making a lot of noise these days.

Besides, what can I say? Um...there is no meaning of *ryuugaku* (studying abroad).

According to Jack and other students, all of the male students and a few female students were told to stay in the Japanese University's own halls and the rest of the female

students were allowed to return to the college. It influenced psychological conditions of the Japanese students. For example, one student expressed his anger as follows:

Iyaa, haradatashi katta shi, jissai, koochoo to nankai mo hanashi shitandesu kedo, rachi akanakute.... Dakara, soodesu ne, sore wa haradatashii tteyuuno ga ichiban desune (Andrew 2: 16).

Well, I was so angry that I, in fact, negotiated with our principal about the situation, but we got nowhere. So, anger was the most dominant feeling I felt at that moment.

After the initial anger, when they found that nothing could be changed, they began feeling very tired and dull. They lost eagerness for study as well as other activities. Ted's statement shows it very clearly.

Saikin no yoosu...namake teru. Namakettenno kanaa...tteyuuka, moo Nihon, kaeritai. Iyaa moo karejji ni kaarenaishi.... Koko ni iru no anmari imi ga nai (Ted 2: 1-4, 8).

How am I doing these days? I am idling about...,well, ...I rather want to go back to Japan, because I cannot return to the college anymore. It is meaningless to stay here.

As Jack illustrated previously, most of the male students collected at fellow students' rooms every night and drank, watched videos, talked and complained about their situations. It seemed that spending time together with their fellow students

played an important role of a vent for their frustrations and tranquillised their anxieties. The phrases, “*Koko ni iru imi ga nai*” or “*ryuugaku no imi ga nai,*” which mean that there is no reason to be here or my studying abroad is meaningless (see Ted 2: 1, 4-8) were often used by the students to describe and evaluate their situations and experiences of studying abroad in a negative context then. For instance, Ted used that phrase telling that he was sunk in apathy and wanted to go back to Japan. I found many students lost enthusiasm of challenging new things and confronting difficulties.

The incident seemed a significant factor which caused students’ depressed feelings and apathy and the students told me so in the interviews as well. However, I do not think that the incident was the only reason for such behaviour as well as psychological fatigue and depressed feelings since I also found similar behaviours and psychological conditions in the other two groups of my research participants who did not experience such trouble. My assumption here is that students’ self evaluations on the targeted goal of study abroad, i.e., interactions with host students and improvement of their host language, played significant roles in such phenomena. Furthermore, the fear and anxiety of the failure of their studying abroad can be more influential in such behaviours and psychological reactions. I will illustrate that in the next subsection on interactions with others.

6.2.3. Interactions with other people

Interactions with other people were important issue for the Japanese students in this period. I will present the results of the questions in the second questionnaire concerning the students' friendship patterns in the middle of the year. Table 4.6. shows the ages of the first 5 important persons in the host country. The age group which more than 40 percent of the students chose was 19 and under years old and it was followed by the group of the 20s. Adding to those two age groups, more than 80 percent of the students answered their first five important persons were in the same generations as themselves. I have an assumption that the students interacted in only a narrow circle of friends. This was proved by the interview data that no one mentioned any close relationship outside of the students, university staff and a small number of host people.

Table 6.2. Age of most important person (middle)

Age	1 st important person (%)	2 nd important person (%)	3 rd important person (%)	4 th important person (%)	5 th important person (%)
19 and under	63.3	54.4	60.8	45.6	53.2
20s	26.6	32.9	24.1	36.7	26.6
30s	2.5	2.5	2.5	1.3	2.5
40s	0	1.3	0	1.3	0
50s	2.5	0	1.3	0	1.3
Missing	5.1	8.9	11.4	15.2	16.5

The next table presents the nationality of those people. The most frequent answer is Japanese for all of the first five important persons. Although many students said that to make friends with British students and people was one of the most important purposes for the year abroad, only a small number of students answered their important persons were British people. This implies that their purpose had not been achieved by most of the students yet at that point of the time.

Table 6.3. Nationality of important person (middle)

Nationality	1 st important person (%)	2 nd important person (%)	3 rd important person (%)	4 th important person (%)	5 th important person (%)
British	11.4	10.1	12.7	21.5	22.8
Japanese	79.7	78.5	72.2	62.0	58.2
Others	3.8	2.5	3.8	1.3	2.5
Missing	5.1	8.9	11.4	15.2	16.5

The following table (Table 4.8.) shows what kind of relationships the students had with their important person. “Best friend who I can talk to anything”, “*asobi-tomodachi (a friend who you just go out with or to do something fun with)*” and “S/he helps me a lot” are the three common answers except for “We are in love with each other” for the first important person (14.0%). I argue that those answers reflect three kinds of important relationships for the Japanese students. Thus, they regarded someone who they can trust and open their mind to, who they can share their spare time and who help them when they were in trouble as important for them.

Here, we can see an interesting tendency as well. For the first and the second important persons, more than 50 percent of the students regarded someone who they can talk to about anything as important, and for the fourth and fifth important person, 40.5 percent of the students answered “playmate” was important.

Table 6.4. Relationship with important person (middle)

Relationship	1 st important person (%)	2 nd important person (%)	3 rd important person (%)	4 th important person (%)	5 th important person (%)
Best friend who I can talk to anything	54.4	51.9	31.6	19.0	19.0
Playmate	15.3	26.6	32.9	40.5	40.5
I love him/her one-sidedly	1.3	1.3	6.3	2.5	2.5
We are in love each other	14.0	3.8	0	1.3	1.3
S/he helps me a lot	12.7	12.7	19.0	24.1	20.3
S/he needs my help	2.5	1.3	5.1	1.3	1.3
Others	5.1	5.1	2.5	5.1	3.8
Missing	5.1	7.6	11.4	15.2	16.5

In the interviews, the students talked about the relationships with others.

From the interview data, I found that there were mainly three different groups of people to interact with. They were 1) Japanese international students, 2) host students and 3) non-Japanese international students. These three groups were recognised by other researchers as well. For example, Bochner et al. (1985) argue that each of the three groups has a unique psychological function, i.e., monocultural; bicultural and

multicultural. The function of the monocultural network is to provide a space for individuals to share experiences with others based on the same ethnic and cultural values. The function of the bicultural network is to enable the international students to study and live effectively in the host country. The function of the multicultural group is to support each other and share recreational time. I will examine the interview data contrasting how the Japanese students see those three groups. Furthermore, the interview data revealed the detail of the interactions within the fellow nationals.

6.2.3.1. Interaction with Japanese students (monocultural network)

The first group of people who the students interacted with was other Japanese students. As we saw in the findings of the questionnaire, I found, in the interviews, that the first group was the major group in number to interact with for them. For the students at the Japanese University, most of them were their co-students and Japanese staff at the University and only a few of them made friends with some other Japanese. As for the students at the British University, they made friends with other Japanese students at the language centre where they had the pre-sessional language course before the main course had begun. They lived together or met very often and shared their thoughts and feelings to a great extent and therefore they became very close in a relatively short time of the period. In the first data collection, I found that the students considered this

relationship to be very important in order to live in the unfamiliar environment because they were supportive and helpful. However, in the second interviews, I noticed that they also started having negative views about this relationship at the same time.

...kon-gakki ni haitte kara, Nihon-jin ni anmari issho ni iruno o yameyootte yuufuu ni omotte. De, heya ni iru toki wa, chotto tsurakattari surun desu kedo. Sen-gakki ni, honto ni, yoru ni naru to minna de atsumattetan desu yo, tomodachi to. Demo, nanka sore yattetemo, Nihon ni iruno to soreja onaji kana to omotte. Tanoshiindesu kedo, soredake ja naidesuka, nanka. Maa, antei-zai mitaina sayoo wa aru to omoundesu kedo. Demo, itsumade mo sore ni tayotte cha, ikenai na to omotte. Kekkoo, watashi ga yoru ni naru to dete ikuno o miteru kara, "Kyoo mo yoru wa dokka ikuno?" toka kite kurun desu yo (Martha 2: 73-75).

When this term began, I decided not to always be together with Japanese friends. I feel a bit sad when I am in my room alone, though. In the previous term, I really always got gathered in someone's room in the evening. But I thought there was no difference of being abroad from being in Japan if I am always together with my Japanese friends. It is fun to be with them, but no more than that. Well, I think it can work as a tranquilliser, though. I think I should not rely on it too long. One of the students in my college said, "Are you going out this evening, again?"

Martha used a metaphor of a tranquilliser to talk about the relationship between her and her Japanese friends. Tranquilliser is generally known as a kind of medicine which people use to calm them down, reduce anxiety and take a rest when they suffer from a strong stress and feel anxious, nervous or tense. It is also known that some medicine of this kind can develop reliance on it. In other words, if you continuously use it for a long time, you may start feeling anxious of stopping it and this causes a

further problems.

Let us go back to Martha's story. According to her, the Japanese friends reduced her anxiety and she could have a good rest when she met them as if she had a tranquilliser.

She also described how such a supportive relationship with the co-nationals energised her to make a big effort to make friends with host students. During the holidays, she was thinking of the next target for the second term in terms of relationships with her British friends.

Moo chotto, fukasa o tsuikyuu shiyooka naa to omotte. Kazu are ba iiwaa to omotte. Sore wa moo kekkoo fuetan de (Martha 2: 210-211).

I am thinking to seek depth next. I thought the more friends the better and so...now, I have a good number of friends.

In the statement above, she said that she would like to deepen the friendship with host students for the next step. I assume that she used to have a stronger anxiety about making friends with host students than the anxiety level at the moment of the second interview, since she had already made a lot of friends with host students then. She felt that she could manage without the support of the Japanese friends and she should stop

seeing them so often, otherwise that would prevent her from interacting with the host students, in other words, she may develop a reliance on the Japanese friends and it is unhealthy. She seemed to struggle with a dilemma about making a good balance between interactions with her Japanese friends and British friends.

A small community of the Japanese students could be troublesome. The size of the community of the fellow students can be very small and the personal distance can be very small. Such a situation could also cause a stressful atmosphere for the students.

Alan said:

Uum, ...nanka, Nihon de tomodachi ...J. University no minna mo, juubun ii tomodachi nandesu yo. Nihon no tomodachi to onaji yooni. De, Nihon de futsuu ni hannichi toka issho ni iru bun nara, minna no iitoko mite, minna no koto, sugoi shitaeru to omounda kedo, 24-jikan, mainichi mainichi issho ni irukara, sooyuun ja nakute, nanka, iyana toka toka miete kichatte. Kedo, yappari ii tomodachi dakara, nanka, misutetari toka dekinai shi ...tteyuuno wa, mendoo-kusai no kanaa. Mie sugiru (Alan 2: 17-19).

Well...I think my friends here are as good as those in Japan. If we were in Japan, we met every day at school and spend, say, half a day together each day, I could only see their good points and I could be fond of them. But we are together 24 hours a day and every day, I can see bad points in them, too. They are good people, so, I cannot abandon them...it is really tricky, I think. I can see too many parts of others.

According to Alan's analysis of the difficult situations of their friendships among fellow

students, it could be problematic because they were together almost all the time. The proximity of the group became very close and it became difficult for them to keep a clear boundary between individuals. Simply put, it became difficult for them to be nice to each other or to look at only good parts of others every day and night. However, they considered it was still important for them to keep a good relationship with their fellow students. They seemed to be in a dilemma about balancing their internal desire and external affairs.

6.2.3.2. Interaction with host students (bicultural network)

I will cite Sandy's narrative here, since I believe it represents the Japanese students' experiences in the relationships with the host students and their feelings about it very well.

De watashi no inshoo wa, moo nanka, anmari Igrisu-jin wa Nihon...sono, ibunka ni kyoomi ga...honto ni nanka, gaikoku-jin ni taishite, kyoomi ga naitte kanji de. Nanka, koko no koridoo demo, nanka, mukoo ni sunderu onna no ko wa, Nihon-go o benkyoo shiteru kara, sugoi rikai ga atte, watashi nimo, ki o kubatte kuretari shite, de, tonari no otoko no ko...futari gurai wa...aa, koko no ko mo, kekkoo hanashi kaketari hanashi tari surunda kedo, demo, yappari soremade de, zenin, sorekara jaa, nomi ni ikoo toka, sooyuu koto wa mattaku nakute. Demo nanka, watashi mo Nihon ni ita tokini, 1-nensei no tokini, ryuugakusei toka itemo, yappari hanashi...sore ijoo ni nakayoku narutte kotowa nakatta kara, tabun issho dato omounda kedo. Kare ra mo yappa, jibun no koto de seeippai de, ...aa, tomodachi ni koo 1-nen shika inai gaikoku-jin ni koo nanka, ki o kubaru jikan ga naino kana toka omottanda kedo. De, donna hito ni kite mo, koko ni nannen ite...iruhito demo, yappari, nanka,

Igirisu-jin to tomodachi ni naruno wa sugoi muzukashiitte itte.... Dakara, ima wa, kekkoo, sono Nihon-go o benkyoo shitetari, sono, Iisuto-Eijian no depaatomento ni iru hito no Igirisu-jin wa, maa naka iindakedo, yappa, hoka no sugoi pyuaa na (laugh) ibunka ni kyoomi no nai, Igirisu-jin towa, nanka, sore ijoo no naka niwa naranaitte kanji (Sandy 2: 4).

My impression of British students was that they were not interested in Japanese...well...foreigners at all. In my corridor in the college, a girl who studies Japanese language is living near my room. Since she studies Japanese, she is understanding and helps me. There are also a couple of boys who I talk to sometimes near my room, but that is it. No one says, "Can we go to drink together?" or anything like that. But if I asked myself whether I was interested in international students and made friends with them or not when I was a fresher at the university in Japan, the answer was no. So, I think my attitude towards international students was much the same as theirs. I guess they were too busy for themselves to take care of foreigners who are going to stay only for a year. Everybody, even some students who have been here for years, said that it was difficult to make friends with British students. So, now, I have some friends with the British students who study Japanese or are in East Asian Department, but no friends with "pure" British students who are not interested in a different culture.

According to Sandy, it is very difficult for international students to make friends with British students especially who are not interested in different cultures. She called such students "pure" British students. She found that it was not only she but also other foreign students had the same experiences when she talked with other international students. Her experience this time as an international student reminded her of her own attitudes students' towards international students as a host student when she was in Japan. She tried to find a reason for British students' unfair attitudes towards international students by comparing them with her own attitudes.

Difficulties in establishing a relationship with host students influenced her view of the host students and moreover her own attitudes towards them. She talked how she changed as follows:

Dakara, jibun ga Igirisu-jin ni taishite, motteta imeeji tteyuuka, maa, sore wa tabun, sutereo-taipu tteyuuka, motto, nanka, kooryuu dekiru to omotteta kedo, nanka, rooka de attemo...koko no rooka demo, zenzen, aisatsu tteyuuka, me ga attemo, mukooga, sugoi mushi shite, jibun no heya ni haicchau hito mo irukara.... De, zettai mukoo wa, shitterutte...moo, me ga atte, zettai, watashi no koto shitterunoni, moo...nanka, aisatsu mo shinai de, saatto icchau hito ga ippai irukara, jibun kara wa anmari, ishiki sezuni, mukoo ga jibun ni kyoomi o motte kuretara, jibun mo sorenari ni kyoomi o motsu kedo.... Betsu ni mukoo ga zenzen kyoomi nakattara, sore wa sore de, iiyatte yuu.... Chotto negathibu dakedo, soo sezaruru o enai fuu ni kangae ga kawatte kichatte. Dakara, maa, betsu ni, dakara to itte, Igirisu-jin to zenzen tomodachi ja nai wake ja naishi, tomodachi mo iru kara, sore wa sore de iikana to omotte (Sandy 2: 4).

So, my image or my view of British people was... it might be my stereotype but...I expected that I could interact with them much more. But the reality was that there were many students who did not greet me when we met in a corridor or even they ignored me and went into their rooms. I am sure they noticed me because our eyes met and they knew me. But there were many people who went away from me without greetings. So, I decided not to approach them until I find they are interested in me. If they did not show any interest in me, then, I just ignore them, too. I think it is a rather negative attitude but I cannot stand it anymore. I am changed. But I think that is fine because I still have some British friends.

She expected that British students would be friendlier and she could approach them more easily and interact with them more closely. However, the reality was different.

She had to confront various difficulties to go into host students' groups and she felt rejected and left alone.

Nanka, hoka wa...Igirisu-jin no naka deno...tsukiai-kata o, watashi ni taishite, onaji yooni shite kurenai. Yappari, nanka, issho ni, tatoeba, kurabu toka ni ittemo, hanashi kaketari shitekureru kedo, minna yappa jibun no motto kyoomi no aru hitotachi to, atsumattecchau kara, jibun wa dondon, dondon oite ikarechau. Karera wa sooyuu fuuni, ishiki-teki ni yatterunja nai to omounda kedo. Nanka, jibun-teki niwa, nanka, ima-ichi sono nakani haittenai naattheyuu... (Sandy 2: 7).

British students change their way of interacting with friends when they are with me. They treated me differently from their British friends. For example, when we went to a club meeting together, they came to me to talk a bit, then soon, they went away from me to talk with someone who they can share more interesting things with. So, I was left alone. They might not do that consciously, but for me, I felt I was not accepted by them.

In fact, Sandy had made a great effort to make friends with host students and join in their circles. However, it was not successful. Furthermore, her observations of other international students' situations also gave her negative influences.

Yappa, intaashonaru-suchuudento ni kiitemo, minna, Igirisu-jin to tomodachi ni narunowa muridayotte yuu kanji. Demo, watashi-teki niwa, tabun, moshi, Nihon-jintte yuuka, gaikoku-jin ga, sono Igirisu-jin no nakade, hitori dake dattara, mada, hairerunja naikana to omottete.... Kankoku-jin no hitori, onna no ko ga ite, sono ko wa, sugoi, saisho hitoride ganbattete, sono, Igirisu-jin ni tokekomo to shite, de, watashi wa zutto sore o mitete, dakedo, yappari, ima wa kekkyoku intaashonaru-suchuudento to iru kara, minna, yappa, sorenari ni ganbatta kedo, muridattano kanaa...to omotte (Sandy 2:17- 18).

Other international students also say that it is impossible to make friends with British students. But I thought if there had been only one international student among British students, it might have been easier for him/her to become friends with them. I know a Korean girl in my college. At first, she

was trying very hard to make friends with British students. But now, she is with us. I saw all of that process. After all, I realise it is really hard for international students to make friends with British students, even if they try hard.

Martha also tried very hard to make friends with host students and she had some British friends in her college. However, she was not satisfied with that relationship. She said that it was not a real friendship because she was always helped by her British friends. She felt that she was inferior to them.

O-tomodati-wa...etto...kokono furoaa-no hito-ga, kekkoo, minna yasasi-ku site-kure-te...Karejji-ni-mo sugoi siriai-wa fueta-ndesu-keedo, demo, tomodachit-te-yuu-to, nanika tigai-masu-yo-ne, chotto. Minna, atta-ra, 'haai' toka 'aa yuu ooraito' toka it-te-kureru-keedo, sore-ijo-wa nanka, anmari... Aa, demo, sonohen-no hito-wa, ki-o tukat-te kure-terun-da-to omou-ndesu-keedo, mada...Tomodati...dootoot-te-yuu-kanji-ja-nai-ndesu-keedo. [...] yappari tomodati-ga hosii-desu. Furendot-te ieru hito-ga (Martha 2: 50-51, 53).

A friend...well...the students on this floor are all very kind to me. I know more people in my college than before. But they are something different...from what I call friends. They say “Hi” or “Are you all right?” to me when we met, but not more than that. I know they try to be kind to me but it is not like a friendship...not an equal relationship.
[...] I really want to have a friend. Someone I can call a “Friend.”

Having examined students' narratives, we can see how hard international students tried to interact with host students and how difficult to make friends with them. As I mentioned before, making friends with host students was one of the primary

purposes of studying abroad for the Japanese students. However, the findings showed that only a few of them achieved their targets by that point of the time.

6.2.3.3. Interaction with non-Japanese students (multicultural network)

The Japanese students also have interactions with non-Japanese international students.

Kokono dainingu-hooru toka iku to, yappa, intaanashonaru-schuudento wa, intaanashonaru-schuudento de sugoi katamaru keikoo ga atte.... De, donna hitoni kiitemo, kokoni nannen iru hito demo, yappari nanka Igirisu-jin to tomodachi ni naruno wa sugoi muzukashiitte itte....

(Sandy 2: 4).

In the dining hall in this college, you can see a bunch of international students from different countries. They tend to sit together being separated from the host students. Everybody even a student who has been here for more than one year says that it is extremely difficult to make friends with British people.

Sandy's story shows that international students from different countries faced difficulties to establish close relationships with British students. They were often isolated from the host students and tend to make their own groups. For the Japanese students they are relatively easier to access than the host students, although that relationship was not regarded as less important than that with host students. Kim's statement below implies that point:

Demo yappa, intaa-nashonaru no otomodachi ga ooikanaa. Uun...ma, muzukashii...jibun kara chanto ikeba, tabun tsukureru to omou kedo, un, nanka, yappa, Nihon-go benkyoo shiteru Igirisu-jin toka, sooyuu...acchi ga kocchi ni kyoomi o motteru yoona hitodato, otomodachi ni sugoku nariyasui kamo

shirenai (Kim 2: 13-14).

But...my friends were mostly international students. Well...it is difficult...if I approach to British students harder, I could make more friends with them...I think it may be easier for us to be friends with British students who are interested in us, like learning Japanese, for example.

Before moving onto the next theme, I would like to discuss the findings comparing to the other studies (Bochner et al., 1977; Bochner et al., 1985; Yokota, 1991; Murphy-Lejeune, 2002). The results of my study were similar to theirs in terms of the distribution of friendship patterns of the Japanese students. Thus, the most frequent group of their friends or important persons was their co-nationals and only a limited number of the international students had friends with host students and other internationals.

However, when I examine the function of each group, I recognised some differences between the former research and the current study. According to Bochner et al. (1977), the monocultural group has two main functions. The one is for doing some activities which are highly related to their ethnicity and the other is to share emotional issues. As for the research participants in the current study, this group seemed to have a wider range of functions. For example, they do more recreational activities together which were categorised as the main activities of the multicultural

network by Bochner et al. and others. They were always together or met almost every night and talked from trivial things to deep issues sometimes over night. It seems that they can only have a rest and feel at home within this group. I argue that the emotional and psychological aspects in speaking in Japanese with someone who share the commonness is more important than linguistic aspects as Murphy-Lejeune argued.

Bochner et al. (1977) also argued that the significant function of the bicultural network is to offer language and academic help. The Japanese students who participated in the current study expected to have such help from the host students. Moreover, they expected host students to establish intimate relationships and do a lot more different kinds of activities together. However, against their expectations, relationships which most of the students had with the host students were just to say “hello” or “how are you?” when they happened to see in a corridor or on a street. Bochner et al. (ibid.) identified the function of the multicultural group to have some recreational activities apart from academic activities. From the questionnaire results, I found that only a few participants consider non-Japanese international students as their important persons and it was also proved by the interview data. They seemed to see this network as alternatives to the host students. That is to say, they can practice the host language when they communicate with those people and they can help each other

when it is difficult for them to make friends with host students.

6.2.4. *Speaking in English*

Improvement of their English proficiency was another main target for the Japanese students. After five or six months of language training and life in England, they found some improvement in host language proficiency.

Uun..soodesu ne. Nanika shitai toki, dooyatte ieba iinokana to omotte, atama no naka de sugoi kangaete kara, kotoba ioo to shitetari shitetan desukedo, ima, toriaezu, omottara, toriaezu, machigatte temo iikara, kotoba dashite mirutte yuu kanji kana. Hanashi yasuku narimashita ne (Andrew 2: 112)

Well..., I used to think very hard and create sentences in my mind before I said something in English when I wanted to do something. But now, I anyway open my mouth when I want to say something. I do not care if I make a mistake. I just try it. I feel I can speak more easily than before.

Mae yorimo kikeru yooni natta. Mae wa, kikitoru noga ippai, ippai de, sugoi awateteta dake data kedo, saikin wa kikeru kara, ochitsuite henji ga dekiru (Alan 2: 64).

I became better at listening to what people say in English than before. It was as much as I could do to listen to what they said in English and I was in panic. But I can listen to people more easily and do not have to get in a panic, so, I can respond to them much better.

They considered that the improvement of their host language ability was highly related to their relationships with host students since they believe that they can practice the host language only by communicating with them. Therefore, they attempted to

find as many opportunities to interact with host people as they could in order to improve their host language ability. However, their efforts did not always pay off since it was often difficult for them to find such opportunities as we have seen in the previous subsection and it caused them a great stress.

Koko ni irukara niwa, dekirudake sooyuu hito to tsukiaitaitte yuunowa arundesu kedo. Nandesuka, ikansen, Nihon-jin to maa, kooryuu ga ooi desu kara (Tom 2: 94).

Because I am here (in England), I would like to interact with local people. To my regret, I have a lot of Japanese people around, so...

De, kooryuu totte kureru hito wa, nandesuka, Nihon-go o benkyoo shiteru hito toka, Nihon-go o shabereru hito toka. Sonnan bakkari de. Sonnan dattara, Nihon-jin de iija naidesuka. Ei-go o benkyoo shini kiterun dattara, Ei-go shika shaberenai hito to hanashita hoo ga omoshiroi ja naidesuka (Tom 2: 100).

British people who interact with us are those who study Japanese language or already speak good Japanese. We have only such people. Then, I think it is the same to have Japanese friends. We came here to study English, so, it is more interesting to speak with people who only speak English.

As many other students, for Tom, learning the host language was one of the most important purposes to study abroad. He enthusiastically sought British students to become friends with since he thought that it was the best way to practise host language conversation skills. For his purpose, British friends should not speak Japanese and relationships between them should be equal. These conditions are also

seen in the theme of interactions with British students. Having seen that, not being able to speak in English was one of the significant stressful conditions for the Japanese students.

On the contrary, some students who had many opportunities to speak in English felt it stressful. I will show Nancy's case here:

Honto ni tsukareteru toki wa, Nihon-go demo maa hito to hanasu no mendoo-kusaitte arukeredomo, yappari, Ei-go dakara.... Demo Nihon-jin no ko to hanashiteru bun niwa tsukarenai noga, dareka Ei-go shaberu hito ga kuruto, Nihon-go demo shaberenaku nacchau kara, sooyuuno demo, Ei-go shabennakucha ikenaku nacchaushi. Ato wa, futsuu ni kaimono toka shitetemo, yappari, ki ga sugoku yasumaru koto wa nai. Mawari ga Ei-go dakara, chotto hanashi kakerareru toki demo, Nihon-go dattara, bootto shitetemo wakaruru kedo, chanto chuui shitenai to wakaranai kara.... Sorede, michi aruitetemo, ki ga yasumaru toki ga nai. Nani ka resotoran tokade, chuumon suru dakeni shitemo, Nihon hodo yukkuri tekitooniwa dekinai kara. Chuumon suru dake...shaberu dake demo, kekkoo iyani nacchattari tokashite... (Nancy 2: 33-35).

When I am very tired, I do not want to speak even in Japanese. So, if it was in English, it would be worse. I do not feel tired when I speak in Japanese with my Japanese friends, but if a non-Japanese friend join us, we have to stop speaking in Japanese and it makes me tired. I also feel tired when I go shopping because I am never relaxed. Everybody speaks English, so, I always have to be careful because I would miss what people say to me. If it is in Japanese I do not have to be so careful. For instance, when I go to a restaurant, I cannot enjoy it myself as much as I can in Japan because I have to speak in English to order something.

Nancy moved into a different college and she had to cope with a lot of new

things again there besides academic work as the first term began. What she put as priority then was to make friends with host students there in the new environment.

Fortunately, she had many people around who spoke to her and asked her to go out with them, it was relatively easier to make friends with host students. She socialised every night and hardly stayed in her room by herself and it gradually made her tired and stressed out. By the end of the first term, she became exhausted and went back home to Japan during the winter holidays to have a rest. She talked about how she felt at that moment as follows:

Moo, kekkoo, kyonen kaeru chokuzen gurai wa, kekkoo bakuhatsu shisoona hodo ni tsukaretete, de, Nihon ni kaetta kara, Nihon wa iinaa to omotte. Zutto kaette kuruno sugoi iyadattandesu kedo (laugh) (Nancy 2: 9).

I was so tired as I would discharge every one of my pent-up emotions before I went back home in Japan before Christmas. Then, I was able to go home...I thought it good to be in Japan. I had been so reluctant to return here (laugh).

According to Nancy's narrative, speaking in English with people, meeting strangers everyday, being with others outside of her family all day long besides coping with a lot of new things everyday cause stress. As a result, she seemed to become psychologically and physically so tired that she felt she could not stand any longer in the host country and decided to go back to Japan during the holidays. She had a good time with her family and was relaxed at home and somehow was able to come back to

continue her study in the host country until the end of the period.

Speaking in English was one of the stressful tasks for her. In other occasions of the interviews, she mentioned about her English ability. She is a student at one of the good universities in Japan in the field of international relations and foreign language education and she was chosen as an exchanged student since her TOEFL score was higher than the other candidates. From her story above, she seemed to have more competence than other participants in communicating in English. However, she still felt it very stressful to speak in English everyday. Similar experiences were reported by other students as well. For example, Linda said that speaking in English during meal time was stressful for her.

*...Asa, hiru, ban no gohan no toki ga, I-ban komyunikeeshon no ba tteyuuka....
A, jugyoo no toki mo mochiron soodesu kedo, ma, gohan no toki ga, I-ban koo
shaberu toki de, sore wa zettai ikookanaa toka omotte.... Sore ga shindoi
nomo arundesu yo, gohan taberuno ga. Gohan taberu toki nimo, Eigo
shabette...nanka...(Linda 2: 13, 14).*

In the morning, noontime and evening, meal times are the best time to talk with British students... I mean, outside of classrooms. So, I try to go to have meal to the dining hall as much as I can everyday. It made me feel very tired to have meals. I do not want to speak in English while eating.

Mary told about her efforts in communicating with her host family during the summer holidays as follows:

[...] yappari Eigo-zuke dattakara, 1-nichi-juu fuga fuga... (laugh). Saisho, atama ga okashiku natte... (laugh)... okashiku narutte yuuka, atama... moo, zutsuu ga suru... shuuchuu shite, uun, nani itterunda roo nante. Futsuu ni shabette kite kureru, ichioo yukkuri dewa... watashi no reberu ni awasete, yukkuri dewa shabette kuretanda kedo, yappari, gakkoo no sensei no hanashi-kata tomo chigau shi, kantan na tango o sagashite kureru wake demo, yappari, sukoshi chigatte.... Koo, isshoo-kenmei, koo, hakubutsu-kan toka mo, ironna bijutsu-kan demo, issho ni... honto ni ippai, ironna tokoro ni tsuretette kurete. Sono toki, honto ni, issho niwa zutto ite, shaberi kakete kureterunda kedo, sore o kiku noga seiippai de... nanka sasuga ni, yoru tomotte naru to, chotto iikanaa.... Tekitoo ni jibun de jikan o tsukutte mitari... (Mary 2: 16).

It was a monthful of English. I was mumbling all day long (laugh). In the beginning, I felt I was going mad... well.. I had a headache and I always had to concentrate on what people spoke very hard. My host family naturally talked to me, of course, a bit slowly... but her accent was different from that of an English teacher at school... and she tried to use simple and easier words... but still different. She took me a lot of places, for instance, a museum and a gallery and a lot of other places and she spoke to me a lot. I was so tired to listen to her during the day and in the evening I felt I had enough and wanted to have a rest alone.

She tried very hard to communicate with her host family when she home-stayed with them. They kindly took her to a lot of places and she felt very tired at the end of the day. She considered that using her brain to listen to and speak in English caused her fatigue. She recognised that she became very talkative when she spoke in Japanese with her mother and her aunt on the phone because it untied her stresses and strains caused by not being able to express herself and communicate with others.

[...] yoku, Nihon no o-kaa-san ni denwa shitari, ato, oba-san chi nimo yappari

denwa shitari.... [...] sooyuu node, chotto sutoresu...sutoresu ja nai kedo, Nihon-go o shabere nakute tsurai no wa, subete denwa de. Soo, hanashite, soosuruto, nanka o-kaa-san ga bikkuri shite, "Dooshite, Mary wa sonna hayakuchi ni natta no?" tte itte...(laugh). Moo, shaberi takute, shaberi takute shoo ga nakute. "O-kaa-san, konna koto ga attano" tte. Donna chiisana koto demo iinde, Doitsu no ko tonon aida no kotodemo iishi, nandemo iinda kedo, tonikaku shaberitakute...de, ato wa, o-kane ga kakaru kara, tan-jikan de tte omou to, o-kaa-san no hanashi o kiiteru yori, jibun no hoo ga (laugh), moo, shaberi takute, tomara nakute (Mary 2: 17-19).

I often phoned my mother in Japan. I also phoned my grandmother in Japan. It helped reduce my stress of not being able to speak in Japanese. It was funny that my mother was so surprised when I phoned her one day, saying, "Oh, Mary why do you speak so quickly?" (laugh) I was just keen to speak (in Japanese). I just couldn't stop. I wanted to tell her, "Mother, I did such and such." I wanted to speak about everything, even about trivial things. I also worried about the phone bill and I wanted to speak as much as I can in a short time. I kept talking rather than listening to my mother.

6.2.5. Psychological experience

In the overview of students' psychological tests as measured by the qualitative tests given at the beginning of this chapter it was noted (in Table 4.1) that students suffered a high degree of homesickness. It was noted that even in the middle of the year they were more homesick than students in previous studies. In the students' story, I also found evidence of such feelings.

Nihon ni nanka, betsu ni kaeri takumo naishi, Nihon-shoku, betsu ni kuu ki mo naishi, betsumi...zenzen daijoobu daroo toka omotte tandesu kedo.... Dandan, 3-ka-getsu toka 4-ka-getsu tattekite, aa, yappa, Nihon kaa...tte. Shokuji toka, iroiro kangaete.... Jibun ni totte, sumi yasuite yuuka, sugoshi yasui kankyoo

datta kanaatte (Andrew 2: 49).

First, I thought I was quite all right to be here because I didn't want to go back to Japan at all and didn't miss Japanese food. I gradually started feeling that Japan is important for me 3 or 4 months after. For example, we Japanese think a meal is more important than people here. I thought that Japan was the better place for me to live.

However, when I examined interview data, I noticed most of the students denied that they were in a homesick state. Although the DRI score of individual students actually indicated that they were all in a homesick state. They seemed to attempt to avoid directly saying that they want to go back to Japan as if they were ashamed of admitting it. The following statements were just some examples of such expressions:

Terebi mitai toka omoimasu kedo.... Aa ato, gohan tabetai tokamo omoimasu kedo.... Uun, maa, anmari kaeritai towa omowanai. Docchi michi kaerutte yuunoga arunde, ima kaettemo...mitai na (Linda 2: 150).

I think I want to watch (Japanese) TV...and I want to eat Japanese rice. Um...but I don't think I want to go back to Japan. I am going to go home anyway, I don't want to go home now.

Kekkoo, saikin, nanka Nihon no hon yonde masu ne. Toshokan de. Ei-go no hon yome ba iindesu kedo, Nihon-go bakkari (Linda 2: 158).

Recently, I read a lot of Japanese books. I found them in the university library. I know I should read English books, but I read only Japanese ones.

My assumption is that the Japanese students' view of the word 'homesick' was quite negative and that if they said that they were homesick, they had to admit being

personally weak and dropping out. Therefore, they tried to avoid using the word 'hoomushikku (homesick)'. However the feelings of missing home environment and familiar people were still there or even became too strong to hide in themselves, at least in confidential circumstances such as the interviews. Then, they expressed their feelings of missing home but still by telling about something not so harmful to talk about. These characteristics seem very similar to those of metaphors.

Nanka, ie no sofaa no koto omoidashi mashita. Nekkorogari taitte.... Ato, o-kaa-san toka. Nanika, jibun de o-yu toka wakashite, nanika, shindoi tokini, suupu toka tsukutte, nani shiteruno kana toka omoi nagara. Itsumo, konnan, o-kaa-san ga suru noni...toka omotte. Son-toki wa sasuga ni, ma, shindoi karada to omoundesu kedo. Sugoi, samishikatta shi...(Linda 2: 147-148).

I remembered a sofa at home in Japan. I wanted to lie down on it. I also remembered my mother. When I was sick, I boiled water and made a cup of soup for myself, thinking, "Oh, what am I doing..." I thought that she usually does it for me when I am sick. I felt very lonely at that moment...I was feeling weak then.

Tomodachi to karaoke ni ikitai (Alan 2: 154)

I want to go to *karaoke* with my friends in Japan.

Kappu-raamen to, tabako to, CD to, ato, motteki-wasureta koosui toka, kutsu toka. Katta korono koto omoidashite...un...nanka, natsukashii (Alan 2: 169).

(He is talking about the parcel sent by his mother.)

Japanese pot noodles, cigarettes, CDs, perfume which I forgot to bring, my shoes and so on. I remembered about things when I bought those things...those things brought me back to then.

Among different kinds of things they said they missed, food was the most common.

They missed Japanese food strongly and such desires seemed to be related to the feeling of missing home.

Aa, tamani sugoi, soomen...zutto tabetakute, kocchi kite chotto tatta toki kara. De, kekkyoku okutte moratte, kono aida tabetan desukedo, sugoi, oishikatta (Andrew 2: 53).

Um...sometimes, I wanted to have soomen (Japanese thin cold noodles) very much a little bit after I had come here. Then, I asked someone to send them from Japan and had them. It was really tasty!

Nihon-shoku mo hayaku, onaka ippai, kanpeki ni tabetai. Kanpeki ni tabetai. Yappari, date, kagiri ga aru ja naidesuka, insutanto-shokuhin tokatte. Dakara, hayaku kaette, chanto...onaji nanokanaa...watashi no baai wa...doonanoka wakara nai kedo.... Kaeritai kimochi wa onaji kurai desune Anna 2: 102).

I wish I could eat proper Japanese food properly so much that I feel really full. I really want to eat it properly because instant Japanese food which is available here is not real Japanese food. So, I want to go back to Japan soon and...well...I don't know, but the desire to go home might be as strong as the desire to eat Japanese food for me. I think they are similar.

They missed Japanese food but this last quotation shows that some students also recognised that food was not the main issue, food was a substitute for the rest of Japanese life.

I would like to present an opposite example. That is to say, a statement of a student who coped relatively well with their life in the host environment.

Ima wa moo, futsuu ni, yasai toka, buran-kei no shokuji toka.... Aa,

ooru-buran...buran-kei no koon-fureeku toka (Jack 2: 126)

Now, I normally can eat vegetables and bran...cereals contain bran.

In the first interview, Jack complained about British food because, he said, it was not healthy. At that moment, he was in an anxious state psychologically after encountering the new environment and new routine of his life. Comparing to that, he, in this point, became used to his new life and was enjoying different activities.

Some people also said that they do not like here because food served here is awful and it made their psychological condition worse. There is no evidence here which is cause and which is effect. However, it seems obvious that psychological conditions and food are highly related to each other.

Two statements help to summarise many of the fetures of the students' experience and feelings in this middle period of the year, although the summary also misses some of the nuances in earlier pages:

Kekkyoku nanka, shuuyoo sare teru mitaina kanji shimasu kedo ne (Andrew 2: 127).

After all, I feel like being institutionalised.

Uum..nanka...kangoku mitaina. Kedo, ninki ga oware ba Nihon ni kaereru shi, toriaezu, jikan ga sugire ba iiya, mitaina...(Alan 2: 149).

Well, it is like a prison. But I can go back to Japan after I finish my due. I can wait until the time is over.

6.3. Conclusion

As we have seen, the Japanese international students gradually became used to the new environment and the new routines. Especially after the summer holidays, they became confident to go out of their host town and challenge new things. However, it is still limited compared to their lives in their home environment. The metaphors of being institutionalised or being in prison well present their feelings of being restricted or bounded in a confined area and limited activities. Then, we can see that such experiences deplete their psychological energy to challenge new things as Alan stated.

CHAPTER SEVEN

Data presentation –The final period

Introduction

This section will report the findings of the final data collection. The time I conducted the third questionnaire research and the third interviews was less than one month before the Japanese students left the UK. In the first year of my data collection, many students dropped out and I could not obtain enough data from this period of the time. Therefore, I tried various procedures not to lose as many participants as possible in the second year (see Chapter 3). By this point of the time, the students and the researcher became familiar to each other and to the research procedure. I believe that the atmosphere of each meeting was quite suitable to obtain reliable information from the students. Especially, I felt that the students who participated to the interviews trusted me and opened their mind to a great extent.

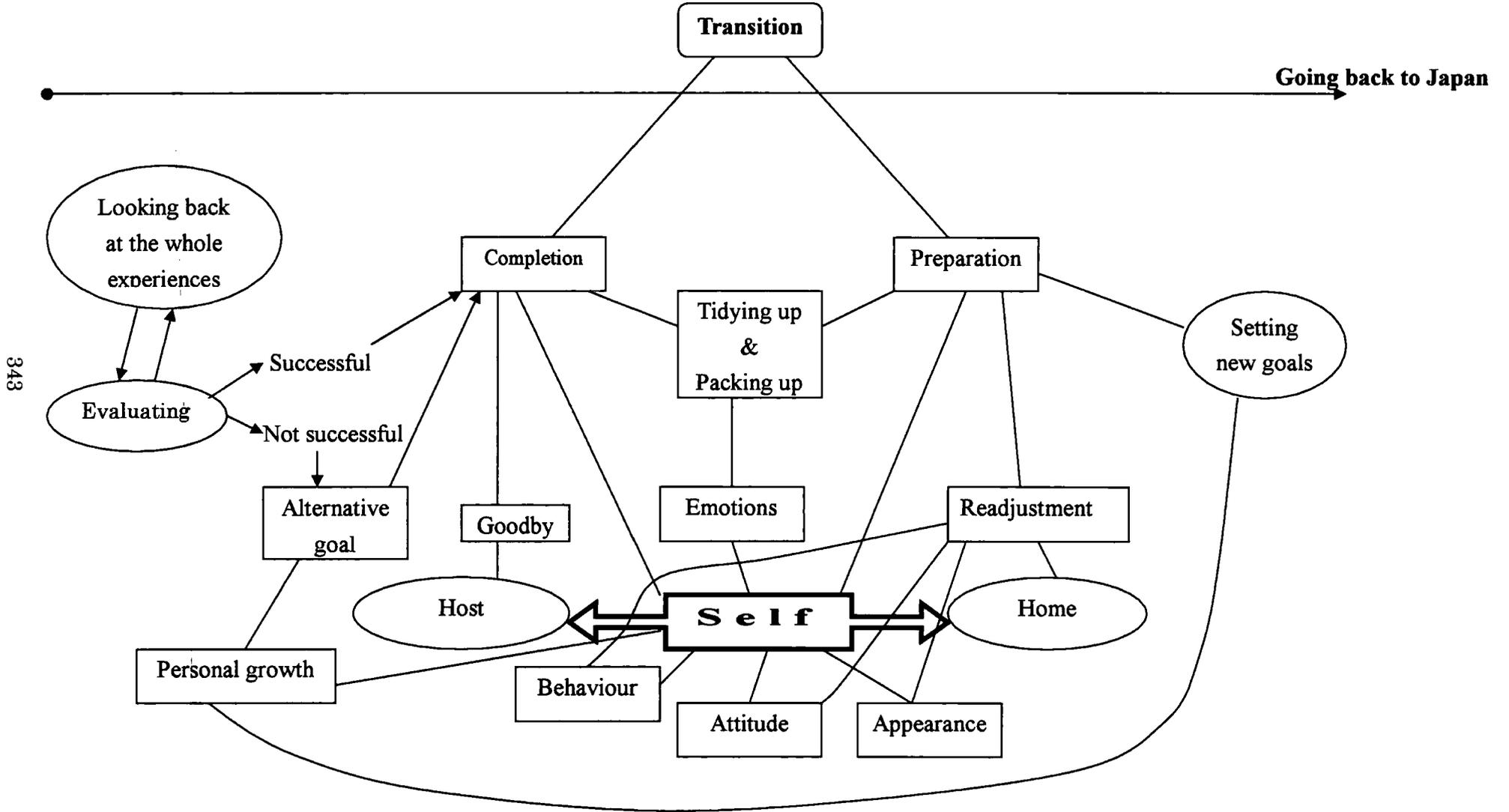
As I did in the previous two periods, I again picked up 9 categories (Table 7.1) and produced a Logic diagram (Logic diagram 3).

Table 7.1. Axial Coding-Initial categories in the final period)

1. Transition	2.Completion	3. Tidying up	4. Goodbye	5. Mixed feelings
6. Readjustment	7. Evaluation	8.Personal growth	9. Setting a new goal	

As in the previous two logic diagrams, the horizontal line on the top shows the passing of time. The theme in the current period is transition from the host to the home. This main theme involves mainly two activities: (i) completion and (ii) preparation. The completion includes not only actual tidying up and packing up things but also psychological issues. In order to complete the study abroad, the Japanese students looked back at the whole experience and evaluated it. When they considered it successful the completion is concluded. However, when they think it is not successful, they sought for an alternative goal to finish the completion. The completion also involves emotional experiences such as saying goodbye to people who they met during the study abroad and revisiting places in the host environment. As the completion is successful, the preparation for going back to the home also occurs. In this, the Japanese students attempted to readjust to the home environment by means of getting information about Japan, doing exercises to lose their body weight which they had gained during the study abroad and change their behavioural patterns and attitudes to fit in the Japanese cultural context, and setting new goals for the forth coming year.

Logic diagram 3. Experience in the final period



In this period, the self seemed to be in tension from two opposite directions between the
host and the home.

7.1 Story line

The main story at the end of the year is about transition from host environments to home environments. Activities that the Japanese students had in this period are related to mainly two themes. One is the completion of the study abroad and the other is the preparation of the new life in Japan. They were going through a very busy time during a lot of different kinds of things for two big events. They were physically tired and also psychologically affected by such experiences.

One of the activities related to the completion is looking back at the whole experiences during the past year and evaluating them comparing to their original goals. Some students were depressed because their self-evaluation of the study abroad was not satisfactory. However, most of the students' perceptions of their experiences were relatively positive despite the fact that their initially set goals were not fulfilled fully. They did not persist in the initial goals. Instead they set alternative goals which were more reasonable and realistic. They tried to find meanings in the outcomes of the year abroad.

Another activity which belongs to this theme is tidying up their belongings and packing them up. It is not only actual tidying up but it also involves emotional or psychological experiences.

The students had accustomed themselves to the life in the host country to some extent by the end of the year. Many students said it was after the summer holidays (or winter holidays for the students in the British university group) when they started feeling more relaxed and found their space in the host environment. Consequently, the students so missed the host country and people who they met during the year that saying good bye and making good memories about the host environment and people were significant. For example, to plan to go back somewhere they visited before and to see someone to say good bye and promise to keep in touch.

Regarding the preparations for going home, the students seemed to have very mixed feelings. On one hand, they were excited about going home. There seemed to be mainly two reasons for that. Firstly, when they went back home, they would be able to have whoever or whatever they missed during the year, for instance, a boy or girl friend, friends and family, pets, food, TV, magazine and so on. Secondly, they were looking forward to a new life in Japan. It was especially significant for the students of

J University. Many of them were going to start living alone in a flat in Tokyo area for the first time in their life. They talked about their plan of their new life in Tokyo, the capital city in Japan excitedly.

On the other hand, the students were worried about going home. It seemed to be crucial for them to share the same information, values and culture within the same generation to join the home environments. Therefore, they worried that they had missed such important information which people in home country share, while they were in the host country. They tried to become informed by asking family and friends on the phone and email, reading magazines which were sent from Japan and searching for them on internet in order to catch up with the trend in Japan. Moreover, they tried to readjust or change behaviours and appearances which they had changed in order to adjust to the host culture back to being more appropriate to the home culture. They were aware that they had changed during the year and they saw those changes positively, but not all of them.

In summary, what almost all of the students reported was that they learnt a lot of things through the study abroad experiences and they had personally grown.

7.2 Further analysis

As I did in the former two sections, I am going to discuss what Japanese students in my research experienced in the end of the year abroad period by presenting qualitative and quantitative data.

7.2.1. Transition from host to home

7.2.1.1. Completion

Completion is one of the two main themes in the category of *transition from host to home*. For the students, it was one of the most significant tasks to finish the year abroad with meaningful results even when they were not satisfied with all the experiences in this period. Completion takes the form of a process of three steps: looking back at all the experiences over the year; self-evaluation of study abroad and finding the meanings of the study abroad. When my research participants talked about their experiences over the year, the occurrence of those three steps was not one-way. That is to say, the students moved one step to another and sometimes returned to the previous step and moved to the other one. Here I will present Jack's story as an example of the evaluating process. Jack began his story with his evaluation of his achievement of his object.

Yooroppa bunka ga hontoo ni wakari mashita ne. Iro iro to (Jack 3: 143).

I really understood European culture...in different aspects.

Following that, he accounted for the achievement as if he tried to find the evidence for or support it.

Dakara, Yooroppa ryokoo toka, sooyuu...fuyu tokani yooroppa toka guru guru mawatta wake desukedo, maa, Furansu to Doitsu wa mawaranakattan desu kedo, ...a, Supein to. Demo, Itaria to Girisha toka, ato...Oosutoria to Oranda to, Berugii tokani itte... Igirisu tonon hikaku toka, sorekara Nihon tokatte yuu node, aa, kono hitotachi wa kooyuu fuuni kangaeterundana toka, sooyuufuunano ga maa... Sorya mochiron, Eikokujin towa aru teido komyunikeeshon toreba, konna kanjinandanatte yuunoga, motto wakaruto omoundesu kedo... Gaiyoo...ano ippantekina, futsuuni wakaruyoona kotoga wakattande... Sore ga sugoi benkyoo ni narimashita ne. Ato, soodesu ne, Eigo no hitsuyoosei toka, nani o benkyoo shitara iika toka, nani ga hitsuyoo de, nani ga iranaika toka, sooyuu koto desune (Jack 3: 143-144)

So...I had a trip in Europe...in winter, we had a tour in Europe, didn't go to France and Germany...and Spain, though. We visited Italy, Greece... Austria, Holland and Belgium. I compared the culture of those countries with that of Britain and more further with that of Japan. I found out some differences in a way of thinking in each country. I think if I had had more communications with British people, I could understand them more deeply. Despite my understanding reaching only to the general level, it was still very good. And also, I recognised the necessity of ability in English language and what to learn for it. Thus, what I should know and what I don't have to.

I do not think an order in narratives always meets that in thinking process. However, I argue that at least, it implies individuals' view of the phenomena. That is to say, I assume that Jack would have liked to assure his study abroad was successful by announcing his achievement, "understood European culture" in the beginning. What I

would like to pick up here in Jack's story is a brief statement of his regrets at not having communicated with host people as much as he expected. He mentioned it only a little and it was very quick, but I suppose it was not a trivial thing for him. Consider what Jack said in the first interview concerning the target of the year:

*Ma, kan-nen-teki ni yuuto, ma, tonari ni gaijin ga ite, kata-kunde, koo yatte shashin toru-no-ga, maa iidesu ne. Yappari ne.
Soresae torere ba, ma, OK kana toka omotte masu (Jack 1: 129-130)*

Ideally, I think it will be good if I take a photograph in which I will be with a British student standing shoulder to shoulder. That's it! I think that would be O.K. if I can have such a photo.

Saying so, Jack suggested that one of his aims of studying abroad was to interact with host students and make friends with them, since in Japan standing shoulder to shoulder (actually, holding each other's shoulder) is a metaphor of a close friendship. That is to say, I suppose that he was not satisfied with his achievement in this aspect and therefore, he was wanting to find other evidence of having had a meaningful time.

As Jack did, many other students also talked about their achievement of their aim of study abroad. Having listened to them, I found some similarities in the characteristics of each student's story. The students often had given up the idea of accomplishing their initial target, e.g., to master the host language and to make friends

with host students, by that time and had a strong feeling of failure. They wanted to end the study abroad happily and to go home and see their family and friends who, the students believe, expect their children or friends will have become able to speak English fluently and showing them a lot photographs of them surrounded by British students. They were afraid of disappointing their family and friends of them and, therefore, had to find alternatives.

Kekkoo kookai ga ooi desu. Nanka, sekkaku Igirisu made kite, benkyoo sasete moratteru noni, zenzen, benkyoo shitenai shi, mooshiwake...ryooshin ni mooshiwake nai. Okane, ippai kakatta noni. Mae kara,omottetan desu kedo, saikin wa, moo kaeru chokuzen nande, kekkoo, omoi masu ne. Konna ni okane tukawasechatte, gomennasai toka. Okane toka benkyoo toka.... Okane no men dewa, Nihon ni kaette kara arubaito shite, chottozutu demo kaeshitara iinaa to omoun desu kedo, demo, benkyoo-men dewa, kaesu koto ga dekinainde (Matthew 3: 30-37).

I regret not studying at all. My parents sent me here to England to study. I feel very sorry to them. They spent a lot of money for my study. I have been thinking like this since some time ago, but recently I think so more strongly because I am going to go home soon. I feel sorry for letting them spent such a lot of money for me...about money and study.... I think I want to work part-time to return money bit by bit after going back to Japan...but I can do nothing about study any more.

Such a feeling towards parents seemed to become stronger over the year. The students received letters and parcels which were filled with a lot of Japanese food and their favourite things from their parents. For most of the students, it was the first time to receive letters and parcels from their parents and it made them become aware how their

parents think of them.

Tegami... oya ga kaita tegami o yomu to... nanka, aa, jibun no koto, sugoi daiji ni shitekurete tandatte omou. Nanka, moo, Nihon de tegami nanka morattara, hazukashikute kimochi warukute, nanka kusuguttai daroo kedo, sugoi, junsui ni ureshikatta. Nanka, shinpai sasetaku nakatta kara (laugh), kocchi wa tanoshii toka, ganbatteruyo toka, sooyuu kanji no... (Alan 3: 54, 57 & 60).

When I read letters from my parents, I found that they think of me very much. If I received such letters from them in Japan, I would be embarrassed or rather feel uncomfortable about it. But I was just glad very much to have it here. For I did not want to make them worry about me, I just wrote about good things, like “I am happy here”, “I am studying very hard” and so on.

Besides the reason I presented above, I argue, it was also important for the student to find the meanings of their experiences over the year to complete their study abroad with a feeling of a happy ending. It can help them move on to the next step of their life, i.e., going home and starting a new life in Japan. I will present a narrative of a student who had difficulty to find the meaning of his study abroad as follows:

*(Kokodeno ryuugaku seekatsutte yuuno wa, nandattandaroo)
Nagai shuugaku-ryokoo desu ne. Shuugaku-ryokootte yuuno wa, fudan benkyoo toka shiteta yatsu ga, asobi dakeni sennen dekite, naka ii tomodachi to isshoni waiwai sawagete, naokatsu, tanjikan dakara, omoshiroi to omoun desuyo. Ittakoto naitokoni ittari shite... Tada, sore ga koko mitai ni nagaku daradara tsuduitara, dooshiyoo mo nainatte... (laugh). Mainichi ga mottainai tte koto desune. Shuugaku-ryokoo, ikanakya yokatta mitaina. Kite yokatta 3-wari gurai de, ato 7-wari wa, konakya yokattanatte... (Andrew 3: 191, 193-194).*

(What was the experience of study abroad for you?)

It was like a school trip. The school trip is normally only for fun and we can have a good time with our friends. For example, we make a lot of noise freely and actively and visit a lot of places where we have never been. It is fun because it is only a short period. Ours is too long. It drags on. I think it is a waste of time. I feel like...I should not have gone for a school trip. 30 percent of my feeling is "I am happy" and the rest of it is "I am not happy with it."

When I interviewed Andrew in the end of the study abroad period, he told me that he spent most of the time reading Japanese novels and listening to Japanese music to kill the time and was just waiting for the study abroad period to be over.

7.2.1.2. Preparation

The other main theme is *preparation* for going back to Japan. The Japanese students had a very mixed feeling about going back to Japan. Anna's statement shows how the feelings were at that moment.

...2-shuukan gurai mae dattanda kedo, nanka, sonomae kara. Nanka, fuyu-yasumi ga atte, sorede, karendaa mite, kooyatte kazoeteru ja naidesuka. Sono toki ni, waa, ato...moshi, fuyu-yasumi ga owattara, ato, 1-kagetsu nai jan toka...minna de kuchi-guchi ni iidashite.... De, dokka ikanakya toka, Igrisu zenzen mawatte nai kara, ikanakya toka, sooyuu hito ga dete kitari toka shite, jibun mo asette.... Aa, nanka, a, kaerunda to omou to chotto... Ureshii hanbun, samishii hanbun desune. Nanka, saisho wa, D-city nante, nanimo naishi...to omotte, hayaku kaeritai, hayaku kaeritai...iyana kotomo ippai atakara, hayaku kaeritai to omottetan dakedo, yappari, iza kaeruto naruto, aichakutte yuuka, nanka, un, sabishii desune. Nanika chotto, D-city wo hanarerunoga. Igrisu no nakade, ichiban, jibun ga shitteru basho ja naidesuka. Dkara, nandaroo...kaigai ni ikko demo, jibun ga sundetatte yuu

nante yuuka...shoomei mitaina no ga aru basho dakara, tokubetsuna... basho dato omou (Anna 3: 52-55).

About two weeks ago or before, we were looking at a calendar to make a plan for the winter holidays. Then, we found that we would have only less than one month to go home after the winter holidays. Then, people started saying, "Oh, I have to visit somewhere" or "I should visit somewhere because I have never explored England at all" and I am feeling the same. I feel half happy and half lonely now. Well, in the beginning, I wanted to go home soon because there is nothing interesting in D-city and I had some troubles here. I am attached to here now. I feel lonely to leave here although I can go home finally. Here is the place I know most in the UK. So, what should I say...there is evidence that I have been living in a foreign country here. This is the special place for me.

The students have not been always happy with the host environment and the situations in which they cannot have what they expect. However, when they found that it was almost the time to leave, they suddenly started missing it and restlessly made plans to say goodbye to the host environment and people. They also found it difficult to leave the host country since they had some attachment to it by then. At the same time, they feel strongly attracted by the home country.

...Zen zen (Nihon ga) koishiku nakattan desu yo. Demo, ima wa moo sugu kaennakya, kaererutte yuu jikan-teki kyori ga chijimattande, nanka, o-miyage kawanakya toka, sooyuu kimochi ga umarete kitande, "aa hontooni moosugu kaererunda naa" to omotte. Sooyuu..."Nihon no tomodachi toka, sooyuuno ni, kattekanakya" toka," aa, moo sugu aerunaa" toka. Sato-gokoro ttenja naindesu kedo, sooyuuno ga chotto, zenzen ima made kangaenakatta no ga, kangaeru yooni natta tokodesune (Tom 3: 27).

I have never missed Japan before. But recently, I always think of Japan and my friends in Japan because I have to go back to Japan...the time will be over soon. I started thinking that I have to buy souvenirs for my family and friends.

I recognised that I can really go home soon. I can see my friends soon. I do not think I am getting homesick. I have just started thinking like that, I have never thought so before.

For the Japanese students, it was the time for them to organise things to return to their home society. According to Tom, the first thing to think about was to buy souvenirs for their friends and family. It is important in Japanese culture since it is an expression of gratitude to them for their friendship and support and of request for a long friendship and support after their return. It seems to be a big concern for them to readjust to their home community. Sandy presented such concerns as follows:

Uun, nanka, minna ni auno wa tanoshimi nanda kedo, demo nanka, 1-nen yappari minna to gappu ga minna to atte, nanka, sore ni chanto oitsukeru kana toka...(Sandy 3: 72).

Well, I am looking forward to seeing my friends in Japan, but...I have a one-year gap between them. So,...I am worried if I can catch up with them well...

Other students also had very similar concerns. For example, they were afraid if people in Japan thought they had changed after the year abroad and they tried to get information about newly released CDs, TV programmes, news and so on to join the conversations with their friends in Japan.

7.3. Conclusion

Having examined what the Japanese students' feelings and thoughts through interviews, we can see that they were stretched from two opposite directions, i.e., the host and the home, and to both of the objects, they have ambivalent feelings. Further more, such feelings seem to change direction, i.e., from positive to negative, from time to tome. Thus, in this period, the students' feelings were quite unstable and I assume that it may cause psychological fatigue later.

CHAPTER EIGHT

Discussion of the findings and conclusions

Introduction

As I stated at the outset of Chapter 1, the purpose of this thesis has been to explore and investigate psychological adjustment process of individuals when they geographically moved to a different country, in order to reveal covert psychological processes under their overt behaviours. The focus has been placed on the Japanese students' psychological experiences during their study abroad in the UK and three questions were used to structure the approach and the presentation of the findings, to which I will return below.

8.1. Summary of the findings

Chapter 1 provided a brief sketch of the theoretical framework relevant to the present thesis: (i) personality theory by Carl Rogers and person-centred counselling and (ii) imagery and metaphors.

In Chapter 2, I reviewed literature focusing upon (i) the historical overview of intercultural adjustment of international students and (ii) research on international students in general.

In Chapter 3, I introduced the methodology of the current study. I discussed the detail of my research and also explored the difficulties which I experienced during the research.

Chapters 4, 5, 6 and 7 presented the outcomes of the research. Chapter 4 provided the overview of Japanese students' experiences over the year, whilst Chapters 5, 6 and 7 provided more detail in each of the three periods during the study abroad.

The findings from Chapter 4 were, in brief: the three psychological tests indicated that the Japanese students had negative psychological experiences over the year; stress, homesickness and fatigue were the main psychological experiences found in the students' narratives. The friendship patterns of them were analysed in order to find how they cope with the difficulties and how we can support them. The results imply that a listener can be a good helper for them.

The findings from Chapter 5 were that the initial few months was further divided into two periods depending upon students' experiences and psychological conditions. The first period which started right after the students had left their home and family and the second period began after they settled in their accommodation in the host town. The students had very mixed feelings, such as exciting and optimistic feelings as well as anxious, sad and lonely ones. To make their own space in the host environment was the first concern for them. Their situations in this period were expressed using a metaphoric word "Tasketee (help!)"

The findings presented in the Chapter 6 were the students' experiences in the middle period. By this time, the students had already stayed in the host country for about 6 months and we saw that they had found their own space. The holidays seemed to be the turning point for them to change their perceptions towards the host environment. On one hand, they showed a sign of adjustment to the host, on the other hand, they still felt not a little stress in the relationships with others and about the achievement of their targets of the study abroad during this period.

The findings in Chapter 7 concerned how the Japanese students' daily life and their psychological conditions were at the end of the year abroad. They were then

busy completing their study abroad experience and preparing for going home and beginning another new life in Japan. Transaction was the main theme in the students' narratives in this period. It seemed that they were pulled from the opposite directions between the host and the home stronger than before and their psychological condition was again uneasy. Most of the students felt their initially set targets were unfulfilled, however, they found that they had grown through all of the experiences during the year and were satisfied with such a result.

It is now possible to locate the main outcomes of my research in the field of research on 'living for study abroad' as Byram and Feng (in press) call it in recent years.

Firstly, the outcomes of the present research showed us the important implications to the research question 1: What is the psychological process experienced by Japanese international students, in terms of imagery and metaphors, when those students encounter new environments during the period of their studying and living abroad?

Contrary to the former research which I reviewed in Chapter 2, the results in my study showed that psychological strains were experienced by the Japanese

international students almost throughout the year. For instance, Oberg's (1960) four-stage theory, Adler's (1975) five-stage theory indicate that the process of intercultural adjustment moves stage-wise and Lysgaard's (1955) U-curve hypothesis insist that the level of intercultural adjustment changes following a U-curve. In the current study, the results of the three psychological tests showed that adjustment levels in the Japanese students were almost the same over the year.

The interview method I adapted to the present research in which I introduced imagery and metaphor technique in person-centred counselling approach enabled the researcher to explore what actually was happening in the international students' mind while the psychological tests indicated the Japanese students went through a difficult time. It revealed that the adjustment levels in different periods, which looked the same on the surface, had different characteristics underneath.

In the initial period of the year abroad, the images of the students were of being trapped and restrained. The Japanese students had a long journey to the host country and furthermore to the host town. They lost everything they used to have in their home environment, for example, ability to communicate with people, geographical knowledge and daily routines, and felt that they lost their freedom to move around.

They also felt that they had to keep running like a mouse in a wheel because of a burden of starting a new life and making their own space in the new environment

The main images in the middle period were fatigue. 5 to 6 months after their arrival in the host environment, they have developed a daily routine. The students made great efforts to interact with the hosts and confronted the difficulty to make friends with them. The results here were quite similar to previous research (Bochner et al., 1977; 1985; Klineberg et al., 1979). From a close analysis of the interview data, it became clear that a lack of host language proficiency was not the single cause of such difficulties the students experienced. It seemed that rather a lack of knowledge of host culture and of ability to use it in the appropriate context of the host culture hindered their building up relationships with the host. Byram calls such an ability intercultural communicative competence and states the importance of development of cultural awareness in language learning (e.g., Byram, et al 2001, Byram and Fleming, 1998). Considering the findings, I agree with Byram's notion of the importance of cultural awareness in improving intercultural communicative competence.

Besides the relationship with the host people, I investigated the relationships with other Japanese students and with non Japanese international students. The

students recognised different roles for each of the three groups and had both positive and negative views towards each of them. The host student group is for practicing English language and learning host culture. The non Japanese international student group is the substitute for the host group in terms of host language practice. The Japanese student group is for seeking support and comforting each other. What I found from the depth analysis of the interview is that finding a balance in the degree of closeness among those three groups was a crucial issue for the Japanese students. For example, as I have already said in the above, they were keen to communicate with British students to improve their English. However, they were worried about other Japanese students' view towards that, since they were afraid of being isolated from this co-national group at the same time. When they found it difficult to interact with the host students, the Japanese students approached non Japanese international students. They considered that the non Japanese students' group was more accessible and regarded them as alternatives to the host students. However, again, the students did not want to stay in this group all the time because they believed it might reduce opportunities to interact with the host students. Such complex patterns in the relation of each group were not clearly stated in earlier studies.

In this period, the students also had holidays around this point. The holidays

seemed to be a turning point for many students. The holidays gave the Japanese students both relaxing and challenging experiences and through those experiences, the students had opportunities of looking back on the past half year and planning another half year ahead. From the finding in my study, I agree with Murphy-Lejeune (2002) on the point that the holidays became a turning point of the students' adjustment to the host environment.

The issues in the final period were going home, cultural learning and personal growth. In this period, the students were again busy completing their study abroad and preparing for going home and furthermore, a new life in Japan. They looked back on the whole year experiences and evaluated their achievement of their goals. In the present research, to master host language or to improve ability in it and to make friends with host students or people were two common targets of the study abroad. Despite their efforts, however, most of the students found that they could not achieve it. Instead, they saw the issue of their personal growth as an alternative. The personal growth was also identified as a benefit of intercultural experiences by other researchers (Murphy-Lejeune, 2002; Hayashi, 2000). For the students in my study, it was significant to find this benefit from their study abroad. It enabled them to make a new plan for their new life in Japan and gave them a lot of energy to move forward.

To sum up, psychological experiences of Japanese international students consist of a wide range of factors and those factors appeared in different periods and influenced the students' psychological conditions during the year.

Secondly, I would like to discuss the findings concerning the research question 2: What is the psychological process experienced by Japanese international students, in terms of imagery and metaphors, when those students encounter new environments during the period of their studying and living abroad? In the present research, I did not ask the students directly about advantages and disadvantages from study abroad. However, I believe it is useful to estimate the answers to the issues in question from the both questionnaire and interview data which gives us meaningful insights.

As I have discussed above, it was obvious that the year abroad experience was a hardship for most of the Japanese students. When the students confronted the difficulties, each student showed different reactions, however, I noticed that those reactions were divided into mainly two groups. The reactions in one group were more positive and those in the other group were negative. For example, some students were disappointed but tried to find alternative targets which were more realistic and possible

to achieve. The students in the other group were so depressed that they could not try anything to improve their situations, saying that they should not have come to the UK.

When I visited the students' dormitory for the second and the final interviews, I found that some students slept over until late afternoon and kept being awake until early in the morning. While they were awake, they looked tired and stayed inside of the dormitory.

They did not seem to have energy to go out and challenge something new anymore.

There is no statistic evidence but I noticed from my observation and the data from the interview that the students who showed the reactions in the first category tend to feel that they were personally grown through the living for study abroad and the students who slept over until late tend to evaluate their study abroad experience was failure.

Having said so, I argue that the advantage of study abroad is to give the students opportunities to become independent and grown personally by challenge a number of things in the host environment. As for disadvantage, I argue that such a challenging life can be traumatic experiences for international students without appropriate supports.

I would like to discuss this below.

Thirdly, I will introduce third research question: How can we help international students who experience psychological difficulty to go through their period of study?

The present study gave some implications for support systems. Despite the fact that

the students experienced difficulties, most of them did not seek any professional support. They opened their mind to other Japanese students relatively more than to the other group of people, but still they had tensions in the relationships with other Japanese students. Having seen that, it was assumed that existent support systems were not functioning to help the Japanese students. Then, how can we support them? One possible answer is found in the comments to the research by the interviewees. They said that they looked forward to seeing and talking to the researcher. I examined who I was and how I was to them.

I was a researcher who asked them to participate to my research. They did not have to see themselves being defeated by seeking for help. They also did not have to be sorry for just talking about themselves to me. I believe that those characteristics made it possible to have let them access to me without losing their confidence. It suggests that the research itself could be a mean of helping system to international students. This support the notion of 'the pedagogical dimension of research interviews' by Byram (1996).

I was not their teacher therefore what they did to me was not related to evaluations and they did not have to show me respect. I was an outsider of their group,

therefore, they did not have to worry about my view to them. I promised them that the interviews were confidential. The characteristics above gave them a safe atmosphere to expose even negative feelings.

I speak Japanese. This seemed to reduce their stress about language. Those characteristics gave us some implications that a listener can be a useful supporter for international students and a research can encourage them to access a support system.

Concerning language issues, it may not be realistic to find someone who speaks international students' language fluently. If so, is it impossible for counsellors in the host country to help international students? To find a possible answer to this question, I would like to show you my personal experience as an international student. Since the field of my study is interdisciplinary, i.e., counselling psychology and intercultural education, I had two supervisors and belonged to two study groups and academic meetings in both disciplines. In the counselling group, the members were all well trained counsellors which meant that they were supposed to be good at communicating with people. In the other group, most of the members were language teachers who have experiences of studying, teaching or/and living abroad and for many of them English was not their first language. After a while, I found that I felt more

comfortable and confident in the intercultural group than the counselling group, although topics and terms talked in this group were often totally new to me. I assume that the members in the intercultural discipline have gained a certain level of intercultural communicative competence (Byram, 1997) and probably their use of vocabularies and a way of communication were more understandable to me. The answer to the language issue in question can be found not only in my personal experience, but also in the findings that the international students are more likely to interact with international students from different countries than the host students.

From those examples, it is obvious that counsellors who work for international students should have training to obtain intercultural communicative competence to support people from different culture besides the current training program for intercultural counselling, which focuses on the influences of cultural difference to the counselling process and interactions between counsellors and clients.

8.2. Conclusions and implications

As I mentioned in Chapter 1, the situation of international students and international education have dramatically changed in recent years. The international

students have become a target of business nowadays. We can see a number of advertisements of studying abroad program everyday in Japan and they often state that if you study in the UK, for instance, for a year, you can master English and find yourself surrounded by the host friends and speak English fluently with them with some photographs of young Japanese students smiling with some host people in a host country.

Having looked at the findings of the present study, it is obvious that the experiences of studying abroad for the Japanese international students are not as optimistic as that. The level of the psychological adjustment to the host country was totally different from those which traditional theories indicated. It did not draw a simple u-curve or move on clear stages. It rather stayed in a lower level through out the year. One of the most significant problems which Japanese students struggled with was to confront a various kinds of differences in daily lives. Those differences were not simple cultural differences between the host country and the home country. However, they were two kinds of differences: 1. the old and the new and 2. their expectations and the reality. Of those, the second difference often forced the students to revise their initially set goals downward and caused disappointment to them to an extent.

What must not be forgotten is that we have a responsibility as supporters or/and an educators to present students accurate information and appropriate support previous to leaving for host countries as well as during the study abroad in order to enable them to fulfil their aim to study abroad for the purpose of their development. Appropriate preparation which involves language and cultural training, accurate information about possible difficulties which international students may experience and how to cope with such difficulties and realistic goal setting in the pre-departure period is needed.

Rogers stated in his work (e.g., 1951, 1959 and 1961) that each individual has the tendency of self-actualisation. Despite the difficulties which the Japanese students encountered, they tried very hard to find the meanings of their experiences of studying abroad. As a result, they became aware of their own personal growth, although they still kept some feelings of failure or disappointment in their mind. Such an awareness encouraged them to go home and see friends and family who were waiting for them with a lot of expectations and to step forward to encounter their new life in the home environment. However, if they had opportunities to become aware of their expectations and the reality and to consider what they might expect to the studying abroad, their experiences would become more satisfactory.

Rogers also stated that the core conditions of counsellors' attitudes are empathy; unconditional positive regard and genuineness, for the occurrence of effective counselling. As he attempted to apply his approach to solve international conflicts (1977), it is clear that we can introduce this for helping international students. He reported that when each individual in intercultural settings became aware of their actual self and accepted it, a fear of communicating with people from a different culture disappeared and "an awareness of the beauty and richness of cultural differences" are recognised (ibid. 134). This implies further possibilities of the training not only for international students but also for host students applying person-centred approach. For example, group activities similar to an encounter group with both international and host students would be useful. The implications to the support system remain as a matter to be investigated further in order to bring the helping facility of counsellors into play.

EPILOGUE

As the final remark of the thesis, I would like to talk about myself during the years of Ph.D. Lincoln and Guba (1985: 327) suggest researchers give information about the *self* as if the researcher is the *human instrument* as the meaning of keeping the reflexive journal. Therefore, this is a summary of my reflexive journal in order to establish the trustworthiness of the present research.

If I look for the origin of my interests towards “international” issues I have to go back my early childhood. In my family, my father was the only person who had an experience of going abroad. He served with the Japanese army during the Second World War and was sent to South East Asia. He never talked about fearful and tragic experiences during the war, but only talked about his experiences with a lot of enjoyable incidents. Now, after I have spent some time to learn psychology and counselling, I assume that he might not want to scare me by talking about the real war or he might not want to remember it. But at that moment, I simply believed that he had a good time during the war although it was a difficult time for everybody. I do not know which is true and I have no way to confirm it anymore. Anyway, his stories excited curiosity in me very much and I was dreaming about going abroad someday. He wanted me to

learn English, which he learnt a little from British soldiers while he was a prisoner.

We also enjoyed watching TV programmes which showed us cultures and lives of foreign countries. Through those experiences of my childhood, I became a girl who feels her blood tingle whenever she encounters something “foreign”. It was a period in which my interests towards “foreign” were just like an imagination of myself flying in the sky to travel all over the world. I did not know how to fly, but it was only in imagination.

Many years later, maintaining the same or stronger interests towards intercultural issues, I was studying pre-school education in a private university in my hometown and after that I moved to a graduate school in a different university to study clinical psychology to become a clinical psychologist or a psychotherapist. When I had to decide the topic for the dissertation, I showed my research proposal in which I, of course, wrote about my plan to work on “culture shock,” to my supervisor. However, he suggested I change the topic because it was not directly related to the topic of the course in which I was studying and also it seemed not realistic to find enough “subjects” for my research in a small rural town in Japan nearly twenty years ago. He also said that culture shock is just an example of maladjustment to a new environment and if individuals have a strong, matured personality, they do not experience such

psychological difficulties at all. His statement had a great impact on me as well as leaving a big question which has kept charging my energy to study the topic since then and still survives. He gave me an alternative topic to work with for my M.Ed. dissertation and I followed his advice. The alternative topic given to me was to examine the psychological and physical reactions of children entering a nursery school and a primary school. Although it is not international, changes following the move to a nursery school or to a primary school involve a number of cultural differences. It is a sort of intercultural experience for children. Through this research I learnt a really basic knowledge about culture shock and psychological problems in environmental changes, as well as a methodology of literature review and a quantitative research. It was the period in which I became old enough to realise that I have to find something to fly, maybe a flying carpet, for myself to fly. But I did not know how and where to find it.

In 1988, I married a young researcher who left his wife for his study in the US seven months after their marriage. One year after that, I passed the examination on a scholarship and joined him to study in the US. I was very nervous but very excited partly because it had been my long dream since my childhood to go abroad and partly because I missed my husband so much. That was how I had my first experience of

going abroad in my life and that was one of the most exciting but most difficult times in my life. I faced countless new things everyday. I made innumerable mistakes everyday. I had to realise how useless I am in a different environment. I had never experienced becoming so unstable emotionally. I had to face the essential part of myself without roles or status which I was playing in Japan. I always remember the argument which my Japanese supervisor put to me. "Am I weak? Is my personality immature? Is that why I cannot cope with life here?" They were the questions which recurrently came up to my mind in those days. Towards the end of the period of study in the US, I gradually became confident about what I was doing, although I was not all right at all. What I was thinking every now and then at that period was that my studying abroad was not as successful as I expected, but I had learnt a lot from my failure. I thought I would like to try out what I had learnt during the year when I went back to Japan. For example, I thought I will learn English harder and I will read books and articles again, which I could not understand very well while studying in the US. I also thought I could do it better if I could have another opportunity to study abroad. My first experience of studying abroad made my interest in the intercultural adjustment of international students stronger. It was painful at that moment but a meaningful experience for me at that point. I thought I had found a flying carpet somehow and I tried it out. But it was not a good one. It could not fly well, was torn in the strong

wind and landed before it flew up high in the sky.

After the study abroad in the US, I spent one year in Scotland with my husband and our son and we came to England for my husband's research in 1997. The period of this visit in the initial plan was one year and after the year, we were planning go back to Japan together. Because I wanted to find something to do for a year, I decided to take a one-year M.A. course in guidance and counselling at a local university where my husband studies without thinking about the consequences very much. As all the students in that course were required to submit a dissertation, I chose "culture shock" again for the topic of my dissertation. This time, my tutor agreed with my research proposal and finally the seed sprouted. It had been more than a decade since my first proposal for culture shock study was rejected. I decided to weave a flying carpet myself without knowing how to make it very much.

When I started my Ph.D. study, my husband had to go back to Japan for his job and our six-year old son and I stayed in England. It was a more difficult incident for our son to be left by his father in order to stay in England with his mother for her study than we expected. It meant that I had to spend more time playing a role of his mother than I expected. As for my study, I struggled with communicating with my supervisors

although they were always patient and understanding. I remember that the TOEFL which I had had before I came to England one year before was slightly higher than 560 and I felt I could understand only about 50 % of what they said and I could express about 50 % of what I would like to say. Therefore, I had to ask the same question many times until I understand and they had to help me a lot to speak. Besides the language difficulty, a lack of my knowledge about British culture influenced my ability in communication. In Japan, I have been taught that students are supposed to be very polite to their teachers and in England I felt that my supervisors seemed not to expect it very much but I was not sure. I thought that there might be a different way of showing respect to them, which as a foreigner I may have not recognised. I was so nervous not to behave impolitely to my supervisors but not to show my politeness too much. That tension interrupted my concentration on my work during the supervision very often.

However, my Ph.D. study progressed somehow and the data collection began. I will not repeat what I mentioned in the methodology chapter here. Instead, I would like to talk about my personal experiences during the data collection, especially in the interviews. I interviewed more than 30 Japanese students during the two years. What they seemed to like to talk about most was Japanese food and restaurants or cafe in their favourite town in Japan. I tried to keep myself calm to listen to their stories

without any bias. However, after listening to such a story, I found myself quite influenced by that. I began longing for Japanese food and remembered my favourite restaurants, cafes and other places in Japan more strongly than usual. Actually, I became homesick sometimes. I cooked Japanese dish, watched videos of Japanese TV drama and read Japanese novels when I felt so homesick.

By the time I finish my data collection, I felt much easier in communicating with my supervisors and other people within the university as well as outside of the university. Our son was 8 years old and got used to the routine of his father's coming home and the daily life in England. I also started enjoying life in England although the life was still hectic. There were still a lot of things in English I did not understand, but I became good at guessing what people said and what happened.

When I had almost finished the data analysis, I decided to go back to Japan partly because we were concerned about our son's education and partly because we felt tired of living separated between Japan and England. I expected that I would be able to finish writing the thesis within several months or a year when I had the last supervision with my supervisor. I promised him to send my draft and he would comment on it and send it back to me by email. Although I knew I had to work hard, I

believed that everything should have gone well.

However, I could not work as I expected at all. I became ill after I arrived in Japan. Right after we came back to Japan, we moved from where we used to live to a different city. There was no friend there. I missed my small carrel in the library in the university, cold and dark winter, friends, TV, fish and chips, noise, smell... my life, my time, my space in England. I was so depressed and it affected my physical condition, too. I think I was suffering from severe 'culture shock' and it slowed me working on my Ph.D. for some time.

Although I always felt tired and exhausted, I started working as a counsellor and a part-time lecturer. During that difficult period, I still tried to keep working on my Ph.D. I sometimes felt better and wrote some pages and some other time I could do nothing. I have gradually recovered from the difficulty and now feel strong enough to move forward. To finish writing the thesis, I had to read through chapters which I had written years ago. I sometimes became proud of myself for writing a good piece but most of the time embarrassed about the poor writing. However, when I read the transcripts of the interviews and see the graphs and tables of the findings, I remember the Japanese students who spent a lot of time and energy for me. I would like to

contact them if it is possible when I finish the study.

When I started my Ph.D. I expressed my feelings using a metaphor of the flying carpet. Now, I have one which I spent a long time to finish with a lot of people's helping hand. It looks a bit odd because the way of weaving was not consistent over the years. I also had to change the patterns on it and it is different a little from what I designed initially. However, I have learnt a lot from this as a researcher, as a counsellor and as myself.

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Appendix 1: Questionnaires

1. Questionnaire 1 (Japanese)
2. Questionnaire 1 (English translation)
3. Questionnaire 2 (Japanese)
4. Questionnaire 2 (English translation)
5. Questionnaire 3 (Japanese)
6. Questionnaire 3 (English translation)

イギリス留学生活に関する調査 1

このアンケートは、みなさんのイギリスでの留学生活についてお尋ねするものです。みなさんから寄せられた解答は、「留学生の海外適応に関する研究」のために使わせていただきます。それ以外の目的には、一切使用いたしません。また、みなさんの個人的な秘密は厳守いたしますので、ありのままをお答え下さい。問題は全部で 21 問あります。それぞれの指示に従って、ご記入下さい。

ダーラム大学大学院博士課程
(カウンセリング心理学専攻)
綾野 眞理

1. 今回の留学以前に海外旅行や、海外生活をしたことがありますか。

経験がある方は、その時のあなたの年齢 (A)、国名 (B)、滞在期間 (C)、主な目的 (D) を、例に従って解答欄に記入して下さい。

	A 年齢	B 国名	C 滞在期間	D 目的
例 1	2 歳半	イギリス	約 1 年間	父親の仕事のため
例 2	15 歳	香港	約 2 週間	観光
解答欄	A 年齢	B 国名	C 滞在期間	D 目的
	()	()	()	()
	()	()	()	()
	()	()	()	()
	()	()	()	()
	()	()	()	()

2. 日本を出発する前、ダーラムに来ることについて、どのように感じたり、考えたりしていましたか。下の A~E の中からあてはまるものを 1 つだけ 選んで、記号に○印をつけて下さい。E を選んだ方は、その内容を () 内に記入して下さい。

- A 不安だった B ダーラムに来たくなかった C ダーラムに来るのを楽しみにしていた
D 特になし E その他 ()

! A または B を選んだ方 ⇒ 3 に進む

! C を選んだ方 ⇒ 4 に進む

! D、E を選んだ方 ⇒ 5 に進む

3. どうしてそのように感じたり、考えたりしたと思いますか。下の a~h の中からあてはまるものをいくつでも選んで、記号に○印をつけてください。h その他を選んだ方は、その内容を () 内に記入して下さい。

- a 海外生活はこれが初めての経験だったから
- b 英語があまりできないから
- c 両親（または家族）のもとを初めて離れるから
- d イギリスやダーラムについてあまりよく知らなかったから
- e ダーラム大学は第1志望校ではなかったから
- f イギリスやダーラムに誰も知り合いがいなかったから
- g 何となくそう感じた
- h その他 ()

5に進む

4. どうして楽しみにしていましたか。下の a~j の中からあてはまるものをいくつでも選んで、○印をつけてください。j その他を選んだ方は、() 内に内容を記入して下さい。

- a イギリスに来るのが楽しみだったの
- b イギリスに住んでみたかったの
- c イギリス人と知り合いになりたかったの
- d 海外生活が初めての経験だったので
- e 両親や家族のもとを離れられるので
- f イギリスの文化に興味があったので
- g 海外生活がしたかったの
- h 留学がしてみたかったの
- i イギリス人と友だちになりたかったの
- j その他 ()

5に進む

5. ダーラムに来るにあたって、何か目的がありましたか。下の A~E の中からもっともあてはまるものを一つだけ選んで、○印をつけてください。E その他を選んだ方はその内容を () 内に記入して下さい。

- A はっきりした目的があった
- B 何となく目的があった
- C どちらともいえない
- D 特に関心はなかった
- E その他 ()

! A または B 選んだ方は 6 に進む

! C、D、E を選んだ方は 7 に進む

6. あなたの目的は何ですか。下の a~f のなかからあてはまるものをいくつでも選んで、記号に○印をつけて下さい。f その他を選んだ方は () 内に具体的に記入して下さい。

- a できるだけ英語を上達させる
- b 英語を完璧にマスターする
- c イギリスの文化を知る
- d イギリスの歴史を学ぶ
- e イギリス人の友人をつくる
- f その他 ()

7に進む

7. ダーラムに来る前、イギリスやダーラムについてどんなイメージを持っていましたか。また、そのイメージは、その後変わりましたか。下の1~29は以前、ダーラムに留学していた大学生から得られた解答です。これらのイメージが、どの程度あなたのイメージと一致するか、もっともあてはまる答えをA~Eから一つだけ選び、記号に○印をつけてください。①日本を出発する前、②到着してから現在までの2つの時期について答えて下さい。

1. イギリス人はよくティー（紅茶）を飲む

	とてもよく あてはまる	だいたい あてはまる	どちらとも いえない	あまり あてはまらない	まったく あてはまらない
・出発前	A	B	C	D	E
・到着後	A	B	C	D	E

2. 紳士の国

・出発前	A	B	C	D	E
・到着後	A	B	C	D	E

3. 田舎

・出発前	A	B	C	D	E
・到着後	A	B	C	D	E

4. たいくつ／楽しい場所やおもしろいものが何もない

・出発前	A	B	C	D	E
・到着後	A	B	C	D	E

5. 美しい町並み、きれいな景色

・出発前	A	B	C	D	E
・到着後	A	B	C	D	E

6. かわいらしい／きれいなお店や家並みがある

・出発前	A	B	C	D	E
・到着後	A	B	C	D	E

7. 人種差別がある

・出発前	A	B	C	D	E
・到着後	A	B	C	D	E

8. 保守的／伝統的

・出発前	A	B	C	D	E
・到着後	A	B	C	D	E

9. 自然がいっぱいある／緑が多い／木が多い

・出発前	A	B	C	D	E
・到着後	A	B	C	D	E

10. 清潔／きれい ・出発前 A B C D E
 ・到着後 A B C D E
11. 格式ばった感じ
 ・出発前 A B C D E
 ・到着後 A B C D E
12. 自由 とてもよく だいたい どちらとも あまり まったく
 あてはまる あてはまる いえない あてはまらない あてはまらない
 ・出発前 A B C D E
 ・到着後 A B C D E
13. ファッションナブル
 ・出発前 A B C D E
 ・到着後 A B C D E
14. パンクの国 ・出発前 A B C D E
 ・到着後 A B C D E
15. 静か ・出発前 A B C D E
 ・到着後 A B C D E
16. 寒い ・出発前 A B C D E
 ・到着後 A B C D E
17. イギリス人は高貴な感じ
 ・出発前 A B C D E
 ・到着後 A B C D E
18. 歴史的な街、古い建物がたくさんある
 ・出発前 A B C D E
 ・到着後 A B C D E
19. 食べもののおいしくない
 ・出発前 A B C D E
 ・到着後 A B C D E
20. 平和／のどか ・出発前 A B C D E
 ・到着後 A B C D E

		とてもよく あてはまる	だいたい あてはまる	どちらとも いえない	あまり あてはまらない	まったく あてはまらない
21. 不便	・出発前	A	B	C	D	E
	・到着後	A	B	C	D	E
22. 日本または日本の実家のある街に似ている						
	・出発前	A	B	C	D	E
	・到着後	A	B	C	D	E
23. 空気がいい	・出発前	A	B	C	D	E
	・到着後	A	B	C	D	E
24. 小さな街	・出発前	A	B	C	D	E
	・到着後	A	B	C	D	E
25. カテドラル（大聖堂）が大きい						
	・出発前	A	B	C	D	E
	・到着	A	B	C	D	E
26. お城がある町	・出発前	A	B	C	D	E
	・到着後	A	B	C	D	E
27. 大学の街	・出発前	A	B	C	D	E
	・到着後	A	B	C	D	E
28. イギリスらしい町並み						
	・出発前	A	B	C	D	E
	・到着後	A	B	C	D	E
29. 暗い	・出発前	A	B	C	D	E
	・到着後	A	B	C	D	E

その他、イギリス、ダーラムのイメージについて、何かありましたら下の解答欄に自由に記入して下さい。日本を出発する前と、到着後現在までの間で、変わったところがあればそのことについても簡単に説明して下さい。

8. ダーラムに到着したとき、どのように感じましたか。下の1~13の文は、あなたの感じたことと似ているでしょうか。もっともあてはまるものを一つだけ選び、記号に○印をつけて下さい。

- | | とてもよく
あてはまる | まあまあ
あてはまる | どちらとも
いえない | あまり、あて
はまらない | まったく、あて
はまらない |
|-----------------------|----------------|---------------|---------------|-----------------|------------------|
| 1. 不安だった | A | B | C | D | E |
| 2. いやな気分だった | A | B | C | D | E |
| 3. 疲れていた | A | B | C | D | E |
| 4. うれしかった | A | B | C | D | E |
| 5. 楽しかった | A | B | C | D | E |
| 6. 興奮していた | A | B | C | D | E |
| 7. ほっとした | A | B | C | D | E |
| 8. 日本（または日本の家）に帰りたかった | A | B | C | D | E |
| 9. 呆然（ぼーっと）としていた | A | B | C | D | E |
| 10. とても寒かった | A | B | C | D | E |
| 11. わくわくしていた | A | B | C | D | E |
| 12. とても寂しい感じがした | A | B | C | D | E |
| 13. 覚えていない、思い出せない | A | B | C | D | E |

その他、どのように感じたか、どんなことでも自由に記入して下さい。

9. 次の1～26までの状況が、ダーラムに来てから現在までのあなたに、どれくらいあてはまりますか。A～C から最も近いものを一つだけ選び、記号に○印をつけてください。あまり長く考え過ぎないように、また、それぞれの解答欄に間違えないように記入して下さい。

- | | 全くない | 時々ある | よくある | |
|---|------|------|------|---|
| 1. 人の名前をよく忘れる。 | A | B | C | |
| 2. 勉強や作業などがうまく進む。 | A | B | C | |
| 3. ダーラムでうまく暮らしている。 | A | B | C | |
| 4. 日本の家が恋しい。 | A | B | C | |
| 5. ダーラムでの生活は、楽しいことがたくさんあり、これからもずっと楽しいと思う。 | A | B | C | |
| 6. 親しくおしゃべりをする相手がいなくて、さびしい。 | A | B | C | |
| 7. ダーラムにいることを幸せだと感じる。 | A | B | C | |
| 8. 家族に逢えなくてさびしい。 | A | B | C | |
| 9. ダーラムでの生活を存分に楽しんでいる。 | | A | B | C |
| 10. まわりの人に好かれていないと感じる。 | A | B | C | |
| 11. ダーラムにまだ落ち着いていない。 | A | B | C | |
| 12. 何か問題が起こったときは、家族に相談する。 | A | B | C | |
| 13. うきうきとした気持ちで勉強している。 | A | B | C | |
| 14. 自分は必要とされていると感じる。 | A | B | C | |
| 15. 落ち着かず、不安な気持ちがする。 | A | B | C | |
| 16. 家に帰りたい。 | A | B | C | |
| 17. ダーラムに来たことを後悔している。 | A | B | C | |

18. ダーラムでの知り合いの中で、秘密を打ち明けられるような人がいる。

全くない 時々ある よくある
A B C

19. 安心した気持ちでいる。

A B C

20. 家のことを考えずにはいられない。

A B C

21. ダーラムにすることに、とても満足している。

A B C

22. ダーラムで、たくさん友だちがいる。

A B C

23. 何かに脅かされているような気がする。

A B C

24. 朝、目がさめるとき「ここが日本の家だったらいいのに」と思う。

A B C

25. ダーラムに来たことは間違った選択だったと思う。

A B C

26. さびしい。

A B C

10. 以下の 1~25 の質問は、ちょっとした間違いや失敗に関するものです。これらは、誰でもが日常的に経験するものですが、時としていつもより頻繁に起こります。ダーラムに到着してから最近までの間で、どのくらい頻繁にこれらのことが起こったか、最も近いものを選び、その記号に○印をつけて下さい。

1. 何かを読んでいるときに、うわの空であることに気づき、もう一度読み返さなければならないことがありますか。

とてもよくある よくある たまにある あまりない まったくない
A B C D E

2. カレッジなど建物の中で、ある場所からある場所へ移動した時に、どうしてそうしたか忘れてしまうことがありますか。

A B C D E

3. 道路の標識や行く先掲示板などを、見落とすことがありますか。

A B C D E

4. 方向を示すときに、右と左を間違えることがありますか。

A B C D E

5. 人にぶつかってしまうことがありますか。

とてもよくある	よくある	たまにある	あまりない	まったくない
A	B	C	D	E

6. 出かけた後で、部屋の明かりを消したか、カギを閉めたか、あるいはタバコやコンロなどの火を消したかどうか、思い出せなくて気になることがありますか。

A	B	C	D	E
---	---	---	---	---

7. 初対面の人の名前を聞いたときに、聞き間違えることがありますか。

英語	A	B	C	D	E
日本語	A	B	C	D	E

8. 何かを言った後で、さっきのは失礼だと思われたかもしれない、思うことがありますか。

英語	A	B	C	D	E
日本語	A	B	C	D	E

9. 何かしている最中に話しかけられた時、相手の言っていることを聞き漏らすことがありますか。

英語	A	B	C	D	E
日本語	A	B	C	D	E

10. ひどく感情的に怒ってしまったあとで、後悔することがありますか。

A	B	C	D	E
---	---	---	---	---

11. 重要な手紙を、返事を出さずに何日も放ったらかしてしてしまうことがありますか。

A	B	C	D	E
---	---	---	---	---

12. たまにしか通らないが、よく知っている道で、どちらに曲がるか忘れてしまうことがありますか。

A	B	C	D	E
---	---	---	---	---

13. スーパーマーケットで、何度も前を通るのに、欲しいものを見落としてしまうことがありますか。

A	B	C	D	E
---	---	---	---	---

14. 適切に言葉を使ったかどうか、急に不安になることがありますか。

英語	A	B	C	D	E
日本語	A	B	C	D	E

15. 何かについて決めなければならないときに、なかなか決心がつかないことがありますか。

A	B	C	D	E
---	---	---	---	---

16. 人と会う約束を忘れてしまうことがありますか。

とてもよくある	よくある	たまにある	あまりない	まったくない
A	B	C	D	E

17. 新聞や本などをどこかに置き忘れてしまうことがありますか。

A	B	C	D	E
---	---	---	---	---

18. 大切なものを捨ててしまい、かわりに必要のないものにとっておいたことがありますか。
たとえば、提出する方のレポートを捨てて、下書きの方にとっておいた。

A	B	C	D	E
---	---	---	---	---

19. (授業中など) 何かを聴いているときに、空想にふけてしまうことがありますか。

A	B	C	D	E
---	---	---	---	---

20. 人の名前を忘れてしまうことがありますか。

A	B	C	D	E
---	---	---	---	---

21. あることをやりはじめたのに、途中で違うことに気が移って、うっかりそちらの方をやってしまったというようなことがありますか。

A	B	C	D	E
---	---	---	---	---

22. のどもとまで出かかっているのに、何かを思い出せないということがありましたか。

A	B	C	D	E
---	---	---	---	---

23. 買い物に出かけ、店にまで来たのに、何を買いに来たのか思い出せないことがありますか。

A	B	C	D	E
---	---	---	---	---

24. 落とし物をしてしまったことがありますか。

A	B	C	D	E
---	---	---	---	---

25. 何を言ったらいいのか、思いつかないことがありますか。

英語	A	B	C	D	E
日本語	A	B	C	D	E

11. 下の1~14までの質問は、あなたの満足感 (Well-being) に関するものです。ダーラムに到着してからのあなたの状態に一番近い答えを選び、記号に○印をつけて下さい。

1. 全体的にどんな気分ですか。

最高の	とてもよい	よい気分	良かった	落ち込んで	とても、
気分	気分		悪かったり	いる	落ち込んでいる
A	B	C	D	E	F

2. 自分の神経過敏なところ、神経質さが気になりますか。

何も出来なく なるくらい 気になる	ものすごく 気になる	とても 気になる	まあまあ 気になる	少しだけ 気になる	全く気に ならない
A	B	C	D	E	F

3. あなたは、自分の行動、思考、情緒、気分などを、うまくコントロールできていますか。

完全にでき ている	ほとんど できている	まあまあ できている	どちらとも いけない	あまりでき ていない	全くできて いない
A	B	C	D	E	F

4. とても悲しく、落ち込んでいて、希望もない。あるいは問題ばかりが起こって、ここに来たことは無駄ではなかったかと思えますか。

非常に強く 思う	とても、 思う	かなり 思う	いくらか 思う	少し、 そう思う	全く 思わない
A	B	C	D	E	F

5. 毎日の生活の中で緊張、ストレスあるいはプレッシャーを感じていますか。

耐え難い程 強く感じている	とても強く 感じている	やや強く 感じている	普段と同じくらい 感じている	普段より少なく 感じている	全く 感じない
A	B	C	D	E	F

6. 自分のプライベートな生活について、どれくらい幸福感、満足を感じていますか。

最高に幸福 感じている	とても、 感じている	かなり 感じている	どちらとも いけない	あまり感じて いない	全く感じて いない
A	B	C	D	E	F

7. 気が変になるのではないか。または、行動、会話、思考、感情及び記憶などがコントロールできなくなるのではないかと感じたことがありますか。

全く 感じない	ほんの少し 感じる	やや感じるが 気にならない	少し気になる	かなり 心配	非常に 心配
A	B	C	D	E	F

8. すぐに不安になったり、心配になったり、取り乱したりしますか。

極端に よくする	非常に よくする	とても よくする	いくらか する	少しする	全くしない
A	B	C	D	E	F

9. 朝起きたとき、目覚めがさわやかで、じゅうぶんに休息した気がしますか。

毎日する	ほとんど 毎日	とても しばしば	少ししか しない	ほとんど しない	全くしない
A	B	C	D	E	F

10. 何か病気がかかったり、身体的に調子が悪かったり、痛みがあったりと、健康上の問題で困ったり心配したりしたことがありますか。

常に心配	ほとんど	よく心配する	いくらか	少ししか	全く
	いつも心配		心配する	心配しない	心配しない
A	B	C	D	E	F

11. あなたの毎日の生活は、興味深いことがたくさんあり、充実していますか。

常に充実	ほとんど	かなり	時々、充実	少ししか	全く充実
	いつも充実	充実		充実していない	していない
A	B	C	D	E	F

12. 落ち込んで、ゆううつな気分ですか。

常に	ほとんど常に	よくゆう	時々ゆう	あまりゆう	全くゆううつ
ゆううつ	ゆううつ	うつになる	うつになる	うつではない	ではない
A	B	C	D	E	F

13. 情緒が安定していて、自分に対して自信が持てますか。

常に安定	ほとんど	かなり	時々、安定	あまり安定	全く安定
	いつも安定	安定		していない	していない
A	B	C	D	E	F

14. だるいような、燃え尽きたような、力を使い果たしたような、または、疲労困ぱいしているような感じがしますか。

常にする	ほとんど	しばしば	時々、する	あまりしない	全くしない
	いつもする	する			
A	B	C	D	E	F

12. 最近（過去1ヶ月間くらい）のあなたの状態を0～10点で点数をつけ、その数字に○をつけてください。

1. どのくらい、自分の健康状態を気にしたり、心配したりしましたか。

全く気になら											とても
なかった											気になった
0	1	2	3	4	5	6	7	8	9	10	

2. どのくらい、リラックスしたり緊張したりしていましたか。

リラックス											緊張していた
していた											
0	1	2	3	4	5	6	7	8	9	10	

3. どのくらい、エネルギーで、イキイキとして元気がありましたか。

元気が											とてもエネルギーなかつ
た											シュだった
0	1	2	3	4	5	6	7	8	9	10	

4. どのくらい、落ち込んだり、好調な気分だったりしましたか。

とても落ち											とても好調だった
込んでいた											
0	1	2	3	4	5	6	7	8	9	10	

13. ダーラムに来て以来、あなたの個人的な、情緒面、行動面、精神面の問題や心配ごと、悩みになどを、以下の専門家に相談したことがありますか。それぞれについて、はいの時はA、いいえのときはBのどちらかに○印をつけて下さい。

(1) GP (かかりつけの医師) (ただし明らかな病気やけが、定期的な健康診断などは除く)

A はい B いいえ

(2) 脳神経科の医師 A はい B いいえ

(3) 看護婦 A はい B いいえ

(4) 警察 (簡単な交通事故等に関するものは除く) A はい B いいえ

(5) 牧師、僧侶、神主その他の聖職者 A はい B いいえ

(6) カウンセラー A はい B いいえ

(7) ソーシャルワーカー A はい B いいえ

(8) チューター A はい B いいえ

(9) 学生の生活、学習面の援助をしてくれる職員 A はい B いいえ

(10) その他、具体的に誰に相談したか記入して下さい

_____ A はい B いいえ

_____ A はい B いいえ

_____ A はい B いいえ

14. あなたは、問題や悩みについて家族や友だちに相談しましたか。それぞれの人たちについて、最もあてはまるものを選び記号に○印をつけて下さい。

(1) 日本の家族

はい、 とても 役に立つ	A	はい、 少し役に 立つ	B	はい、でも 役に立た ない	C	いいえ、 話す人が いない	D	いいえ、 誰も聴いて くれない	E	いいえ、 誰にも話し たくない	F	全く 問題が ない	G
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(2) 日本の友人

A	B	C	D	E	F	G
---	---	---	---	---	---	---

(3) ダーラムにいる日本人の友人

A B C D E F G

(4) ダーラムにいるイギリス人の友人

A B C D E F G

(5) ダーラムにいる日本人以外の留学生

A B C D E F G

(6) その他（具体的に記入して下さい）

1. _____

A B C D E F G

2. _____

A B C D E F G

15. ダーラムに到着してから現在までの間で、気分が落ち込んだ時、または気分がすぐれない時、どのようにして過ごしましたか。あてはまるものをいくつでも選んで、その記号に○印をつけて下さい。また、M. その他を選んだ方は、どのようにしたのか具体的に記入して下さい。

- A. 日本に電話をした
- B. 日本に手紙を書いた
- C. 自分の部屋にひとりでこもっていた
- D. 日本人の友人とおしゃべりをした
- E. イギリス人の友人とおしゃべりをした
- F. イギリス人のチューターや大学職員に話した
- G. 日本人の先生や大学職員に話した
- H. 買い物をした
- I. 食べた
- J. お酒を飲んだ
- K. スポーツをした
- L. 音楽を聴いた
- M. その他 _____

16. ダーラムに来て以来、何かの会合やパーティーに出席したり、クラブ、サークルなどに参加しましたか。以下のそれぞれについて、最もあてはまるものを一つ選び、記号に○印をつけてください。

1. カレッジのクラブやサークル

ほとんど	週に数回	週に1回	たまに	今までに	全く参加
毎日参加	参加	だけ参加	参加	1度だけ	したことがない
A	B	C	D	E	F

2. 帝京大学の行事やパーティー

A B C D E F

3. 教会やその他の団体が催した集まり

A B C D E F

4. カレッジのパーティー

A B C D E F

5. 日本人の友人のパーティー

A B C D E F

6. イギリス人と日本以外の国からの留学生の集まるパーティー

A B C D E F

7. その他（具体的にあげてください）

1. _____
 A B C D E F
2. _____
 A B C D E F

17. あなたが、現在、イギリス国内で知っている人のことを思い描いて下さい。その中から、あなたにとって大切な人を5人、大切だと思う順番にあげてください。それぞれの人について、性別、年齢、国籍、どのような関係を例に従って解答欄に記入して下さい。

	性別	年齢	国籍	関係
	A 男	A ~19	A イギリス人	A 何でも話せる親友
	B 女	B 20~29	B 日本人	B 一緒に遊ぶ友だち
		C 30~39	C その他	C 片思い
		D 40~49	(具体的に)	D 恋愛関係
		F 50~		E 助けられている
				F 助けあげている
				G その他 (具体的に)
例	A	B	C(中国人)	C
1 番目				
2 番目				
3 番目				
4 番目				
5 番目				

18. ダーラムに来てから現在までの間で、何かいやなこと、嫌いだと思うこと、不快なこと、喜ばしくないこと、悲しいこと、または気分をひどく害するようなことがありましたか。そのような経験がある方は、下の解答欄に自由に記入して下さい。

19. ダラムに来てから現在までの間で、好きだと思うことやとても楽しいと思えることがありましたか。そのような経験がある方は、下の空欄に自由に記入して下さい。

20. あなた自身のことについてお尋ねします。自分の中で、現在、一番好きなところはどこですか。下の空欄に自由に記入して下さい。(外見、性格、特技など何でも結構です。)

21. 自分の中で、現在、きれいなところ、いやなところはどこですか。下の空欄に自由に記入して下さい。

22. あなたの現在の英語力はどれくらいだと思いますか。1~4 までのそれぞれの点について、最も近いと思うものを選び、その記号に○印をつけて下さい。

1 読解

とてもよくできる	よくできる	ふつう	あまりよくできない	できない
A	B	C	D	E

2 リスニング

A	B	C	D	E
---	---	---	---	---

3 会話

A	B	C	D	E
---	---	---	---	---

4 英作文

A	B	C	D	E
---	---	---	---	---

* 2回目、3回目のアンケートと照合するためのものですので、必ず記入して下さい。

氏名 _____ カレッジ _____

年齢 _____ 才 性別 男 女 (いずれかに○をつけてください。)

出身地 _____ 都道府県 _____ 市郡町村 _____

* 市町村名までで結構です。

ご協力を、どうもありがとうございました。

このアンケート調査についてのご質問は、下記の連絡先までお願いいたします。

連絡先

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Questionnaire 1 (Translation)

1. Have you had any experiences in living abroad or travelling abroad before you came to Durham? If you have, please fill in a. Your age, b. Countries, C. Length of a stay and d. Purpose of a stay, referencing examples below.

a. Your age	b. Countries	c. Length of a stay	d. Purpose
Example 1 (2 1/2 years)	(UK)	(approx. 1 year)	(Father's job)
<u>Example 2 (15 years)</u>	<u>(Hong Kong)</u>	<u>(approx. 2 weeks)</u>	<u>(holiday)</u>
a. Your age	b. Countries	c. Length of a stay	d. Purpose
()	()	()	()
()	()	()	()
()	()	()	()
()	()	()	()
()	()	()	()
()	()	()	()

2. How did you feel and think about coming to Durham? Please choose appropriate answers as many as you like from the list below. If you choose e. Others, please state how.

1. Anxious
2. I did not want to come to Durham.
3. I looked forward to coming to Durham.
4. None.
5. Others ()

3. (To students who chose either a. Anxious or b. Did not want to come in Question 2) Why did you feel so? Please choose appropriate answers as many as you like from the list below. If you choose i. Others, please state why.

1. This is the first experience for me to live abroad.
2. My English is not very good.
3. This is the first time for me to leave parents.
4. This is the first time for me to leave family.
5. I do not know about Britain/Durham very much.
6. The University is not my first choice.
7. I do not know any students and staff in the University.
8. I was not sure why I felt so.
9. Others ()

4. (To students who choose c. Looked forward in Question 2) What did you looked forward to? Please choose appropriate answers as many as you like from the list below. If you choose j. Others, please state why.
1. I looked forward to come to UK
 2. I wanted to live in UK
 3. I looked forward to meet British people.
 4. This is the first experience for me to live abroad.
 5. This is the first time for me to leave my family.
 6. I was interested in culture in UK.
 7. I wanted to live abroad.
 8. I wanted to study abroad.
 9. I wanted to have British friends.
 10. Others ()
5. Before you come here, did you have any specific purpose to come to Durham? Choose the most appropriate answers from the list below. If you chose e. Others, please state what your purpose was.
1. I had a certain purpose.
 2. I had a vague purpose.
 3. I was not sure.
 4. I did not have any own purpose.
 5. Others ()
6. (To students who chose a. Certain or b. Vague in Question 5) What is your purpose to come to Durham? Please choose as many as you like. If you chose f. Others, please state it.
1. To improve English ability as much as I can.
 2. To master English.
 3. To learn about British culture.
 4. To learn about British history.
 5. To make British friends.
 6. Others ()
7. Do you have any image about England or Durham? Please try to rate each of the statements from 1 to 5. 1 indicates “no/not at all,” and 5 indicates “definitely.”
- | | | | | | |
|------------------------------|----------|----------|----------|----------|----------|
| 1. People have a lot of tea. | 1. _____ | 2. _____ | 3. _____ | 4. _____ | 5. _____ |
| 2. A country of gentlemen | 1. _____ | 2. _____ | 3. _____ | 4. _____ | 5. _____ |
| 3. A rural town | 1. _____ | 2. _____ | 3. _____ | 4. _____ | 5. _____ |
| 4. A boring place | 1. _____ | 2. _____ | 3. _____ | 4. _____ | 5. _____ |
| 5. A beautiful town | 1. _____ | 2. _____ | 3. _____ | 4. _____ | 5. _____ |

6. Cute	1.	2.	3.	4.	5.
7. Discrimination	1.	2.	3.	4.	5.
8. Conservative/traditional	1.	2.	3.	4.	5.
9. A lot of nature	1.	2.	3.	4.	5.
10. Clean	1.	2.	3.	4.	5.
11. Formal	1.	2.	3.	4.	5.
12. Free	1.	2.	3.	4.	5.
13. Fashionable	1.	2.	3.	4.	5.
14. Punk	1.	2.	3.	4.	5.
15. Quiet	1.	2.	3.	4.	5.
16. Cold	1.	2.	3.	4.	5.
17. People are noble	1.	2.	3.	4.	5.
18. A historic town	1.	2.	3.	4.	5.
19. Food is not tasty	1.	2.	3.	4.	5.
20. Peaceful/Calm	1.	2.	3.	4.	5.
21. <i>Fuben</i>	1.	2.	3.	4.	5.
22. Similar to my home town	1.	2.	3.	4.	5.
23. A clear atmosphere	1.	2.	3.	4.	5.
24. Small town	1.	2.	3.	4.	5.
25. The Cathedral is big	1.	2.	3.	4.	5.
26. Castle town	1.	2.	3.	4.	5.
27. Academic town	1.	2.	3.	4.	5.
28. Typical British town	1.	2.	3.	4.	5.
29. Dark	1.	2.	3.	4.	5.
24. Others (Please state freely)					

8. Please read each statement below. How strongly do you feel so recently (within 1 month)? Please choose the most appropriate answer and circle the letter. Don't spend long on any one question.

	Never	Sometimes	Often
1. I forget people's names	A	B	C
2. When I do a job I do it well	A	B	C
3. I feel able to cope here	A	B	C
4. I miss home	A	B	C
5. I feel optimistic about life here	A	B	C
6. I miss having someone close to talk to	A	B	C
7. I feel happy here	A	B	C

	Never	Sometimes	Often
8. I miss my family	A	B	C
9. I feel fulfilled here	A	B	C
10. I feel unloved here	A	B	C
11. I feel unsettled here	A	B	C
12. When I have problems I contact my family	A	B	C
13. I feel excited about study here	A	B	C
14. I feel needed here	A	B	C
15. I feel uneasy here	A	B	C
16. I would like to go home more often than I do	A	B	C
17. I regret having come here	A	B	C
18. There are people here in whom I can confide	A	B	C
19. I feel secure here	A	B	C
20. I cannot stop thinking of home	A	B	C
21. I feel very satisfied here	A	B	C
22. I have many friends here	A	B	C
23. I feel threatened here	A	B	C
24. I wake up wishing that I were home	A	B	C
25. I made a mistake coming here	A	B	C
26. I feel lonely here	A	B	C

9. The following questions are about minor mistakes which everyone makes from time to time, but some of which happen more often than others. I want to know often these things have happened to you recently (within 1 month). Please circle the appropriate letter.

1. Do you read something and find you haven't been thinking about it and most read it again?

very often quite often occasionally very rarely never
 A B C D E

2. Do you find you forget why you went from one part in the college?

A B C D E

3. Do you fail to notice signposts on the road?

A B C D E

4. Do you find you confuse right and left when giving directions?

A B C D E

5. Do you bump into people?

A B C D E

6. Do you find you forget whether you've turned off a light or a fire or locked the door?
- | | | | | |
|------------|-------------|--------------|-------------|-------|
| very often | quite often | occasionally | very rarely | never |
| A | B | C | D | E |
7. Do you fail to listen to people's names when you are meeting them?
- | | | | | |
|---|---|---|---|---|
| A | B | C | D | E |
|---|---|---|---|---|
8. Do you say something and realise afterwards that it might be taken as insulting?
- | | | | | |
|---|---|---|---|---|
| A | B | C | D | E |
|---|---|---|---|---|
9. Do you fail to hear people speaking to you when you are doing something else?
- | | | | | |
|---|---|---|---|---|
| A | B | C | D | E |
|---|---|---|---|---|
10. Do you lose your temper and regret it?
- | | | | | |
|---|---|---|---|---|
| A | B | C | D | E |
|---|---|---|---|---|
11. Do you leave important letters unanswered for days?
- | | | | | |
|---|---|---|---|---|
| A | B | C | D | E |
|---|---|---|---|---|
12. Do you find you forget which way to turn on a road you know well but really use?
- | | | | | |
|---|---|---|---|---|
| A | B | C | D | E |
|---|---|---|---|---|
13. Do you fail to see what you want in a supermarket (although it's there)?
- | | | | | |
|---|---|---|---|---|
| A | B | C | D | E |
|---|---|---|---|---|
14. Do you find yourself suddenly wondering whether you've used a word correctly?
- | | | | | |
|-------------|---|---|---|---|
| English: A | B | C | D | E |
| Japanese: A | B | C | D | E |
15. Do you have trouble making up your mind?
- | | | | | |
|---|---|---|---|---|
| A | B | C | D | E |
|---|---|---|---|---|
16. Do you find you forget appointments?
- | | | | | |
|---|---|---|---|---|
| A | B | C | D | E |
|---|---|---|---|---|
17. Do you forget where you put something like a newspaper or a book?
- | | | | | |
|---|---|---|---|---|
| A | B | C | D | E |
|---|---|---|---|---|
18. Do you find you accidentally throw away the thing you want and keep what you meant to throw away—as in the example of throwing away the essay to submit and keeping the draft?
- | | | | | |
|---|---|---|---|---|
| A | B | C | D | E |
|---|---|---|---|---|
19. Do you daydream when you ought to be listening to something (e.g., during the class)?
- | | | | | |
|---|---|---|---|---|
| A | B | C | D | E |
|---|---|---|---|---|
20. Do you find you forget people's names?
- | | | | | |
|---|---|---|---|---|
| A | B | C | D | E |
|---|---|---|---|---|

21. D you start doing one thing at home and get distracted into doing something else (unintentionally)?
- | | | | | |
|------------|-------------|--------------|-------------|-------|
| very often | quite often | occasionally | very rarely | never |
| A | B | C | D | E |
22. Do you find you can't remember something although it's 'on the tip of your tongue'?
- | | | | | |
|---|---|---|---|---|
| A | B | C | D | E |
|---|---|---|---|---|
23. Do you find you forget what you came to the shops to buy?
- | | | | | |
|---|---|---|---|---|
| A | B | C | D | E |
|---|---|---|---|---|
24. Do you drop things?
- | | | | | |
|---|---|---|---|---|
| A | B | C | D | E |
|---|---|---|---|---|
25. Do you find you can't think of anything to say?
- | | | | | |
|-------------|---|---|---|---|
| English: A | B | C | D | E |
| Japanese: A | B | C | D | E |

10. The following questions are about your well-being recently (within 1 month).

Please circle the appropriate letter in each period.

1. How have you been feeling in general?

A. excellent	B. very good spirit	C. good spirit
D. up and down spirit	E. low spirit	F. very low spirit
2. Have you been bothered by nervousness or your "nerves"?

A. extremely so	B. very much so	C. quite a bit	D. some
E. a little	F. not at all		
3. Have you been in firm control of your behaviour, thoughts, emotions or feelings?

A. definitely so	B. yes, for the most part	C. generally so
D. not too well	E. no, somewhat disturbed	F. very disturbed
4. Have you felt so sad, discouraged, hopeless, or had so many problems that you wondered if anything was worthwhile?

A. extremely so	B. very much so	C. quite a bit	D. some
E. a little bit	F. not at all		
5. Have you been under or felt you were under any strain, stress, or pressure?

A. yes, almost more than I could bear or stand	B. yes, quite a bit
C. yes, some more than usual	D. yes, about usual
E. yes, a little	F. not at all
6. How happy, satisfied, or pleased have you been with your personal life?

A. Extremely happy	B. very happy	C. fairly happy	D. satisfied
E. somewhat dissatisfied	F. very dissatisfied		

7. Have you had any reason to wonder if you were losing your mind, or losing control over the way you act, talk, think, feel, or of your memory?
 - A. not at all
 - B. only a little
 - C. some
 - D. some, a little concerned
 - E. some, quite concerned
 - F. yes, very much so
8. Have you been anxious, worried, or upset?
 - A. extremely so
 - B. very much so
 - C. quite a bit
 - D. some
 - E. a little bit
 - F. not at all
9. Have you been waking up fresh and rested?
 - A. every day
 - B. most every day
 - C. fairly often
 - D. less than half the time
 - E. rarely
 - F. none of the time
10. Have you been bothered by any illness, bodily disorder, pains, or fears about your health?
 - A. all the time
 - B. most of the time
 - C. a good bit of the time
 - D. some of the time
 - E. a little of the time
 - F. none of the time
11. Has your daily life been full of things that were interesting to you?
 - A. all the time
 - B. most of the time
 - C. a good bit of the time
 - D. some of the time
 - E. a little of the time
 - F. none of the time
12. Have you felt down-hearted and blue?
 - A. all the time
 - B. most of the time
 - C. a good bit of the time
 - D. some of the time
 - E. a little of the time
 - F. none of the time
13. Have you been feeling emotionally stable and sure of yourself?
 - A. all of the time
 - B. most of the time
 - C. a good bit of the time
 - D. some of the time
 - E. a little of the time
 - F. none of the time
14. Have you felt tired, worn out, used-up, or exhausted?
 - A. all of the time
 - B. most of the time
 - C. a good bit of the time
 - D. some of the time
 - E. a little of the time
 - F. none of the time

11. For the following questions, please circle the appropriate number on the scale from 0 to 10 to indicate your degree.

1. How concerned or worried about your HEALTH have you been?

Not concerned	Very concerned
0	10
1	
2	
3	
4	
5	
6	
7	
8	
9	

2. How RELAXED or TENSE have you been?

Relaxed	Tense
0	10
1	
2	
3	
4	
5	
6	
7	
8	
9	

3. How much ENERGY, PEP, VITALITY have you felt?

No energy at all	Very energetic
0	10
1	
2	
3	
4	
5	
6	
7	
8	
9	

4. How DEPRESSED or CHEERFUL have you been?

Very depressed												Very cheerful
	0	1	2	3	4	5	6	7	8	9	10	

12. Have you talked with or had any connection with any of the following about some personal, emotional, behaviour, mental problem, worries or “nerves” concerning yourself?

- (1) GP (except for definite physical conditions or routine check-ups)

A. yes	B. no
--------	-------
- (2) Brain or nerve specialist

A. yes	B. no
--------	-------
- (3) Nurse (except for routine medical condition)

A. yes	B. no
--------	-------
- (4) Police (except for simple traffic violations)

A. yes	B. no
--------	-------
- (5) Clergyman, minister, priest, rabbi, etc.

A. yes	B. no
--------	-------
- (6) Counsellor

A. yes	B. no
--------	-------
- (7) Social Worker

A. yes	B. no
--------	-------
- (8) Tutor

A. yes	B. no
--------	-------
- (9) Student advisor

A. yes	B. no
--------	-------
- (10) Others

_____ A. yes	B. no
_____ A. yes	B. no
_____ A. yes	B. no

13. Have you discussed your problems with any members of your family or friends?

- (1) Family in Japan

A. yes, helps a lot	B. yes, helps some	C. yes, doesn't help at all
D. no problems	E. no one wants to talk	F. no, don't want to talk
G. no problems		
- (2) Friends in Japan

A. yes, helps a lot	B. yes, helps some	C. yes, doesn't help at all
D. no problems	E. no one wants to talk	F. no, don't want to talk
G. no problems		
- (3) Lovers in Japan

A. yes, helps a lot	B. yes, helps some	C. yes, doesn't help at all
D. no problems	E. no one wants to talk	F. no, don't want to talk
G. no problems		
- (4) Japanese friends in Durham

A. yes, helps a lot	B. yes, helps some	C. yes, doesn't help at all
D. no problems	E. no one wants to talk	F. no, don't want to talk
G. no problems		

(5) British friends in Durham

- | | | |
|---------------------|-------------------------|-----------------------------|
| A. yes, helps a lot | B. yes, helps some | C. yes, doesn't help at all |
| D. no problems | E. no one wants to talk | F. no, don't want to talk |
| G. no problems | | |

(6) Non Japanese international students in Durham

- | | | |
|---------------------|-------------------------|-----------------------------|
| A. yes, helps a lot | B. yes, helps some | C. yes, doesn't help at all |
| D. no problems | E. no one wants to talk | F. no, don't want to talk |
| G. no problems | | |

(7) Others (please specify who)

-
- | | | |
|---------------------|-------------------------|-----------------------------|
| A. yes, helps a lot | B. yes, helps some | C. yes, doesn't help at all |
| D. no problems | E. no one wants to talk | F. no, don't want to talk |
| G. no problems | | |

-
- | | | |
|---------------------|-------------------------|-----------------------------|
| A. yes, helps a lot | B. yes, helps some | C. yes, doesn't help at all |
| D. no problems | E. no one wants to talk | F. no, don't want to talk |
| G. no problems | | |

-
- | | | |
|---------------------|-------------------------|-----------------------------|
| A. yes, helps a lot | B. yes, helps some | C. yes, doesn't help at all |
| D. no problems | E. no one wants to talk | F. no, don't want to talk |
| G. no problems | | |

14. How did you remedy your feeling when you felt not very good? Choose appropriate answers below as many as you like. If you chose Others, please state how.

- | | | |
|---|-------------------------------|-----------------|
| A. ring to Japan | B. letter to Japan | |
| C. staying in my own room apart from others | | |
| D. talking to Japanese friends | E. talking to British friends | |
| F. talking to tutors | G. talking to other staff | |
| H. shopping | I. eating | J. drinking |
| | | K. doing sports |
| L. listening to music | | |
| M. Others (please state freely) | | |
-

15. Have you been to any meetings/parties or do you belong to any clubs or circles? Please circle the letter which represents your situation.

1. a club/circle in a college

- | | | | | | |
|-----------------|--------------------|--------------------|-----------|-----------|------|
| A | B | C | D | E | F |
| almost everyday | a few times a week | once a week a week | sometimes | only once | none |

2. a club/circle in T University

A	B	C	D	E	F
almost everyday	a few times a week	once a week a week	sometimes	only once	none

3. a gathering which is run by a church or other organisations

A	B	C	D	E	F
almost everyday	a few times a week	once a week a week	sometimes	only once	none

4. a party which is held in college

A	B	C	D	E	F
almost everyday	a few times a week	once a week a week	sometimes	only once	none

5. a party which is held by Japanese friends

A	B	C	D	E	F
almost everyday	a few times a week	once a week a week	sometimes	only once	none

6. a party which is held by British friends or people from other countries

A	B	C	D	E	F
almost everyday	a few times a week	once a week a week	sometimes	only once	none

7. Others (please state what)

A	B	C	D	E	F
almost everyday	a few times a week	once a week a week	sometimes	only once	none

A	B	C	D	E	F
almost everyday	a few times a week	once a week a week	sometimes	only once	none

A	B	C	D	E	F
almost everyday	a few times a week	once a week a week	sometimes	only once	none

16. Please think of all the people you know in Britain and select five persons who are important for you at present. Then please choose appropriate characteristics for each of them from the list below.

sex	age	nationality	relations
A. male	A. -19	A. British	A. a best friend who you can talk anything
B. female	B. 20—29	B. Japanese	B. A friend to socialise together
	C. 30—39	C. Others ()	C. I love her/him, but s/he does not love me
	D. 40—49		D. I am in love with her/him
	E. 50—		E. S/he helps me a lot
			F. S/he needs my help
			G. Others (please state freely)

Ex. A B C (Chinese) C

1st

2nd

3rd

4th

5th

17. Have you had anything you dislike, feel uncomfortable, feel unpleasant, sad or upsetting about since you came to Durham? Please state freely.

18. Have you had anything you like or enjoyable since you came to Durham? Please state freely.

19. Please state what you like best about yourself.

20. Please state what you dislike about yourself.

21. What your English proficiency? Please evaluate yourself for listed points below.

	very well	better	average	not very well	poor
1. Reading	A	B	C	D	E
2. Listening	A	B	C	D	E
3. Speaking	A	B	C	D	E
4. Writing	A	B	C	D	E

Name _____ College _____

Age _____ Sex male/female

Your home town _____ prefecture _____ city/town _____

イギリス留学生活に関する調査 2

このアンケートは、みなさんのイギリスでの留学生活についてお尋ねするものです。みなさんから寄せられた解答は、「留学生の海外適応に関する研究」のために使わせていただきます。それ以外の目的には、一切使用いたしません。また、みなさんの個人的な秘密は厳守いたしますので、ありのままをお答え下さい。問題は全部で15問あります。それぞれの指示に従って、ご記入下さい。

ダーラム大学大学院博士課程

(カウンセリング心理学専攻)

綾野 眞理

1. 下の1~29は、以前ダーラムに留学していた大学生が、イギリスやダーラムに対するイメージについて答えたものです。これらのイメージが、どの程度あなたの最近(過去1ヶ月以内)のイメージと一致するか、もっともあてはまる答えをA~Eから一つだけ選び、記号に○印をつけてください。

1. イギリス人はよくティー(紅茶)を飲む

とてもよく あてはまる	だいたい あてはまる	どちらとも いえない	あまり あてはまらない	まったく あてはまらない
A	B	C	D	E

2. 紳士の国

A	B	C	D	E
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3. 田舎

A	B	C	D	E
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4. たいくつ/楽しい場所やおもしろいものが何もない

A	B	C	D	E
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5. 美しい町並み/きれいな景色

A	B	C	D	E
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6. かわいらしい、きれいなお店や家並みがある

A	B	C	D	E
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7. 人種差別がある

A	B	C	D	E
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8. 保守的/伝統的

A	B	C	D	E
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9. 自然がいっぱいある／緑が多い／木が多い

とてもよく あてはまる	だいたい あてはまる	どちらとも いえない	あまり あてはまらない	まったく あてはまらない
A	B	C	D	E

10. 清潔／きれい

A	B	C	D	E
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11. 格式ばった感じ

A	B	C	D	E
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12. 自由

A	B	C	D	E
---	---	---	---	---

13. ファッションナブル

A	B	C	D	E
---	---	---	---	---

14. パンクの国

A	B	C	D	E
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15. 静か

A	B	C	D	E
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16. 寒い

A	B	C	D	E
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17. イギリス人は高貴な感じ

A	B	C	D	E
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18. 歴史的な街、古い建物がたくさんある

A	B	C	D	E
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19. 食べものがおいしくない

A	B	C	D	E
---	---	---	---	---

20. 平和／のどか

A	B	C	D	E
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21. 不便

A	B	C	D	E
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22. 日本または日本の実家のある街に似ている

A	B	C	D	E
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23. 空気がいい

A	B	C	D	E
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24. 小さな街

A	B	C	D	E
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25. カテドラル（大聖堂）が大きい

とてもよく	だいたい	どちらとも	あまり	まったく
あてはまる	あてはまる	いえない	あてはまらない	あてはまらない
A	B	C	D	E

26. お城がある町

A	B	C	D	E
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27. 大学の街

A	B	C	D	E
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28. イギリスらしい町並み

A	B	C	D	E
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29. 暗い

A	B	C	D	E
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その他、イギリス、ダーラムのイメージについて、何かありましたら下の解答欄に自由に記入して下さい。日本を出発する前と、到着後現在までの間で、変わったところがあればそのことについても簡単に説明して下さい。

2. 次の1～26までの状況が、どれくらいあなたにあてはまりますか。最近（過去1ヶ月以内）の状態で、A～C から最も近いものを一つだけ選び、記号に○印をつけてください。あまり長く考え過ぎないように、また、それぞれの解答欄に間違えないように記入して下さい。

- | | | | |
|--|------|------|------|
| | 全くない | 時々ある | よくある |
| 8. 人の名前をよく忘れる。 | A | B | C |
| 9. 勉強や作業などがうまく進む。 | A | B | C |
| 10. ダーラムでうまく暮らしている。 | A | B | C |
| 11. 日本の家が恋しい。 | A | B | C |
| 12. ダーラムでの生活は、楽しいことがたくさんあり、これからもずっと楽しいと思う。 | A | B | C |
| 13. 親しくおしゃべりをする相手がいなくて、さびしい。 | A | B | C |
| 14. ダーラムにいることを幸せだと感じる。 | A | B | C |
| 8. 家族に逢えなくてさびしい。 | A | B | C |
| 9. ダーラムでの生活を存分に楽しんでいる。 | A | B | C |

Appendix 1-Questionnaires

- | | 全くない | 時々ある | よくある |
|--------------------------------------|------|------|------|
| 10. まわりの人に好かれていないと感じる。 | A | B | C |
| 11. ダーラムにまだ落ち着いていない。 | A | B | C |
| 12. 何か問題が起こったときは、家族に相談する。 | A | B | C |
| 13. うきうきとした気持ちで勉強している。 | A | B | C |
| 14. 自分は必要とされていると感じる。 | A | B | C |
| 15. 落ち着かず、不安な気持ちがする。 | A | B | C |
| 16. 家に帰りたい。 | A | B | C |
| 17. ダーラムに来たことを後悔している。 | A | B | C |
| 18. ダーラムでの知り合いの中で、秘密を打ち明けられるような人がいる。 | A | B | C |
| 19. 安心した気持ちでいる。 | A | B | C |
| 20. 家のことを考えずにはいられない。 | A | B | C |
| 21. ダーラムにいることに、とても満足している。 | A | B | C |
| 22. ダーラムで、たくさん友だちがいる。 | A | B | C |
| 23. 何かに脅かされているような気がする。 | A | B | C |
| 24. 朝、目がさめるとき「ここが日本の家だったらいいのに」と思う。 | A | B | C |
| 25. ダーラムに来たことは間違った選択だったと思う。 | A | B | C |
| 26. さびしい。 | A | B | C |

3. 以下の1~25の質問は、ちょっとした間違いや失敗に関するものです。これらは、誰でもが日常的に経験するものですが、時としていつもより頻繁に起こります。最近(過去1ヶ月以内)、どのくらい頻繁にこれらのことが起こったか、最も近いものを選び、その記号に○印をつけて下さい。

1. 何かを読んでいるときに、うわの空であることに気づき、もう一度読み返さなければならぬことがありますか。

とてもよくある	よくある	たまにある	あまりない	まったくない
A	B	C	D	E

2. カレッジなど建物の中で、ある場所からある場所へ移動した時に、どうしてそうしたか忘れてしまうことがありますか。

A	B	C	D	E
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3. 道路の標識や行く先掲示板などを、見落とすことがありますか。

A	B	C	D	E
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4. 方向を示すときに、右と左を間違えることがありますか。

A	B	C	D	E
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5. 人にぶつかってしまうことがありますか。

A	B	C	D	E
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6. 出かけた後で、部屋の明かりを消したか、カギを閉めたか、あるいはタバコやコンロなどの火を消したかどうか、思い出せなくて気になることがありますか。

A	B	C	D	E
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7. 初対面の人の名前を聞いたときに、聞き間違えることがありますか。

英語	A	B	C	D	E
日本語	A	B	C	D	E

8. 何かを言った後で、さっきのは失礼だと思われたかもしれない、思うことがありますか。

英語	A	B	C	D	E
日本語	A	B	C	D	E

9. 何かしている最中に話しかけられた時、相手の言っていることを聞き漏らすことがありますか。

	とてもよくある	よくある	たまにある	あまりない	まったくない
英語	A	B	C	D	E
日本語	A	B	C	D	E

10. ひどく感情的に怒ってしまったあとで、後悔することがありますか。

A B C D E

11. 重要な手紙を、返事を出さずに何日も放ったらかしてしてしまうことがありますか。

A B C D E

12. たまにしか通らないが、よく知っている道で、どちらに曲がるか忘れてしまうことがありますか。

A B C D E

13. スーパーマーケットで、何度も前を通るのに、欲しいものを見落としてしまうことがありますか。

A B C D E

14. 適切に言葉を使ったかどうか、急に不安になることがありますか。

英語	A	B	C	D	E
日本語	A	B	C	D	E

15. 何かについて決めなければならないときに、なかなか決心がつかないことがありますか。

A B C D E

16. 人と会う約束を忘れてしまうことがありますか。

A B C D E

17. 新聞や本などをどこかに置き忘れてしまうことがありますか。

A B C D E

18. 大切なものを捨ててしまい、かわりに必要のないものをとっておいたことがありますか。
たとえば、提出する方のレポートを捨てて、下書きの方をとっておいた。

A B C D E

19. (授業中など)何かを聴いているときに、空想にふけてしまうことがありますか。

A B C D E

20. 人の名前を忘れてしまうことがありますか。

A B C D E

21. あることをやりはじめたのに、途中で違うことに気が移って、うっかりそちらの方をやってしまったというようなことがありますか。

とてもよくある	よくある	たまにある	あまりない	まったくない
A	B	C	D	E

22. のどもとまで出かかっているのに、何かを思い出せないということがありますか。

A	B	C	D	E
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23. 買い物に出かけ、店にまで来たのに、何を買いに来たのか思い出せないことがありますか。

A	B	C	D	E
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24. 落とし物をしたことがありますか。

A	B	C	D	E
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25. 何を言ったらよいのか、思いつかないことがありますか。

英語	A	B	C	D	E
日本語	A	B	C	D	E

4. 下の 1~14 までの質問は、あなたの満足感 (Well-being) に関するものです。最近 (過去 1 ヶ月以内) のあなたの状態に一番近い答えを選び、記号に○印をつけて下さい。

1. 全体的にどんな気分ですか。

最高の 気分	とてもよい 気分	よい気分	良かった 悪かったり	落ち込んで いる	とても、 落ち込んでいる
A	B	C	D	E	F

2. 自分の神経過敏なところ、神経質さが気になりますか。

何も出来なく なるくらい 気になる	ものすごく 気になる	とても 気になる	まあまあ 気になる	少しだけ 気になる	全く気に ならない
A	B	C	D	E	F

3. あなたは、自分の行動、思考、情緒、気分などを、うまくコントロールできていますか。

完全にでき ている	ほとんど できている	まあまあ できている	どちらとも いえない	あまりでき ていない	全くできて いない
A	B	C	D	E	F

4. とても悲しく、落ち込んでいて、希望もない。あるいは問題ばかりが起って、ここに来たことは無駄ではなかったかと思いませんか。

非常に強く 思う A	とても、 思う B	かなり 思う C	いくらか 思う D	少し、 そう思う E	全く 思わない F
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5. 毎日の生活の中で緊張、ストレスあるいはプレッシャーを感じていますか。

耐え難い程 強く感じている A	とても強く 感じている B	やや強く 感じている C	普段と同じくらい 感じている D	普段より少なく 感じている E	全く 感じない F
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6. 自分のプライベートな生活について、どれくらい幸福感、満足を感じていますか。

最高に幸福 A	とても、 感じている B	かなり 感じている C	どちらとも いえない D	あまり感じて いない E	全く感じて いない F
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7. 気が変になるのではないか。または、行動、会話、思考、感情及び記憶などがコントロールできなくなるのではないかと感じたことがありますか。

全く 感じない A	ほんの少し 感じる B	やや感じるが 気にならない C	少し気になる D	かなり 心配 E	非常に 心配 F
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8. すぐに不安になったり、心配になったり、取り乱したりしますか。

極端に よくする A	非常に よくする B	とても よくする C	いくらか する D	少しする E	全くしない F
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9. 朝起きたとき、目覚めがさわやかで、じゅうぶんに休息した気がしますか。

毎日する A	ほとんど 毎日 B	とても しばしば C	少ししか しない D	ほとんど しない E	全くしない F
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10. 何か病気がかかったり、身体的に調子が悪かったり、痛みがあったりと、健康上の問題で困ったり心配したりしたことがありますか。

常に心配 A	ほとんど いつも心配 B	よく心配する C	いくらか 心配する D	少ししか 心配しない E	全く 心配しない F
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11. あなたの毎日の生活は、興味深いことがたくさんあり、充実していますか。

常に充実 A	ほとんど いつも充実 B	かなり 充実 C	時々、充実 D	少ししか 充実していない E	全く充実 していない F
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12. 落ち込んで、ゆううつな気分ですか。

常に	ほとんど常に	よくゆう	時々ゆう	あまりゆう	全くゆううつ
ゆううつ	ゆううつ	うつになる	うつになる	うつではない	ではない
A	B	C	D	E	F

13. 情緒が安定していて、自分に対して自信が持てますか。

常に安定	ほとんど	かなり	時々、安定	あまり安定	全く安定
	いつも安定	安定		していない	していない
A	B	C	D	E	F

14. だるいような、燃え尽きたような、力を使い果たしたような、または、疲労困ぱいしているような感じがしますか。

常にする	ほとんど	しばしば	時々、する	あまりしない	全くしない
	いつもする	する			
A	B	C	D	E	F

5. 4月にダーラムに到着した頃と、あなたの最近(過去1ヶ月以内)の状態を、0~10点で点数をつけ、その数字に○をつけてください。解答欄をまちがえないように記入して下さい。

1. どのくらい、自分の健康状態を気にしたり、心配したりしましたか。

全く気に											とても
ならなかった											気になった

0 1 2 3 4 5 6 7 8 9 10

2. どのくらい、リラックスしたり緊張したりしましたか。

リラックス											緊張していた
していた											

0 1 2 3 4 5 6 7 8 9 10

3. どのくらい、エネルギッシュで、イキイキとして元気がありましたか。

元気が											とてもエネル
なかった											ギッシュだった

0 1 2 3 4 5 6 7 8 9 10

4. どのくらい、落ち込んだり、好調な気分だったりしましたか。

とても落ち											とても好調
込んでいた											だった

0 1 2 3 4 5 6 7 8 9 10

6. 最近（過去1ヶ月以内）、あなたの個人的な、情緒面、行動面、精神面の問題や心配ごと、悩みになどを、以下の専門家に相談したことがありますか。それぞれについて、はいの時はA、いいえのときはBのどちらかに○印をつけて下さい。

- (1) GP（かかりつけの医師）（ただし明らかな病気やけが、定期的な健康診断などは除く）
A はい B いいえ
- (2) 脳神経科の医師 A はい B いいえ
- (3) 看護婦 A はい B いいえ
- (4) 警察（簡単な交通事故等に関するものは除く）
A はい B いいえ
- (5) 牧師、僧侶、神主その他の聖職者
A はい B いいえ
- (6) カウンセラー A はい B いいえ
- (7) ソーシャルワーカー A はい B いいえ
- (8) チューター A はい B いいえ
- (9) 学生の生活、学習面の援助をしてくれる職員
A はい B いいえ
- (10) その他、具体的に誰に相談したか記入して下さい

7. あなたは、問題や悩みについて家族や友だちに相談しましたか。それぞれの人たちについて、最もあてはまるものを選び記号に○印をつけて下さい。

(1) 日本の家族

はい、 とても 役に立つ A	はい、 少し役に 立つ B	はい、でも 役に立た ない C	いいえ、 話す人が いない D	いいえ、 誰も聴いて くれない E	いいえ、 誰にも話し たくない F	全く 問題が ない G
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(2) 日本の友人

A	B	C	D	E	F	G
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(3) ダーラムにいる日本人の友人

A	B	C	D	E	F	G
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(4) ダーラムにいるイギリス人の友人

A	B	C	D	E	F	G
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(5) ダーラムにいる日本人以外の留学生

A	B	C	D	E	F	G
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(6) その他（具体的に記入して下さい）

1. _____
A B C D E F G
2. _____
A B C D E F G

8. 最近（過去1ヶ月以内）、気分が落ち込んだ時、または気分がすぐれない時、どのようにして過ごしましたか。あてはまるものをいくつでも選んで、その記号に○印をつけて下さい。また、M. その他を選んだ方は、どのようにしたのか、具体的に記入して下さい。

- A. 日本に電話をした
- B. 日本に手紙を書いた
- C. 自分の部屋にひとりでこもっていた
- D. 日本人の友人とおしゃべりをした
- E. イギリス人の友人とおしゃべりをした
- F. イギリス人のチューターや大学職員に話しをした
- G. 日本人の先生や大学職員に話をした
- H. 買い物をした
- I. 食べた
- J. お酒を飲んだ
- K. スポーツをした
- L. 音楽を聴いた
- M. その他 _____

9. 最近（過去1ヶ月以内）、何かの会合やパーティーに出席したり、クラブ、サークルなどに参加しましたか。以下のそれぞれについて、最もあてはまるものを一つ選び、記号に○印をつけてください。

1. カレッジのクラブやサークル

ほとんど 毎日参加	週に数回 参加	週に1回 だけ参加	たまに 参加	今までに 1度だけ	全く参加 したことがない
A	B	C	D	E	F

2. 帝京大学の行事やパーティー

A	B	C	D	E	F
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3. 教会やその他の団体が催した集まり

A	B	C	D	E	F
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4. カレッジのパーティー

A	B	C	D	E	F
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5. 日本人の友人のパーティー

A	B	C	D	E	F
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6. イギリス人と日本以外の国からの留学生の集まるパーティー

A	B	C	D	E	F
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7. その他（具体的にあげて下さい）

1. _____

A	B	C	D	E	F
---	---	---	---	---	---

2. _____

A	B	C	D	E	F
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10. あなたが、現在、イギリス国内で知っている人のことを思い描いて下さい。その中から、あなたにとって大切な人を5人、大切だと思う順番にあげてください。それぞれの人について、性別、年齢、国籍、どのような関係を例に従って解答欄に記入して下さい。

	性別	年齢	国籍	関係
	A 男	A ~19	A イギリス人	A 何でも話せる親友
	B 女	B 20 ~ 29	B 日本人	B 一緒に遊ぶ友達
		C 30 ~ 39	C その他	C 片思い
		D 40 ~ 49	(具体的に)	D 恋愛関係
		E 50 ~		E 助けてもらっている
				F 助けてあげている
				G その他 (具体的に)
例	A	B	C (中国人)	C
1 番目				
2 番目				
3 番目				
4 番目				
5 番目				

11. 最近 (過去1ヶ月以内)、何かいやなこと、嫌いだと思うこと、不快なこと、喜ばしくないこと、悲しいこと、または気分をひどく害するようなことがありましたか。そのような経験がある方は、下の解答欄に自由に記入して下さい。

12. 最近 (過去1ヶ月以内)、好きだと思うことやとても楽しいと思えることがありましたか。そのような経験がある方は、下の空欄に自由に記入して下さい。

13. あなた自身のことについてお尋ねします。自分の中で、現在、一番好きなところはどこですか。下の空欄に自由に記入して下さい。(外見、性格、特技など何でも結構です。)

14. 自分の中で、現在、きれいなところ、いやなところはどこですか。下の空欄に自由に記入して下さい。

15. あなたの現在の英語力はどれくらいだと思いますか。1~4 までのそれぞれの点について、最も近いと思うものを選び、その記号に○印をつけて下さい。

1 読解

とてもよくできる	よくできる	ふつう	あまりよくできない	できない
A	B	C	D	E

2 リスニング

A	B	C	D	E
---	---	---	---	---

3 会話

A	B	C	D	E
---	---	---	---	---

4 英作文

A	B	C	D	E
---	---	---	---	---

次のページも忘れずに記入して下さい。

*1回目、3回目のアンケートと照合するためのものですので、必ず記入して下さい。

氏名 _____ カレッジ _____

年齢 _____ 才 性別 男 女 (いずれかに○をつけてください。)

ご協力、どうもありがとうございました。

このアンケート調査についてのご質問は、下記の連絡先までお願いいたします。

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Questionnaire 2 (Translation)

1. Do you have any image about England or Durham? Please try to rate each of the statements from 1 to 5. 1 indicates "no/not at all," and 5 indicates "definitely."

- | | | | | | |
|----------------------------------|----|----|----|----|----|
| 1. People have a lot of tea. | 1. | 2. | 3. | 4. | 5. |
| 2. A country of gentlemen | 1. | 2. | 3. | 4. | 5. |
| 3. A rural town | 1. | 2. | 3. | 4. | 5. |
| 4. A boring place | 1. | 2. | 3. | 4. | 5. |
| 5. A beautiful town | 1. | 2. | 3. | 4. | 5. |
| 6. Cute | 1. | 2. | 3. | 4. | 5. |
| 7. Discrimination | 1. | 2. | 3. | 4. | 5. |
| 8. Conservative/traditional | 1. | 2. | 3. | 4. | 5. |
| 9. A lot of nature | 1. | 2. | 3. | 4. | 5. |
| 10. Clean | 1. | 2. | 3. | 4. | 5. |
| 11. Formal | 1. | 2. | 3. | 4. | 5. |
| 12. Free | 1. | 2. | 3. | 4. | 5. |
| 13. Fashionable | 1. | 2. | 3. | 4. | 5. |
| 14. Punk | 1. | 2. | 3. | 4. | 5. |
| 15. Quiet | 1. | 2. | 3. | 4. | 5. |
| 16. Cold | 1. | 2. | 3. | 4. | 5. |
| 17. People are noble | 1. | 2. | 3. | 4. | 5. |
| 18. A historic town | 1. | 2. | 3. | 4. | 5. |
| 19. Food is not tasty | 1. | 2. | 3. | 4. | 5. |
| 20. Peaceful/Calm | 1. | 2. | 3. | 4. | 5. |
| 21. <i>Fuben</i> | 1. | 2. | 3. | 4. | 5. |
| 22. Similar to my home town | 1. | 2. | 3. | 4. | 5. |
| 23. A clear atmosphere | 1. | 2. | 3. | 4. | 5. |
| 24. Small town | 1. | 2. | 3. | 4. | 5. |
| 25. The Cathedral is big | 1. | 2. | 3. | 4. | 5. |
| 26. Castle town | 1. | 2. | 3. | 4. | 5. |
| 27. Academic town | 1. | 2. | 3. | 4. | 5. |
| 28. Typical British town | 1. | 2. | 3. | 4. | 5. |
| 29. Dark | 1. | 2. | 3. | 4. | 5. |
| 24. Others (Please state freely) | | | | | |
-
-

2. Please read each statement below. How strongly do you feel so recently (within 1 month) ? Please choose the most appropriate answer and circle the letter. Don't spend long on any one question.

	Never	Sometimes	Often
1. I forget people's names	A	B	C
2. When I do a job I do it well	A	B	C
3. I feel able to cope here	A	B	C
4. I miss home	A	B	C
5. I feel optimistic about life here	A	B	C
6. I miss having someone close to talk to	A	B	C
7. I feel happy here	A	B	C
8. I miss my family	A	B	C
9. I feel fulfilled here	A	B	C
10. I feel unloved here	A	B	C
11. I feel unsettled here	A	B	C
12. When I have problems I contact my family	A	B	C
13. I feel excited about study here	A	B	C
14. I feel needed here	A	B	C
15. I feel uneasy here	A	B	C
16. I would like to go home more often than I do	A	B	C
17. I regret having come here	A	B	C
18. There are people here in whom I can confide	A	B	C
19. I feel secure here	A	B	C
20. I cannot stop thinking of home	A	B	C
21. I feel very satisfied here	A	B	C
22. I have many friends here	A	B	C
23. I feel threatened here	A	B	C
24. I wake up wishing that I were home	A	B	C
25. I made a mistake coming here	A	B	C
26. I feel lonely here	A	B	C

3. The following questions are about minor mistakes which everyone makes from time to time, but some of which happen more often than others. I want to know often these things have happened to you recently (within 1 month). Please circle the appropriate letter.

5. Do you read something and find you haven't been thinking about it and most read it again?

very often quite often occasionally very rarely never
 A B C D E

6. Do you find you forget why you went from one part in the college?

A B C D E

7. Do you fail to notice signposts on the road?

A B C D E

8. Do you find you confuse right and left when giving directions?

A B C D E

9. Do you bump into people?

A B C D E

10. Do you find you forget whether you've turned off a light or a fire or locked the door?

A B C D E

11. Do you fail to listen to people's names when you are meeting them?

A B C D E

12. Do you say something and realise afterwards that it might be taken as insulting?

A B C D E

13. Do you fail to hear people speaking to you when you are doing something else?

A B C D E

14. Do you lose your temper and regret it?

A B C D E

15. Do you leave important letters unanswered for days?

A B C D E

16. Do you find you forget which way to turn on a road you know well but really use?

A B C D E

17. Do you fail to see what you want in a supermarket (although it's there)?

A B C D E

18. Do you find yourself suddenly wondering whether you've used a word correctly?

English: A B C D E

Japanese: A B C D E

19. Do you have trouble making up your mind?

very often quite often occasionally very rarely never
 A B C D E

20. Do you find you forget appointments?

A B C D E

21. Do you forget where you put something like a newspaper or a book?

A B C D E

22. Do you find you accidentally throw away the thing you want and keep what you meant to throw away—as in the example of throwing away the essay to submit and keeping the draft?

A B C D E

23. Do you daydream when you ought to be listening to something (e.g., during the class)?

A B C D E

24. Do you find you forget people's names?

A B C D E

25. Do you start doing one thing at home and get distracted into doing something else (unintentionally)?

A B C D E

26. Do you find you can't remember something although it's 'on the tip of your tongue'?

A B C D E

27. Do you find you forget what you came to the shops to buy?

A B C D E

28. Do you drop things?

A B C D E

29. Do you find you can't think of anything to say?

English: A B C D E

Japanese: A B C D E

4. The following questions are about your well-being recently (within 1 month).

Please circle the appropriate letter in each period.

1. How have you been feeling in general?

A. excellent B. very good spirit C. good spirit D. up and down spirit
 E. low spirit F. very low spirit

2. Have you been bothered by nervousness or your "nerves"?

A. extremely so B. very much so C. quite a bit D. some E. a little
 F. not at all

3. Have you been in firm control of your behaviour, thoughts, emotions or feelings?

- A. definitely so B. yes, for the most part C. generally so
D. not too well E. no, somewhat disturbed F. very disturbed

4. Have you felt so sad, discouraged, hopeless, or had so many problems that you wondered if anything was worthwhile?

- A. extremely so B. very much so C. quite a bit D. some
E. a little bit F. not at all

5. Have you been under or felt you were under any strain, stress, or pressure?

- A. yes, almost more than I could bear or stand B. yes, quite a bit
C. yes, some more than usual D. yes, about usual E. yes, a little
F. not at all

6. How happy, satisfied, or pleased have you been with your personal life?

- A. Extremely happy B. very happy C. fairly happy D. satisfied
E. somewhat dissatisfied F. very dissatisfied

7. Have you had any reason to wonder if you were losing your mind, or losing control over the way you act, talk, think, feel, or of your memory?

- A. not at all B. only a little C. some D. some, a little concerned
E. some, quite concerned F. yes, very much so

8. Have you been anxious, worried, or upset?

- A. extremely so B. very much so C. quite a bit D. some
E. a little bit F. not at all

9. Have you been waking up fresh and rested?

- A. every day B. most every day C. fairly often
D. less than half the time E. rarely F. none of the time

10. Have you been bothered by any illness, bodily disorder, pains, or fears about your health?

- A. all the time B. most of the time C. a good bit of the time
D. some of the time E. a little of the time F. none of the time

11. Has your daily life been full of things that were interesting to you?

- A. all the time B. most of the time C. a good bit of the time
D. some of the time E. a little of the time F. none of the time

12. Have you felt down-hearted and blue?

- A. all the time B. most of the time C. a good bit of the time
D. some of the time E. a little of the time F. none of the time

13. Have you been feeling emotionally stable and sure of yourself?

- A. all of the time B. most of the time C. a good bit of the time
D. some of the time E. a little of the time F. none of the time

7. Have you discussed your problems with any members of your family or friends?

(1) Family in Japan

- | | | |
|---------------------|-------------------------|-----------------------------|
| A. yes, helps a lot | B. yes, helps some | C. yes, doesn't help at all |
| D. no problems | E. no one wants to talk | F. no, don't want to talk |
| G. no problems | | |

(2) Friends in Japan

- | | | |
|---------------------|-------------------------|-----------------------------|
| A. yes, helps a lot | B. yes, helps some | C. yes, doesn't help at all |
| D. no problems | E. no one wants to talk | F. no, don't want to talk |
| G. no problems | | |

(3) Lovers in Japan

- | | | |
|---------------------|-------------------------|-----------------------------|
| A. yes, helps a lot | B. yes, helps some | C. yes, doesn't help at all |
| D. no problems | E. no one wants to talk | F. no, don't want to talk |
| G. no problems | | |

(4) Japanese friends in Durham

- | | | |
|---------------------|-------------------------|-----------------------------|
| A. yes, helps a lot | B. yes, helps some | C. yes, doesn't help at all |
| D. no problems | E. no one wants to talk | F. no, don't want to talk |
| G. no problems | | |

(5) British friends in Durham

- | | | |
|---------------------|-------------------------|-----------------------------|
| A. yes, helps a lot | B. yes, helps some | C. yes, doesn't help at all |
| D. no problems | E. no one wants to talk | F. no, don't want to talk |
| G. no problems | | |

(6) Non Japanese international students in Durham

- | | | |
|---------------------|-------------------------|-----------------------------|
| A. yes, helps a lot | B. yes, helps some | C. yes, doesn't help at all |
| D. no problems | E. no one wants to talk | F. no, don't want to talk |
| G. no problems | | |

(7) Others (please specify who)

-
- | | | |
|---------------------|-------------------------|-----------------------------|
| A. yes, helps a lot | B. yes, helps some | C. yes, doesn't help at all |
| D. no problems | E. no one wants to talk | F. no, don't want to talk |
| G. no problems | | |

-
- | | | |
|---------------------|-------------------------|-----------------------------|
| A. yes, helps a lot | B. yes, helps some | C. yes, doesn't help at all |
| D. no problems | E. no one wants to talk | F. no, don't want to talk |
| G. no problems | | |

-
- | | | |
|---------------------|-------------------------|-----------------------------|
| A. yes, helps a lot | B. yes, helps some | C. yes, doesn't help at all |
| D. no problems | E. no one wants to talk | F. no, don't want to talk |
| G. no problems | | |

8. How did you remedy your feeling when you felt not very good? Choose appropriate answers below as many as you like. If you chose Others, please state how.

- A. ring to Japan
 - B. letter to Japan
 - C. staying in my own room apart from others
 - D. talking to Japanese friends
 - E. talking to British friends
 - F. talking to tutors
 - G. talking to other staff
 - H. shopping
 - I. eating
 - J. drinking
 - K. doing sports
 - L. listening to music
 - M. Others (please state freely)
-

9. Have you been to any meetings/parties or do you belong to any clubs or circles recently (within 1 month)? Please circle the letter which represents your situation.

1. a club/circle in a college

- | | | | | | |
|--------------------|-----------------------|-----------------------|-----------|-----------|------|
| A | B | C | D | E | F |
| almost
everyday | a few times
a week | once a week
a week | sometimes | only once | none |

2. a club/circle in T University

- | | | | | | |
|--------------------|-----------------------|-----------------------|-----------|-----------|------|
| A | B | C | D | E | F |
| almost
everyday | a few times
a week | once a week
a week | sometimes | only once | none |

3. a gathering which is run by a church or other organisations

- | | | | | | |
|--------------------|-----------------------|-----------------------|-----------|-----------|------|
| A | B | C | D | E | F |
| almost
everyday | a few times
a week | once a week
a week | sometimes | only once | none |

4. a party which is held in college

- | | | | | | |
|--------------------|-----------------------|-----------------------|-----------|-----------|------|
| A | B | C | D | E | F |
| almost
everyday | a few times
a week | once a week
a week | sometimes | only once | none |

5. a party which is held by Japanese friends

- | | | | | | |
|--------------------|-----------------------|-----------------------|-----------|-----------|------|
| A | B | C | D | E | F |
| almost
everyday | a few times
a week | once a week
a week | sometimes | only once | none |

6. a party which is held by British friends or people from other countries

- | | | | | | |
|--------------------|-----------------------|-----------------------|-----------|-----------|------|
| A | B | C | D | E | F |
| almost
everyday | a few times
a week | once a week
a week | sometimes | only once | none |

7. Others (please state what)

A	B	C	D	E	F
almost everyday	a few times a week	once a week a week	sometimes	only once	none

A	B	C	D	E	F
almost everyday	a few times a week	once a week a week	sometimes	only once	none

A	B	C	D	E	F
almost everyday	a few times a week	once a week a week	sometimes	only once	none

10. Please think of all the people you know in Britain and select five persons who are important for you at present. Then please choose appropriate characteristics for each of them from the list below.

	sex	age	nationality	relations
	C. male D. female	F. -19 G. 20—29 H. 30—39 I. 40—49 J. 50—	D. British E. Japanese F. Others ()	H. a best friend who you can talk anything I. A friend to socialise together J. I love her/him, but s/he does not love me K. I am in love with her/him L. S/he helps me a lot M. S/he needs my help N. Others (please state freely)
Ex.	A	B	C (Chinese)	C
1st				
2nd				
3rd				
4th				
5th				

11. Have you had anything you dislike, feel uncomfortable, feel unpleasant, sad or upsetting about since you came to Durham? Please state freely.

12. Have you had anything you like or enjoyable since you came to Durham? Please state freely.

13. Please state what you like best about yourself.

14. Please state what you dislike about yourself.

15. What your English proficiency? Please evaluate yourself for listed points below.

	very well	better	average	not very well	poor
1. Reading	A	B	C	D	E
2. Listening	A	B	C	D	E
3. Speaking	A	B	C	D	E
4. Writing	A	B	C	D	E

Name _____ College _____

Age _____ Sex male/female

Your home town _____ prefecture _____ city/town _____

イギリス留学生生活に関する調査3

このアンケートは、みなさんのイギリスでの留学生活についてお尋ねするものです。みなさんから寄せられた解答は、「留学生の海外適応に関する研究」のための貴重な資料になります。それ以外の目的には、一切使用いたしません。また、みなさんの個人的な秘密は厳守いたしますので、ありのままをお答えください。よろしくお願いいたします。

ダーラム大学大学院博士課程
(カウンセリング心理学専攻)

綾野 眞理

1. 下の1～29は、以前ダーラムに留学していた大学生が、イギリスやダーラムに対するイメージについて答えたものです。これらのイメージが、どの程度あなたの最近のイメージと一致するか、もっとも当てはまる答えをA～Eから一つだけ選び、記号に○印をつけてください。

1. イギリス人はよくティー（お茶）を飲む

とてもよく	だいたい	どちらとも	あまり	全く
あてはまる	あてはまる	いえない	あてはまらない	あてはまらない
A	B	C	D	E

2. 紳士の国

A	B	C	D	E
---	---	---	---	---

3. 田舎

A	B	C	D	E
---	---	---	---	---

4. たいくつ、楽しい場所やおもしろいものがなにもない

A	B	C	D	E
---	---	---	---	---

5. 美しい町並み、きれいな景色

A	B	C	D	E
---	---	---	---	---

6. かわいらしい、きれいなお店や家並みがある

A	B	C	D	E
---	---	---	---	---

7. 人種差別

A	B	C	D	E
---	---	---	---	---

8. 保守的、伝統的

A	B	C	D	E
---	---	---	---	---

9. 自然がいっぱいある、緑が多い、木が多い

A	B	C	D	E
---	---	---	---	---

10. 清潔、きれい

A	B	C	D	E
---	---	---	---	---

11. あらたまった、格式ばった感じ

とてもよく あてはまる	だいたい あてはまる	どちらとも いえない	あまり あてはまらない	全く あてはまらない
A	B	C	D	E

12. 自由

A	B	C	D	E
---	---	---	---	---

13. ファッションナブル

A	B	C	D	E
---	---	---	---	---

14. パンク

A	B	C	D	E
---	---	---	---	---

15. 静か

A	B	C	D	E
---	---	---	---	---

16. 寒い

A	B	C	D	E
---	---	---	---	---

17. イギリス人は高貴な感じ

A	B	C	D	E
---	---	---	---	---

18. 歴史的な街、古い建物がたくさんある

A	B	C	D	E
---	---	---	---	---

19 食べものがおいしくない

A	B	C	D	E
---	---	---	---	---

20 平和、のどか

A	B	C	D	E
---	---	---	---	---

21 不便

A	B	C	D	E
---	---	---	---	---

22 日本または日本の実家のある街に似ている

A	B	C	D	E
---	---	---	---	---

23 空気がいい

A	B	C	D	E
---	---	---	---	---

24 小さな街

A	B	C	D	E
---	---	---	---	---

25 カテドラルが大きい

A	B	C	D	E
---	---	---	---	---

26 お城

A	B	C	D	E
---	---	---	---	---

27 大学の街

A	B	C	D	E
---	---	---	---	---

28 イギリスらしい町並み

A	B	C	D	E
---	---	---	---	---

29 暗い

とてもよく	だいたい	どちらとも	あまり	全く
あてはまる	あてはまる	いえない	あてはまらない	あてはまらない
A	B	C	D	E

その他、イギリス、ダーラムに対するイメージを何でも自由に記入して下さい。

2. 下の1～26までの状況は、どれくらいあなたにあてはまりますか。最近（過去1ヶ月間くらい）の状態、A～Cからもっとも近いものを一つだけ選び、記号に○印をつけてください。あまり長く考え過ぎないように、またそれぞれの解答欄に間違えないように記入して下さい。

- | | 全くない | 時々ある | よくある |
|---|------|------|------|
| 1. 人の名前をよく忘れる。 | A | B | C |
| 2. 勉強や作業などがうまく進む。 | A | B | C |
| 3. ダーラムでうまく暮らしている。 | A | B | C |
| 4. 日本の家が恋しい。 | A | B | C |
| 5. ダーラムでの生活は、楽しいことがたくさんあり、これからもずっと楽しいと思う。 | A | B | C |
| 6. 親しくおしゃべりをする相手がいなくて、さびしい。 | A | B | C |
| 7. ダーラムにいることを幸せだと感じる。 | A | B | C |
| 8. 家族に逢えなくてさびしい。 | A | B | C |
| 9. ダーラムでの生活を存分に楽しんでいる。 | A | B | C |
| 10. まわりの人に好かれていないと感じる。 | A | B | C |
| 11. ダーラムにまだ落ち着いていない。 | A | B | C |
| 12. 何か問題が起こったときは、家族に相談する。 | A | B | C |

Appendix 1-Questionnaires

	全くない	時々ある	よくある
13. うきうきとした気持ちで勉強している。	A	B	C
14. 自分は必要とされていると感じる。	A	B	C
15. 落ち着かず、不安な気持ちがする。	A	B	C
16. 家に帰りたい。	A	B	C
17. ダーラムに来たことを後悔している。	A	B	C
18. ダーラムでの知り合いの中で、秘密を打ち明けられるような人がいる。	A	B	C
19. 安心した気持ちでいる。	A	B	C
20. 家のことを考えずにはいられない。	A	B	C
21. ダーラムにいることに、とても満足している。	A	B	C
22. ダーラムで、たくさん友だちがいる。	A	B	C
23. 何かに脅かされているような気がする。	A	B	C
24. 朝、目がさめるとき「ここが日本の家だったらいいのに」と思う。	A	B	C
25. ダーラムに来たことは間違った選択だったと思う。	A	B	C
26. さびしい。	A	B	C

4. 下の 1~25 の質問は、ちょっとした間違いや失敗に関するものです。これらは、誰でもが日常的に経験するものですが、時としていつもより頻繁に起こります。最近（過去一ヶ月以内で）、どのくらい頻繁にこれらのことが起こったか、最も近いものを選び、その記号に○印をつけて下さい。

1. 何かを読んでいるときに、上の空であることに気付き、もう一度読み返さなければならぬことがありますか。

とてもよくある	よくある	たまにある	あまりない	全くない
A	B	C	D	E

2. カレッジなどの建物の中で、ある場所からある場所へ移動したときに、どうしてそうしたのか忘れてしまうことがありますか。

A	B	C	D	E
---	---	---	---	---

3. 道路の標識や行く先掲示板などを、見落とすことがありますか。

A	B	C	D	E
---	---	---	---	---

4. 方向を示すときに、右と左を間違えることがありますか。

A	B	C	D	E
---	---	---	---	---

5. 人にぶつかってしまうことがありますか。

A	B	C	D	E
---	---	---	---	---

6. 出かけた後で、部屋の明かりを消したか、カギを閉めたか、あるいはタバコやコンロなどの火を消したかどうか、思い出せなくて気になることがありますか。

A	B	C	D	E
---	---	---	---	---

7. 初対面の人の名前を聞いたときに、間違えることがありますか。

英語	A	B	C	D	E
----	---	---	---	---	---

日本語	A	B	C	D	E
-----	---	---	---	---	---

8. 何かを言った後で、さっきのは失礼だと思われたかもしれないと、思うことがありますか。

英語	A	B	C	D	E
----	---	---	---	---	---

日本語	A	B	C	D	E
-----	---	---	---	---	---

9. 何かしている最中に話しかけられた時、相手の言っていることを聞き漏らすことがありますか。

英語	A	B	C	D	E
----	---	---	---	---	---

日本語	A	B	C	D	E
-----	---	---	---	---	---

10. ひどく感情的に怒ってしまった後で、後悔することがありますか。
- とてもよくある よくある たまにある あまりない 全くない
- A B C D E
11. 重要な手紙を、返事を出さずに何日も放ったらかしにしてしまうことがありますか。
- A B C D E
12. たまにしかと通らないが、よく知っている道で、どちらに曲がるか忘れてしまうことがありますか。
- A B C D E
13. スーパーマーケットで、何度も前を通るのに、欲しいものを見落としてしまうことがありますか。
- A B C D E
14. 適切に言葉を使ったかどうか、急に不安になることがありますか。
- 英語 A B C D E
- 日本語 A B C D E
15. 何かについて決めなければならないときに、なかなか決心がつかないことがありますか。
- A B C D E
16. 人と会う約束を忘れてしまうことがありますか。
- A B C D E
17. 新聞や本などをどこかに置き忘れてしまうことがありますか。
- A B C D E
18. 大切なものを捨ててしまい、かわりに必要のないものをとっておいたことがありますか。例えば提出する方のレポートを捨てて、下書きの方をとっておいた。
- A B C D E
19. (授業中など)何かを聴いているときに、空想にふけてしまうことがありますか。
- A B C D E
20. 人の名前を忘れてしまうことがありますか。
- A B C D E

21. あることをやりはじめたのに、途中で違うことに気が移って、うっかりそちらのほうをやってしまったというようなことがありますか。

とてもよくある よくある たまにある あまりない 全くない
 A B C D E

22. のどもとまで出かかっているのに、何かを思い出せないということがありましたか。

A B C D E

23. 買い物に出かけ、店にまで来たのに、何を買いに来たか思い出せないことがありますか。

A B C D E

24. 落し物をしたことがありますか。

A B C D E

25. 何を言ったらよいのか、思いつかないことがありますか。

英語 A B C D E
 日本語 A B C D E

5. 下の1～14までの質問は、あなたの満足感 (Well-being) に関するものです。最近 (過去一ヶ月以内) のあなたの状態に一番近い答えを選び、記号に○印をつけて下さい。

1. 全体的にどんな気分ですか。

最高の とてもよい よい気分 良かったり 落ち込んで とても、
 気分 気分 悪かったり いる 落ち込んでいる
 A B C D E F

2. 自分の神経過敏なところ、神経質さが気になりますか。

何もできなく ものすごく とても まあまあ 少しだけ 全く気に
 なるくらい 気になる 気になる 気になる 気になる ならない
 A B C D E F

3. あなたは、自分の行動、思考、情緒、気分などを、うまくコントロールできていますか。

完全にでき ほとんど まあまあ どちらとも あまりでき 全くできて
 ている できている できている いえない ていない いない
 A B C D E F

4. とても悲しく、落ち込んでいて、希望もない。あるいは、問題ばかりが起こって、ここに来たことは無駄ではなかったかと思えますか。

非常に強く とても、 かなり いくらか 少し、 全く
 思う 思う 思う 思う そう思う 思わない
 A B C D E F

5. 毎日の生活の中で緊張、ストレスあるいはプレッシャーを感じていますか。

堪え難い程	とても強く	やや強く	普段と同じくらい	普段より少なく	全く
強く感じている	感じている	感じている	感じている	感じている	感じない
A	B	C	D	E	F

6. 自分のプライベートな生活について、どれくらい幸福感、満足を感じていますか。

最高に幸福	とても、	かなり	どちらとも	あまり感じて	全く感じて
	感じている	感じている	いけない	いない	いない
A	B	C	D	E	F

7. 気が変になるのではないかと、または、行動、会話、思考、感情及び記憶などがコントロールできなくなるのではないかと、感じたことがありますか。

全く	ほんの少し	やや感じるが	少し気になる	かなり	非常に
感じない	感じる	気にならない		心配	心配
A	B	C	D	E	F

8. すぐに不安になったり、心配になったり、取り乱したりしますか。

極端に	非常に	とても	いくらか	少しする	全くしない
よくする	よくする	よくする	する		
A	B	C	D	E	F

9. 朝起きたとき、目覚めがさわやかで、じゅうぶんに休息した感じがしますか。

毎日する	ほとんど	とても	少ししか	ほとんど	全くしない
	毎日	しばしば	しない	しない	
A	B	C	D	E	F

10. 何か病気にかかったり、身体的に調子が悪かったり、痛みがあったりと、健康上の問題で困ったり心配したりしたことがありますか。

常に心配	ほとんど	よく心配する	いくらか	少ししか	全く
	いつも心配		心配する	心配しない	心配しない
A	B	C	D	E	F

11. あなたの毎日の生活は、興味深いことがたくさんあり、充実していますか。

常に充実	ほとんど	かなり	時々、充実	少ししか	全く充実
	いつも充実	充実		充実していない	していない
A	B	C	D	E	F

12. 落ち込んで、ゆううつな気分ですか。

常に	ほとんど常に	よくゆう	時々ゆう	あまりゆう	全くゆううつ
ゆううつ	ゆううつ	うつになる	うつになる	うつではない	ではない
A	B	C	D	E	F

13. 情緒が安定していて、自分に対して自信が持てますか。

常に安定	ほとんど	かなり	時々、安定	あまり安定	全く安定
	いつも安定	安定		していない	していない
A	B	C	D	E	F

14. だるいような、燃え尽きたような、力を使い果たしたような、または、疲労困ぱいしているような感じがしますか。

常にする	ほとんど	しばしば	時々、する	あまりしない	全くしない
	いつもする	する			
A	B	C	D	E	F

6. 最近（過去1ヶ月間くらい）のあなたの状態を0～10点で点数をつけ、その数字に○をつけてください。

1. どのくらい、自分の健康状態を気にしたり、心配したりしましたか。

全く気になら											とても
なかった											気になった
0	1	2	3	4	5	6	7	8	9	10	

2. どのくらい、リラックスしたり緊張したりしていましたか。

リラックス											緊張していた
していた											
0	1	2	3	4	5	6	7	8	9	10	

3. どのくらい、エネルギッシュで、イキイキとして元気がありましたか。

元気が											とてもエネルギッな
かった											シュだった
0	1	2	3	4	5	6	7	8	9	10	

4. どのくらい、落ち込んだり、好調な気分だったりしましたか。

とても落ち											とても好調だった
込んでいた											
0	1	2	3	4	5	6	7	8	9	10	

7. 最近（過去1ヶ月くらい）、あなたの個人な、情緒面、行動面、精神面の問題や心配ごと、悩みなどを、以下の専門家に相談したことがありますか。それぞれについて、はいの時はA、いいえのときはBのどちらかに○印をつけて下さい。

- ① GP（かかりつけの医師）（ただし明らかな病気やけが、定期的な健康診断などは除く） A はい B いいえ
- ② 脳神経外科の医師 A はい B いいえ
- ③ 看護婦 A はい B いいえ
- ④ 警察 A はい B いいえ
- ⑤ 牧師、僧侶、神主その他の聖職者 A はい B いいえ
- ⑥ カウンセラー A はい B いいえ
- ⑦ ソーシャルワーカー A はい B いいえ
- ⑧ チューター A はい B いいえ
- ⑨ 学生の生活、学習面の援助をしてくれる職員 A はい B いいえ
- ⑩ その他(具体的に) A はい B いいえ

8. 最近（過去1ヶ月間くらい）、問題やなやみについて家族や友達に相談しましたか。それぞれの人たちについて、最もあてはまるものを選び記号に○印をつけて下さい。

① 日本の家族

はい、 とても 役に立つ A	はい、 少し役に 立つ B	はい、でも 役にたた ない C	いいえ、 話す人が いない D	いいえ、 誰も聴いて くれない E	いいえ、 誰にも話し たくない F	全く 問題が ない G
-------------------------	------------------------	--------------------------	--------------------------	----------------------------	----------------------------	----------------------

② 日本の友人

A	B	C	D	E	F	G
---	---	---	---	---	---	---

③ ダーラムにいる日本人の友人

A	B	C	D	E	F	G
---	---	---	---	---	---	---

④ ダーラムにいるイギリス人の友人

A	B	C	D	E	F	G
---	---	---	---	---	---	---

⑤ ダーラムにいる日本人以外の留学生

A	B	C	D	E	F	G
---	---	---	---	---	---	---

⑥ その他（具体的に記入して下さい）

1. _____

A	B	C	D	E	F	G
---	---	---	---	---	---	---

2. _____

A	B	C	D	E	F	G
---	---	---	---	---	---	---

8. 気分が落ち込んだとき、またはすぐれない時、どのようにして過ごしましたか。当てはまるものをいくつでも選んで、その記号に○印をつけて下さい。また、M. その他を選んだ方は、どのようにしたか具体的に記入して下さい。

- A) 日本に電話をした
- B) 日本に手紙を書いた
- C) 自分の部屋にひとりでこもっていた
- D) 日本人の友人とおしゃべりをした
- E) イギリス人の友人とおしゃべりをした
- F) イギリス人のチューターや大学職員に話をした
- G) 日本人の先生や大学職員に話をした
- H) 買い物をした
- I) 食べた
- J) お酒を飲んだ
- K) スポーツをした
- L) 音楽を聴いた
- M) その他 _____

9. 最近（過去1ヶ月くらい）、何かの会合やパーティーに出席したり、クラブ、サークルなどに参加しましたか。以下のそれぞれについて、最もあてはまるものを一つ選び、記号に○印をつけてください。

1. カレッジのクラブやサークル

ほとんど 毎日参加	週に数回 参加	週に1回 だけ参加	たまに 参加	今までに 1度だけ	全く参加 したことがない
A	B	C	D	E	F

2. 帝京大学の行事やパーティー

A	B	C	D	E	F
---	---	---	---	---	---

3. 教会やその他の団体が催した集まり

A	B	C	D	E	F
---	---	---	---	---	---

4. カレッジのパーティー

A	B	C	D	E	F
---	---	---	---	---	---

5. 日本人の友人のパーティー

A	B	C	D	E	F
---	---	---	---	---	---

6. イギリス人や日本以外の国からの留学生の集まるパーティー

A	B	C	D	E	F
---	---	---	---	---	---

7. その他（具体的にあげてください）

① _____
 A B C D E F

② _____
 A B C D E F

10. あなたが、現在、イギリス国内で知っている人のことを思い出して下さい。その中から、あなたにとって大切な人を5人、大切だと思ふ順番にあげてください。それぞれのひとについて、性別、年齢、国籍、どのような関係かを例に従って解答欄に記入して下さい。

	性別	年齢	国籍	関係
	A 男	A ~19	A イギリス人	A 何でも話せる親友
	B 女	B 20~29	B 日本人	B 一緒に遊ぶ友達
		C 30~39	C その他	C 片思い
		D 40~49	(具体的に)	D 恋愛関係
		E 50~		E 助けて貰っている
				F 助けてあげている
				G その他具体的に
例	A	B	C (中国人)	C
1 番目				
2 番目				
3 番目				
4 番目				
5 番目				

11. 最近（過去1ヶ月間くらい）、何かいやなこと、きらいなこと、不快なこと、喜ばしくないこと、悲しいこと、または気分をひどく害するようなことがありましたか。そのような経験がある方は、下の空欄に自由に記入して下さい。

12. 最近（過去1ヶ月くらい）、好きだと思うことやとても楽しいと思えることがありましたか。そのような経験がある方は、下の空欄に自由に記入して下さい。

13. ダーラムで過ごした1年間は、あなたにとってどんな体験でしたか。何でも自由に記入して下さい。

14. 今回の留学を通じて、あなた自身の中で、変わったところがありますか。例えば、考え方、ものの見方、態度、外見、その他、何でも自由に記入して下さい。

15. 現在の自分自身について、A) 好きなところ、B) 嫌いなところをあげてください。

A) 好きなところ _____

B) 嫌いなところ _____

16. 現在のあなたの英語力はどれくらいだと思いますか。1～4までのそれぞれの点について、最も近いと思うものを選び、その記号に○をつけて下さい。

1. 読解

とてもよくできる	よくできる	ふつう	あまりよくできない	できない
A	B	C	D	E

2. リスニング

A	B	C	D	E
---	---	---	---	---

3. 会話

A	B	C	D	E
---	---	---	---	---

4. 英作文

A	B	C	D	E
---	---	---	---	---

17. その他、最近、感じたり考えたりしていること、ご意見、ご感想など何かありましたら、下に記入して下さい。

もう1ページあります。忘れずにご記入下さい。

*資料の整理に必要ですので、必ずご記入下さい。

氏名 _____ カレッジ _____

年齢 _____ 才 性別 男 女 (いずれかに○をつけてください)

1年間、調査にご協力頂き、本当にありがとうございました。みなさんから頂いた貴重な情報は、留学生をはじめ、いろいろな形で海外生活を送る方々の福祉の向上に役立てていきたいと思えます。みなさんの帰国の旅の安全と、今後のご活躍をお祈りいたします。尚、調査結果報告書をご希望の方は、日本での連絡先をご記入ください。後日お送りいたします。

e-mail: _____

送付先住所: ④ _____

連絡先 e-mail: Mari.Ayano@durham.ac.uk

電話: (大学) 374-3484/ (自宅) 386-6157

Questionnaire 3 (Translation)

1. Do you have any image about England or Durham? Please try to rate each of the statements from 1 to 5. 1 indicates "no/not at all," and 5 indicates "definitely."

- | | | | | | |
|----------------------------------|----|----|----|----|----|
| 1. People have a lot of tea. | 1. | 2. | 3. | 4. | 5. |
| 2. A country of gentlemen | 1. | 2. | 3. | 4. | 5. |
| 3. A rural town | 1. | 2. | 3. | 4. | 5. |
| 4. A boring place | 1. | 2. | 3. | 4. | 5. |
| 5. A beautiful town | 1. | 2. | 3. | 4. | 5. |
| 6. Cute | 1. | 2. | 3. | 4. | 5. |
| 7. Discrimination | 1. | 2. | 3. | 4. | 5. |
| 8. Conservative/traditional | 1. | 2. | 3. | 4. | 5. |
| 9. A lot of nature | 1. | 2. | 3. | 4. | 5. |
| 10. Clean | 1. | 2. | 3. | 4. | 5. |
| 11. Formal | 1. | 2. | 3. | 4. | 5. |
| 12. Free | 1. | 2. | 3. | 4. | 5. |
| 13. Fashionable | 1. | 2. | 3. | 4. | 5. |
| 14. Punk | 1. | 2. | 3. | 4. | 5. |
| 15. Quiet | 1. | 2. | 3. | 4. | 5. |
| 16. Cold | 1. | 2. | 3. | 4. | 5. |
| 17. People are noble | 1. | 2. | 3. | 4. | 5. |
| 18. A historic town | 1. | 2. | 3. | 4. | 5. |
| 19. Food is not tasty | 1. | 2. | 3. | 4. | 5. |
| 20. Peaceful/Calm | 1. | 2. | 3. | 4. | 5. |
| 21. <i>Fuben</i> | 1. | 2. | 3. | 4. | 5. |
| 22. Similar to my home town | 1. | 2. | 3. | 4. | 5. |
| 23. A clear atmosphere | 1. | 2. | 3. | 4. | 5. |
| 24. Small town | 1. | 2. | 3. | 4. | 5. |
| 25. The Cathedral is big | 1. | 2. | 3. | 4. | 5. |
| 26. Castle town | 1. | 2. | 3. | 4. | 5. |
| 27. Academic town | 1. | 2. | 3. | 4. | 5. |
| 28. Typical British town | 1. | 2. | 3. | 4. | 5. |
| 29. Dark | 1. | 2. | 3. | 4. | 5. |
| 24. Others (Please state freely) | | | | | |
-
-

2. Please read each statement below. How strongly do you feel so recently (within 1 month)? Please choose the most appropriate answer and circle the letter. Don't spend long on any one question.

	Never	Sometimes	Often
1. I forget people's names	A	B	C
2. When I do a job I do it well	A	B	C
3. I feel able to cope here	A	B	C
4. I miss home	A	B	C
5. I feel optimistic about life here	A	B	C
6. I miss having someone close to talk to	A	B	C
7. I feel happy here	A	B	C
8. I miss my family	A	B	C
9. I feel fulfilled here	A	B	C
10. I feel unloved here	A	B	C
11. I feel unsettled here	A	B	C
12. When I have problems I contact my family	A	B	C
13. I feel excited about study here	A	B	C
14. I feel needed here	A	B	C
15. I feel uneasy here	A	B	C
16. I would like to go home more often than I do	A	B	C
17. I regret having come here	A	B	C
18. There are people here in whom I can confide	A	B	C
19. I feel secure here	A	B	C
20. I cannot stop thinking of home	A	B	C
21. I feel very satisfied here	A	B	C
22. I have many friends here	A	B	C
23. I feel threatened here	A	B	C
24. I wake up wishing that I were home	A	B	C
25. I made a mistake coming here	A	B	C
26. I feel lonely here	A	B	C

3. The following questions are about minor mistakes which everyone makes from time to time, but some of which happen more often than others. I want to know often these things have happened to you recently (within 1 month). Please circle the appropriate letter.

1. Do you read something and find you haven't been thinking about it and most read it again?

very often quite often occasionally very rarely never
 A B C D E

2. Do you find you forget why you went from one part in the college?

A B C D E

3. Do you fail to notice signposts on the road?

A B C D E

4. Do you find you confuse right and left when giving directions?

A B C D E

5. Do you bump into people?

A B C D E

6. Do you find you forget whether you've turned off a light or a fire or locked the door?

A B C D E

7. Do you fail to listen to people's names when you are meeting them?

A B C D E

8. Do you say something and realise afterwards that it might be taken as insulting?

A B C D E

9. Do you fail to hear people speaking to you when you are doing something else?

A B C D E

10. Do you lose your temper and regret it?

A B C D E

11. Do you leave important letters unanswered for days?

A B C D E

12. Do you find you forget which way to turn on a road you know well but really use?

A B C D E

13. Do you fail to see what you want in a supermarket (although it's there)?

A B C D E

14. Do you find yourself suddenly wondering whether you've used a word correctly?

English: A B C D E

Japanese: A B C D E

15. Do you have trouble making up your mind?

very often quite often occasionally very rarely never
 A B C D E

16. Do you find you forget appointments?

A B C D E

17. Do you forget where you put something like a newspaper or a book?

A B C D E

18. Do you find you accidentally throw away the thing you want and keep what you meant to throw away—as in the example of throwing away the essay to submit and keeping the draft?

A B C D E

19. Do you daydream when you ought to be listening to something (e.g., during the class)?

A B C D E

20. Do you find you forget people's names?

A B C D E

21. Do you start doing one thing at home and get distracted into doing something else (unintentionally)?

A B C D E

22. Do you find you can't remember something although it's 'on the tip of your tongue'?

A B C D E

23. Do you find you forget what you came to the shops to buy?

A B C D E

24. Do you drop things?

A B C D E

25. Do you find you can't think of anything to say?

English: A B C D E

Japanese: A B C D E

4. The following questions are about your well-being recently (within 1 month).

Please circle the appropriate letter in each period.

1. How have you been feeling in general?

A. excellent B. very good spirit C. good spirit D. up and down spirit
 E. low spirit F. very low spirit

2. Have you been bothered by nervousness or your "nerves"?

A. extremely so B. very much so C. quite a bit D. some E. a little
 F. not at all

3. Have you been in firm control of your behaviour, thoughts, emotions or feelings?
A. definitely so B. yes, for the most part C. generally so
D. not too well E. no, somewhat disturbed F. very disturbed
4. Have you felt so sad, discouraged, hopeless, or had so many problems that you wondered if anything was worthwhile?
A. extremely so B. very much so C. quite a bit D. some
E. a little bit F. not at all
5. Have you been under or felt you were under any strain, stress, or pressure?
A. yes, almost more than I could bear or stand B. yes, quite a bit
C. yes, some more than usual D. yes, about usual E. yes, a little
F. not at all
6. How happy, satisfied, or pleased have you been with your personal life?
A. Extremely happy B. very happy C. fairly happy D. satisfied
E. somewhat dissatisfied F. very dissatisfied
7. Have you had any reason to wonder if you were losing your mind, or losing control over the way you act, talk, think, feel, or of your memory?
A. not at all B. only a little C. some D. some, a little concerned
E. some, quite concerned F. yes, very much so
8. Have you been anxious, worried, or upset?
A. extremely so B. very much so C. quite a bit D. some
E. a little bit F. not at all
9. Have you been waking up fresh and rested?
A. every day B. most every day C. fairly often
D. less than half the time E. rarely F. none of the time
10. Have you been bothered by any illness, bodily disorder, pains, or fears about your health?
A. all the time B. most of the time C. a good bit of the time
D. some of the time E. a little of the time F. none of the time
11. Has your daily life been full of things that were interesting to you?
A. all the time B. most of the time C. a good bit of the time
D. some of the time E. a little of the time F. none of the time
12. Have you felt down-hearted and blue?
A. all the time B. most of the time C. a good bit of the time
D. some of the time E. a little of the time F. none of the time
13. Have you been feeling emotionally stable and sure of yourself?
A. all of the time B. most of the time C. a good bit of the time
D. some of the time E. a little of the time F. none of the time

14. Have you felt tired, worn out, used-up, or exhausted?

- A. all of the time B. most of the time C. a good bit of the time
 D. some of the time E. a little of the time F. none of the time

5. For the following questions, please circle the appropriate number on the scale from 0 to 10 to indicate your degree.

26. How concerned or worried about your HEALTH have you been?

Not												Very
concerned												concerned
	0	1	2	3	4	5	6	7	8	9	10	

27. How RELAXED or TENSE have you been?

Relaxed												Tense
	0	1	2	3	4	5	6	7	8	9	10	

28. How much ENERGY, PEP, VITALITY have you felt?

No energy												Very
at all												energetic
	0	1	2	3	4	5	6	7	8	9	10	

29. How DEPRESSED or CHEERFUL have you been?

Very												Very
depressed												cheerful
	0	1	2	3	4	5	6	7	8	9	10	

6. Have you talked with or had any connection with any of the following about some personal, emotional, behaviour, mental problem, worries or "nerves" concerning yourself? (within 1 month)

- ① GP (except for definite physical conditions or routine check-ups)

A. yes	B. no
--------	-------
- ② Brain or nerve specialist

A. yes	B. no
--------	-------
- ③ Nurse (except for routine medical condition)

A. yes	B. no
--------	-------
- ④ Police (except for simple traffic violations)

A. yes	B. no
--------	-------
- ⑤ Clergyman, minister, priest, rabbi, etc.

A. yes	B. no
--------	-------
- ⑥ Counsellor

A. yes	B. no
--------	-------
- ⑦ Social Worker

A. yes	B. no
--------	-------
- ⑧ Tutor

A. yes	B. no
--------	-------
- ⑨ Student advisor

A. yes	B. no
--------	-------
- ⑩ Others

_____ A. yes	B. no
_____ A. yes	B. no
_____ A. yes	B. no

7. Have you discussed your problems with any members of your family or friends?

1. Family in Japan

- | | | |
|---------------------|-------------------------|-----------------------------|
| A. yes, helps a lot | B. yes, helps some | C. yes, doesn't help at all |
| D. no problems | E. no one wants to talk | F. no, don't want to talk |
| G. no problems | | |

2. Friends in Japan

- | | | |
|---------------------|-------------------------|-----------------------------|
| A. yes, helps a lot | B. yes, helps some | C. yes, doesn't help at all |
| D. no problems | E. no one wants to talk | F. no, don't want to talk |
| G. no problems | | |

3. Lovers in Japan

- | | | |
|---------------------|-------------------------|-----------------------------|
| A. yes, helps a lot | B. yes, helps some | C. yes, doesn't help at all |
| D. no problems | E. no one wants to talk | F. no, don't want to talk |
| G. no problems | | |

4. Japanese friends in Durham

- | | | |
|---------------------|-------------------------|-----------------------------|
| A. yes, helps a lot | B. yes, helps some | C. yes, doesn't help at all |
| D. no problems | E. no one wants to talk | F. no, don't want to talk |
| G. no problems | | |

5. British friends in Durham

- | | | |
|---------------------|-------------------------|-----------------------------|
| A. yes, helps a lot | B. yes, helps some | C. yes, doesn't help at all |
| D. no problems | E. no one wants to talk | F. no, don't want to talk |
| G. no problems | | |

6. Non Japanese international students in Durham

- | | | |
|---------------------|-------------------------|-----------------------------|
| A. yes, helps a lot | B. yes, helps some | C. yes, doesn't help at all |
| D. no problems | E. no one wants to talk | F. no, don't want to talk |
| G. no problems | | |

7. Others (please specify who)

-
- | | | |
|---------------------|-------------------------|-----------------------------|
| A. yes, helps a lot | B. yes, helps some | C. yes, doesn't help at all |
| D. no problems | E. no one wants to talk | F. no, don't want to talk |
| G. no problems | | |

-
- | | | |
|---------------------|-------------------------|-----------------------------|
| A. yes, helps a lot | B. yes, helps some | C. yes, doesn't help at all |
| D. no problems | E. no one wants to talk | F. no, don't want to talk |
| G. no problems | | |

-
- | | | |
|---------------------|-------------------------|-----------------------------|
| A. yes, helps a lot | B. yes, helps some | C. yes, doesn't help at all |
| D. no problems | E. no one wants to talk | F. no, don't want to talk |
| G. no problems | | |

8. How did you remedy your feeling when you felt not very good? Choose appropriate answers below as many as you like. If you chose Others, please state how.

- A. ring to Japan B. letter to Japan
 - C. staying in my own room apart from others
 - D. talking to Japanese friends E. talking to British friends
 - F. talking to tutors G. talking to other staff
 - H. shopping I. eating J. drinking K. doing sports
 - L. listening to music
 - M. Others (please state freely)
-

9. Have you been to any meetings/parties or do you belong to any clubs or circles recently (within 1 month)? Please circle the letter which represents your situation.

1. a club/circle in a college

- | | | | | | |
|----------|-------------|-------------|-----------|-----------|------|
| A | B | C | D | E | F |
| almost | a few times | once a week | sometimes | only once | none |
| everyday | a week | a week | | | |

2. a club/circle in T University

- | | | | | | |
|----------|-------------|-------------|-----------|-----------|------|
| A | B | C | D | E | F |
| almost | a few times | once a week | sometimes | only once | none |
| everyday | a week | a week | | | |

3. a gathering which is run by a church or other organisations

- | | | | | | |
|----------|-------------|-------------|-----------|-----------|------|
| A | B | C | D | E | F |
| almost | a few times | once a week | sometimes | only once | none |
| everyday | a week | a week | | | |

4. a party which is held in college

- | | | | | | |
|----------|-------------|-------------|-----------|-----------|------|
| A | B | C | D | E | F |
| almost | a few times | once a week | sometimes | only once | none |
| everyday | a week | a week | | | |

5. a party which is held by Japanese friends

- | | | | | | |
|----------|-------------|-------------|-----------|-----------|------|
| A | B | C | D | E | F |
| almost | a few times | once a week | sometimes | only once | none |
| everyday | a week | a week | | | |

6. a party which is held by British friends or people from other countries

- | | | | | | |
|----------|-------------|-------------|-----------|-----------|------|
| A | B | C | D | E | F |
| almost | a few times | once a week | sometimes | only once | none |
| everyday | a week | a week | | | |

7. Others (please state what)

A	B	C	D	E	F
almost everyday	a few times a week	once a week a week	sometimes	only once	none

A	B	C	D	E	F
almost everyday	a few times a week	once a week a week	sometimes	only once	none

A	B	C	D	E	F
almost everyday	a few times a week	once a week a week	sometimes	only once	none

10. Please think of all the people you know in Britain and select five persons who are important for you at present. Then please choose appropriate characteristics for each of them from the list below.

	sex	age	nationality	relations
	E. male F. female	K. -19 L. 20—29 M. 30—39 N. 40—49 O. 50—	G. British H. Japanese I. Others ()	O. a best friend who you can talk anything P. A friend to socialise together Q. I love her/him, but s/he does not love me R. I am in love with her/him S. S/he helps me a lot T. S/he needs my help U. Others (please state freely)
Ex.	A	B	C (Chinese)	C
1st				
2nd				
3rd				
4th				
5th				

11. Have you had anything you dislike, feel uncomfortable, feel unpleasant, sad or upsetting about since you came to Durham? Please state freely.

12. Have you had anything you like or enjoyable since you came to Durham? Please state freely.

13. What kind of experiences did you have during the year you were in Durham? Please state freely.

14. Do you see any changes in yourself after the year abroad this time? For example, a way of thinking, attitudes, appearance. Please state freely.

15. Please state A) what you like best and B) what you dislike about yourself.

A) like

B) dislike

16. What your English proficiency? Please evaluate yourself for listed points below.

1. Reading	very well	better	average	not very well	poor	
		A	B	C	D	E
2. Listening		A	B	C	D	E
3. Speaking	A	B	C	D	E	
4. Writing		A	B	C	D	E

17. Please write about what you think and/or feel recently freely. Your comments on the research will be welcomed.

Name _____ College _____

Age _____ Sex male/female

Your home town _____ prefecture _____ city/town _____

Appendix 2: 4 steps of Visual Case Processing

1. Instructions of Visual Case Processing (Japanese)
2. Instructions of Visual Case Processing (English)

ビジュアル ケース プロセッシング

Step 1 : どんなできごとですか。書いてみましょう。

ダーラムに来て以来、あなたにおこったできごとの中で、何か心に強く残っているできごとについて書いてみましょう。特に思い出せない方は、昨日のできごとの中で、何か心に残っていることについて書いてみて下さい。楽しかったことでも、嫌な思いをしたことでも、何でも結構です。

次の、1～6までの質問に答えながら、考えていきましょう。

1) そのできごとは、何についてのできごとでしょうか。

.....
.....

2) あなた以外の登場人物は誰ですか。その人は、あなたに対してどんな態度をとっていたでしょうか。

.....
.....

3) あなたは、その時、その場で何をしようとしていたのでしょうか。

.....
.....

4) あなたは、その時、その場で何を感じたり考えたりしていたのでしょうか。

.....
.....

5) そのできごとは、結局どうなったのでしょうか。

.....
.....

6) あなた以外の登場人物は、このできごとの結果、どうなったと思いますか。

.....
.....

Step 2 : 心の中にイメージを描いてみましょう。

1) そのできごとを、何かにとえてみましょう。

たとえば〇〇みたいなできごと。

2) あなた以外の登場人物の態度や様子などを、何かにとえてみましょう。

3) あなたの態度や様子などを、何かにとえてみましょう。

4) そのできごとの結末を、何かにとえてみましょう。

Step 3 : イメージを紙の上に表現してみましょう。

Step 4 : イメージについて話し合ってみましょう。

4 steps of Modified Visual Case Processing (Translation)

Step 1: Let's write about an incident.

Please recall an impressive incident what has happened to you since you came to Durham and write about it on a sheet of paper. If you cannot think of anything, please write about what happened to you yesterday.

Please answer to each of the following questions as well.

- 1) What kind of incident was it?
- 2) Who was there except for you? What kind of attitude did he/she take to you?
- 3) What did you try to do then?
- 4) What did you think or how did you feel there?
- 5) What was the result of the incident?
- 6) What do you think happened to the other person after all?

Step 2: Let's have an image of the incident.

Please generate an image of the incident and answer to each of the following questions.

- 1) Please compare the incident to something.

It was something like _____

- 2) Please compare the attitude of the other person in the incident to something.

His/her attitude was like _____

- 3) Please compare your attitude to something.

My attitude was like _____

- 4) Please compare the outcome of the incident to something.

The outcome of the incident was like _____

Step 3: Let's draw your image of the incident on a sheet of paper.

Step 4: Let's discuss it.

Appendix 3: Consent form

1. Consent form (Japanese)
2. Consent form (English translation)

3. Appendix 3: Consent form

同意書

私は、私個人に関する、または私が提供したすべての情報が、秘密厳守の条件の下で、当該調査者のみによって研究の目的に限って用いられるということを理解した上で、2000年5月から2001年2月の期間3回、1回につき1時間から1時間半のインタビューに協力することに同意いたします。

ASSURANCE OF CONFIDENTIALITY STATEMENT

I understand that all information which would permit identification of the individual will be held strictly confidential, will be used only by persons engaged in and for the purposes of the survey, and will not be disclosed or released to others for any other purposes.

I understand that interviews will be conducted on three occasions between May 2000 and February 2001, and each interview session lasts one or one and a half hour(s).

I consent to participate to the survey under the conditions above.

Signature

Date

署名 _____ 年 月 日

Appendix 4: Letter to the Japanese students

1. Letter to the Japanese students (Japanese)
2. Letter to the Japanese students (English translation)

調査の概要

アンケート調査

- 対象：全員のみなさんをお願いいたします。
- 方法：ブリーフィングの時間を少しいただいて、各ターム中に1回ずつ、合計3回実施いたします。ブリーフィングに欠席された方には、後日アンケート用紙をお送りして、回答をお願いしたいと思います。
- 内容：留学生活全般について、日ごろ感じていること、自分やまわりの人やものに対するイメージなど

2. インタビュー調査

- 対象：みなさんの中で、合計3回のインタビューに協力していただける方を募集いたします。
- 方法：各ターム中に1回ずつ、合計3回のインタビューを実施します。1回の所要時間は1時間から1時間半。
- 内容：アンケートで答えていただいた内容をさらに詳しくお尋ねします。
- 場所：■■■■大学内ステューデントコモンルームを予定していますが、その他、ご相談に応じます。
- 日程：ご相談の上、ご都合のよいときに行います。

インタビューに興味のある方は、私まで口頭もしくは下の連絡先までご連絡ください。よろしくをお願いいたします。

連絡先

綾野 眞理 (Mari Ayano)

電話：386-■■■■ (home)

374-■■■■ (School of Education, Research Student Room)

e-mail: Mari.Ayano@durham.ac.uk (日本語、英語どちらでも結構です)

Invitation to the research on international adjustment of
international students

Dear Students,

How are you doing here after a long journey from Japan?

I suppose you are encountering a lot of new things soon after having unpacked your luggage and many of you would be very excited and feel some stress as well. A year abroad is an opportunity for you to learn a number of things both academically and personally. You may feel happy sometimes and sad some other times. Through all of those experiences, I believe you will learn something.

I am a Ph.D. student at University of Durham and studying counselling psychology. My research for the Ph.D. thesis focuses on what international students like you experience and how they grow psychologically during the living for study abroad. Of course, this study will never be completed without investigating your personal voices. Therefore, I would like to invite you to participate in my research. The method of the investigation is questionnaires and interviews. The detail is on the reverse.

I hope you will have a meaningful time during your study abroad in D.

If you have any inquiry about or comments on the research, please feel free to contact me at the following email address or phone numbers.

Mari Ayano

Phone: 386- * * * * (home)

374- * * * * (School of Education, Research Student Room)

e-mail: Mari.Ayano@durham.ac.uk (Both Japanese and English are available)

Detail of the research

1. Questionnaire research

- To whom: I would like to invite all of you.
- How to: Once in each of three terms. I will ask you to fill in the questionnaire in a briefing at school. If you are not available on the day, the questionnaire will be sent to you by post.
- The contents: concerns your life here in general, your feelings and images towards people and things surrounding you.

2. Interview research

- To whom: I would like to invite you to attend three times of interviews during the year.
- How to: Once in each of three terms. One interview session takes about one or one and a half hours.
- The contents: I would like to hear more detail about your answers in the questionnaires.
- Venue: The student common room or discuss later
- Date & Time: discuss later

If you are interested in my interviews, please phone or email me.

Mari Ayano

Phone: 386- * * * * (home)

374- * * * * (School of Education, Research Student Room)

e-mail: mari.ayano@durham.ac.uk (Both Japanese and English are available)

Appendix 5: Interview transcript

Interview 1

7 May 2000

A: Alan

I: Interviewer

I1: 今日、今からお話聞かせていただきたいのは、こっちにきて、どんなこと経験したかとか、それから、どんなこと感じてるかとか、で、どんな印象を持ったかとか、それから、何かそういうことを通して、抱いたイメージがあるかとか、そんな話を聞かせていただきたいんですけど。

あの、経験したことを、こんなことがありました、こんなことがありましたって、話すのはよくすると思うんですけど、で、どんな風にそれで、感じましたかっていうと、意外と、「えっと、、、」っていう場合が多くて(笑い)、やっぱり、そういうのって、あんまり人に、あの、人に話したりしないと思うので、ちょっとね、始める前に、練習を、頭の体操を少し、やってもらえますか。

A1: はい。

I2: ヴィジュアル・ケース・プロセッシングっていうんですけど、あの、ステップ1からステップ4まであるので、1から順々にやってみてください。あのね、何か、ここにきてから、心に残ってる出来事を何かひとつ、まあ、あの、話しやすそうな、話せそうな、、、。

A2: ひとつ？

I3: そう。何でも。あの、そんなに大々的なできごとじゃなくても、些細な出来事で、ふっと頭に浮かんだことで、まあ、話せるかなっていうのがもしあったら、それをひとつ決めてください。

A3: これ、書いちゃっていいんですか？

I4: ええ。

I5: できました？

A5: はい。

I6: はい。じゃあ、同じ出来事について、ステップ2で、そのできごとを何かに例えてみて

ください。

A6:うーん?何かとは、、、。

I7:うん。たとえば、動物とかでもいいし、何かものでもいいし、それから、抽象的なもの、感覚とかでもいいし、色でもいいし。それから、過去にあった何か似たような体験があったら、そういうことでもいいし。何のことについて書いてくれたんだろう。

A7:友達が、ふたグループあって、お互い、仲悪くて、俺がどっちとも仲良くしたいんだけど、、、。

I8:ああ、なるほど。うん、うん、うん。

A8:っていうのが。うん、何だろうなあ、、、。

I9:もしも、1番が分かりにくかったら、飛ばして他のから先にやって、また、1番にもどってもらってもいいですよ。

A9:はい。

I10:できましたか?ちょっと、説明してもらえますか?

A10:はい。意味わかんないんだけど、、、。これをですか、、、。

I11:うん。こっちも説明してもらえますか。これは、少し、見せてもらえますか。

A11:うんと、いつもいっしょにいる仲間がいて、で、この人たちのことも好きなんだけど、俺は、この子のことも仲がいいんですよ。でも、ここと、ここは仲が悪くて、俺はどっちといっしょにいるときも、どっちの悪口も聞いて、、、。

I12:ああ、聞いちゃうんだ。

A12:聞いてて、嫌で、で、結局、この人を俺のことを好きだったみたいで、俺が付き合いないうって返事をしたら、あんまりいっしょにいることがなくなったから、何か、こっちで仲良くやってるんだけど、何か、すごい、お互いの悪口を聞いているのが、すごい、いやだった。

I13:うん。なるほどね。それで、それを何かに例えるっていうのを書いてくれたんですけど、それを話してもらえますか。

A13: (笑い) えっと、おじいちゃんの葬式の後、俺はおじいちゃんが死んだのがすごい悲しかったんだけど、親とかは財産がどうのこうのとか、家は誰が継ぐとか、すごい事務的な話をしてて、ま、しょうがない、メソメソしてばかりいてもしょうがないのも分かるけど、何か、すごいいやで、義務的で、何か、うん、みんなにいい顔して、何かそういうのに似てる。

I14:ああ、なるほどねえ。何か、もうちょっと、おじいちゃんが亡くなったことに対して、こう、感情、悲しいって気持ちをもっと大事にしたい、静かにしたいなあって、寂しいなあっていう気持ちでいるんだけど、やっぱり、現実的な色んな、後の残ったこととか、お父さんやお母さんたちとか、他のおじさんやおばさんたちとか、何とか、そうしたこと、忙しくしてあって、何か、それはわかるんだけど、ちょっと寂しいなあ、いやだなあって思った、その気持ちに似てる。

A14:うん。ちょっと、似てる。嫌な感じが。

I15:嫌な感じが。うーん、なるほどねえ。何か、Alan 君としては、何か、自分のその嫌だになって、寂しいなあっていう気持ちをもっと大事にっていうか、、、それで、みんなともっと仲良く気分よくしたいんだけど、、、

A15:で、俺も言いたいこと言えばいいのに、まわり気にして、言えないでニコニコ、ニコニコするところがあって、で、そういうのも何かよくないと思うんだけど。

I16:ああ、なるほどねえ、もっとはっきりと言って、自分の言いたいことを言いたいんだけど、それも、その状況の中じゃあちょっと難しいなあって？

A16:うん。

I17:そういうときの気持ちに似てるなあって。

A17:はい。

I18:ふーん。じゃあ、2番目は、さかさまでちょっと、、、

A18:何か、、、。

I19:暖かいもの、何か、冷たいもの。

A19:毛布とか、みたいなのを、この同性の友達には感じた。で、この異性の友達たちは、何か、お互いいやなことしか言わないし、冷たいなあって、、、。

I20:この暖かいものは毛布みたい。で、この冷たいもの、何みたいだったかなあ、、、。

A20:うーん、買ったての缶ジュース。真冬の。

I21:ああ、真冬の。

A21: (笑い) さわりたくないけど、買ったし、持たなきゃみたいな。

I22:ああ、そうか。冷たーいっていう感じ。その冷たさとか暖かさっていうのは、自分に対してってこと？それともその場の雰囲気？

A22:自分が感じた。

I23:ふーん、なるほどねえ。じゃあ、3番目、、、。役者。

A23:何か、周りの目とか気にして、自分の気持ちかくして、いい人ぶって、演技してんなあって。

I24:ああ、なるほどねえ。で、最後は、後味の悪い映画。

A24:何か、結局あいまいで、どうしていいんだかわかんなくて、けど、みんながそんなことも気にしなくなってきて、そのまま終わって、、、。

I25:何か、周りの人のほうが「もう、終わっちゃった」っていう感じ。

A25:うん。

I26:自分の中では、何か、まだ、すっきりしないってこと？後味が悪いって言うのは。

A26: うん。

I27: なるほど、わかりました。では、ステップ3にいきます。

大きな紙をあげますので、今の、話してくれたようなことで、ま、話してる間に湧いてきたイメージでもなんでもいいので、この大きな紙に、好きなように表現してもらいたいですけど。で、絵でもいいし、何か、ことばでも、好きな色を塗って貰ってもいいし、...

A27: うーん。何だろうなあ。

I28: 自分の経験したことから、どんなふうなことを感じて、それで、どんなイメージを持ったかっていうことを、だんだんに膨らませていく練習なので、これで、あなたの性格はどうのこうのとかいうのでは全然ないので、安心して描いて下さい。で、絵の上手下手も、もちろん何にも関係ありませんから。

A28: いやあ、こんなんでもいいのかなあ (笑い)。

I29: はい、いいです。うん。いいです。

A29: わかんないけど。

I30: はい。ありがとう。ちょっと、説明してもらえますか。

A30: 何か、...。いろんな人がいろんな人間関係があって、それが、すごい複雑。

I31: これは、このラインは人間関係を表してるのかなあ。

A31: うん。

I32: 複雑に、...

A32: 複雑に、...。で、日本の仲いい友達なら、こんなこと考えないのになあって思う。みんなは何でこんなつまらないこと考えるんだろうって、いちいち比べちゃう。

I33: ああ、そうか。うん。日本にいたときの、自分の周りの仲のよかった友達と違うなって。

A33: うん。

I34:何か、それぞれ、色を変えてくれたのは意味があるの？

A34:はあ、イメージ。

I35:イメージ。じゃあ、まず、自分は、青い、ブルーっていうか、紺色っていうか、描いてくれたけど、どんなイメージですか。

A35:何か、根暗な、、、。

I36:根暗な感じ。

A36:根暗な感じ。

I37:他にはない？

A37:うん。

I38:じゃあ、この、赤い色は？

A38:赤は、何か、目立ちたい。っていうか、一番。

I39:目立ちたい。

A39:なんでも一番がいいっていうか、色じゃないですね。その人のイメージ言ってる。

I40:うん、うん、でも、だからこの色を選んだのね。

A40:うん。はい。

I41:何か、何でも一番がいい、目立ちたいと思ってる、そんな感じ。この色を選んでくれたのは。

A41:うん。

I42:じゃあ、この緑色二つは？ふたりと言うべきか。

A42:何か、さわやかかっていうか、自然って言うか、人間らしい、きれいで涼しい感じ。

I43:ああ、そう。じゃあ、どちらかというと、いい感じ。イメージとしては。

A43:うん。

I44:じゃあ、この明るい水色の、同じ丸でくくってくれたっていうのは？他の人は、一個、一個、ひとりだけ。

A44:うーん。安らぎ、、、水色は、何か、落ち着く感じで、とりあえず、こん中はごちゃごちゃしたり絶対しないから、自分もそうだと思うし、いっしょにくくってみた。自分の何だろう、安全な壁の中。安全な。うん。

I45:落ち着く、安全な感じ。

A45:うん。ホント、安全。

I46:なるほどねえ。じゃあ、この紫色の人は？

A46:うーん。怖い。怖いって言うのかな。うーん。つかめないっていうか。分からない。分からない。

I47:うーん。そういう感じ。

A47:うん。

I48:それが何か、この出来事に対するイメージなの？

A48:はい。

I49:はい。わかりました。これで、4段階目まで終わりました。で、あの、今から具体的に色々お話を聞いていきたいんですけど。まあ、このことも、多分含めてだと思うけど、時々、それでどんな風に感じましたかとか、どんなイメージを持ちましたかとか、それに何かに例えてみるとどんなですかとか、聞くとお思いますので、ま、今練習したような感じで、ちょっと自分の中で、少し、こう、思い浮かべてみて、話してみてもらえますか。

A49:はい。

I50:何か、質問ないかしら。

A50:いや。

I51:大丈夫?じゃあ、まあこっちにきてから、最初にヒーローについたときのこと憶えますか?

A51:はい。

I52:どんなだったかなあ。

A52:つまんない。うん。不満、不安はなかったけど、つまなくて、どうなるんだろう。不安。

I53:ここに、あの、T大学でこっちに来るっていうことは、前から知ってたの?

A53:はい。

I54:で、それに対しては、何か考えてましたか。楽しみにして来た?

A54:楽しみにして来た。

I55:だけど、いざ、ヒーローに着いてみるとつまんないなあって思った?

A55:うん。こんなもんかあって。

I56:こんなもんかあ。何か、ちょっと期待してたのと違う感じ。

A56:うん。

I57:どんなふう違ったんだろう。少し話してもらえますか。

A57:もっと、外国は、他の惑星みたいに全然違うとこだと思ってたけど、日本と一緒にジャンみたいな。

I58:ヒースロー空港についたら、建物の感じとか。

A58:うん。

I59:はあ。何だ、にほんといっしょだあって思った。あの、初めて海外に出たの？

A59:はい。

I60:何か、もっと、こう、ああ、違うって感じるかなあって思った。

A60:はい。

I61:なんだ、意外と日本といっしょって。で、これからどうなるんだろうっていうのは、どんな感じかなあ。

A61:友達できるのかなあとか、、、。うん。それ。友達ができるかどうか。

I62:友達できるかどうかって、すごい大きな問題。

A62:大きい。

I63:今まで、ずっと自分の人生を振り返ってみて、お友達を作るので苦労したことってありましたか？

A63:いやあ、いつも苦労しないし、自然と仲良くできてたけど。けど、それでも、、、今までは、小学校から中学あがるのも、知り合いいっぱいいたし、中学から高校上がるのも、知り合いいっぱいいたけど、全くひとりっていうのは初めてだったから、どうなっちゃうんだろうって。

I64:ああ、なるほどねえ。それが、いちばん気がかりだった。

A64:はい。

I65:で、飛行機の中では、誰か隣に座った人とかと、話したりとかは？

A65:その、隣に座った人としゃべろうとしてたんですけど、隣の人と、そのもう一個隣の

人が、同じ高校で、もともと友達で、話し掛けにくくて、しゃべんないまま、空港着いちやった。

I66: ああ、そうか。じゃあ、ちょっと、長い間、結構寂しい旅だったね、それは。

A66: (笑い)

I67: 二人はすごい仲がいいから、もう、ずっと話してて。

A67: そうですね。

I68: 話したいなあと思ったけど、ちょっと中にはいるのは、勇気がいるなっていうか、やりにくいなあっていう感じで来て、、、。それから、オックスフォードの方に着いて、着いたときはどうでしたか？

A68: うーん。

I69: 何か、感じたこととかありましたか？

A69: 日本でみんなとぬくぬくしてたら、そりゃあ楽しいだろうけど、こっち来るのは、絶対自分の人生で、大きい、大事なことだと思うから、試練みたいな、がんばらなきゃって思ってた。

I70: ああ、なるほどねえ。これは、自分の人生のためになるから、試練だって。じゃあ、ちょっとつらいなあっていう感じがどっかであったのかなあ。

A70: うん。辛いつて言うか、つまんない。

I71: つまんない、ああ、そうか。ああ、だけど、これは耐えなきゃならないって。

A71: はい。

I72: がんばって乗り越えなきゃみたいな感じ？

A72: うん。

I73:なるほど、人生で、ここに来るということは、あなたの人生をどういう風にしてくれるって、期待、、、何か、具体的にこんな風になるんじゃないかなあっていうか、気体みたいなのがありましたか？

A73:何か、中学も、小学校も普通に公立だし、高校も自分の偏差値でいけるところの公立高校に普通に行ったし、友達が剣道やるって言ったから、自分も剣道部入ったし、親がピアノ習えって言ったからピアノ習ったし、そんな感じで無難に来てたから、ここで10ヶ月ひとりで、イギリス行くっていうのは、自分にすごい、今までにないようなことで、これでなんか、無難な人生に終われるかもしれないっていうか、、、。

I74:うん、うん。

A74:うん。

I75:今までの、無難な人生、、、。無難な人生って、何かに例えると何みたいだろう。

A75:何か、、、。物？

I76:うん。何でもいい。

A76:何でも (笑い)。おじいちゃん。(笑い)

I77:おじいちゃん。それは、あなたの本当の亡くなられたおじいちゃんのイメージ？それとも、、、。

A77:あ、違う。一般的な、、、。

I78:一般的な。

A78:おじいちゃん。年寄りの人みたいな、何か、その人がどういうふう生きてきたか知らないけど、おばあちゃんと、おじいちゃんとか仲良く街歩してるみたいな。

I79:ああ、そういう人生。自分がおじいちゃんみたいだっていうわけでもない。ふーん。そうでもない。だけど、何か、そのおじいちゃんとおばあちゃんが、、、。どんなふう歩いてるかなあ、、、。ゆっくり？

A79:ゆっくり。

I80:気をつけて？歩いてるその様子。

A80:うん。

I81:それと、自分の今までの人生とが、何か似てる。

A81:うん。ああなるんだろうなあって。

I82:それに、終わりを告げたいって、終わりにしてって、さっきちょっと言わなかったっけ？

A82:はい。

I83:そうしたいなあと思ったの。

A83:あの。うん。このままじゃあ、詰まんないなあって思う気持ちもあったし。何したいかわかんないけど、何かしたかったから、、、。うん。

I84:ふーん。じゃあ、このコースを選んだって言うのは、何かそういうのがあって、自分で「よし、これにしよう」って？

A84:はあ。

I85:じゃあ、ここに、来たって言うのは、いるっていうその出来事は、さっきのおじいちゃんみたいな無難な人生、あなたのイメージの中の、と比べるとどんな風に違うかしら。何みたいなのかなあ。

A85:今？

I86:今というか、じゃあ、まず、自分が期待したもの。

A86:期待したものは、宝箱。

I87:宝箱。ふーん。宝箱ってどんな宝箱かなあ。

A87:自分の好きなものがいっぱい入ってて、うれしくて、ドキドキするようなもの。

I88:ふーん。その宝箱は、ふたは開いてるのかなあ。

A88:うん。

I89:ふーん。で、自分で入れたものが入ってるの？それとも、、、

A89:いや、入ってた。ものが。

I90:ああ、じゃあ、何が入ってるかは、まだわかんないの、あんまり。だけど、好きなものがいっぱい詰まってる。大きな宝箱かしら。

(無言でうなづく。手で宝箱の大きさをしめす。大き目の宝石箱くらいの大きさ)
へえ、で、あけてみた感じ。

A90:はい。(ニコニコうれしそうに)

I91:楽しいもの好きなものが、いっぱいはいってる。すごい楽しみ。

(むごんで、うなづく)

で、それが、いつぐらいの？来る前の準備しているような時？

A91:はい。いやあ、もっと前。願書を出そうか、出すまいかっていうころの。

I92:で、出して、、、何か、その出すって言うのは勇気がいりましたか、それとも、、、何か、
どんどんやっちゃった？

A92:うーん。出すのは簡単だった。試験受けるのも簡単だった。で、合格通知が来て、合格通知が来て、T大の締め切りがすごい早くて、T大の締め切りの後にもう一つの大学の合格発表があって、だから、T大にお金振り込んじゃったら、T大行かなきゃ、こっちの発表見る前に、T大行かなきゃならないしっていうで、、、で、結局どっちもうかってたんだけど、その、そこで、T大にお金を振り込むかどうか、勇気がいった。

I93:ああ、そうか。もう一つ受けてたところも行きたかったの？

A93:行きたいって、、、でも、それはおじいちゃん人生。近所の大学。普通のレベルの。

I94:じゃあ、そこは、結構大きな選択の。どっちにしようかっていう。

A94:はい。

I95:じゃあ、T大って選ばせたのはなんだったろう。

A95:うーん。イギリスに行きたいって言うのもあったし、英語もそりゃあしゃべれるようになりたいし、、、。うーん。無難な人生、終わりにしたいって言うのもあったけど、浪人するのもいやだし、ここに、T大にお金ふりこまないで、もう一個の大学も落ちてたら、浪人することになっちゃうから、それもいやだっていうのもあった。

I96:ふーん。じゃあ、色んなこと考えて、よし、じゃあT大って決めたのね。

A96:うん。

I97:じゃあ、あの、その後、準備している間は怎么样了か？

A97:準備したのは、2日前とかで、合格発表あってから、ずっと友達と、ほとんど家帰らないで遊んでたから、楽しかった。

I98:ああ、楽しかった。で、いよいよ、まあ、そんな感じでやってきて、オックスフォードのカレッジに、ね、まず入って、泊まったんでしょう。そのときのこと、印象を憶えてますか。

A98:案外、どうにかなるかもって。

I99:ふーん。じゃあ、その頃には、大分、気持ちも落ち着いたのかなあ。何か、寒いとか、暗いとかそういうのは感じませんでしたか。オックスフォードの町は。

A99:、、は、イメージだったら、明け方みたいな、薄暗い感じ。

I100:実際には何時ごろついたの？

A100:ついたのは、夕方だったと思う。4時くらいかなあ。

I101:ふーん、でも、何か明け方の薄暗い感じ。そんな感じだなあと思って。

で、オックスフォードでしばらく過ごして、色々観光したりして、、、。で、その間は、何か印象に残ってることありますか？

A101:うん。疲れた。疲れて、何か、観光なんていいから、部屋で一日寝たいなあと思った。

I102:ああ、そう。

A102:うん。そんぐらい。

I103:お友達とかは、そのころは、何か、話せるような人はできたりした？

A103:うん。できた。

I104:じゃあ、まあ、何とかなるかなあって。その、最初のお友達どうかなっていう不安は、少しよくなった。で、それからダーラムにやってきて、バスに乗って、何かそのときのこと憶えてますか。

A104:やっとな落ち着く。何か、旅行の後、家に帰るみたいな感じで、これでやっとなほっとできるみたいな。

I105:最初はSホールに入ったのかなあ。

A105:はい。

I106:ふーん。何か、そのときの印象で思い出すことがありますか。部屋の感じとか。

A106:あんまり。

I107:で、Sホールは2週間ぐらいだったのね。

A107:うん。2週間。

I108:で、またお引越し。何か、そこら辺のところはどうだった？

A108:はい。で、もう、早く引っ越したくてしょうがなかった。



I109: ああ、最終の、何ていうか、落ち着ける場所に引っ越したいなあって。

A109: はい。

I110: じゃあ、今はどこだっけ。VM?

A110: VM。

I111: で、そのVMに移ったときはどんな感じだった?

A111: すごい何か、ほっとした。

I112: ほっとした。部屋は気に入りました。

A112: はい。

I113: カーテンの色とか、家具の位置とか、、、。

A113: うん。

I114: 問題なし?

A114: 問題なし。

I115: ふーん。日本にいたときは、自分の部屋があったの?

A115: はい。

I116: 何かちょっとこう、比べてみたりとかすることありますか。

A116: はあ。自分の部屋より広いし、明るいし、汚いけど、、汚いくらいが落ち着くって思った。

I117: ああ、そう。じゃあ、いいなあって思って。何か、においとか、そんなので気になったりするようなことなかった?

A117:ううん。(No)

I118:じゃあ、えっと、そのカレッジ全体の感じはどうでしたか？VMの。

A118:ああ、まず、T大生が、みんなホントいい人で、普通、17人ずつ4つのカレッジに分かれてるんだけど、普通、17人いたら、いやな奴とか、いるじゃないですか。全員ホントにいい人だし、外人もすごい仲良くしてくれるから、ホントVMでよかったと思う。

I119:ああ、そう。その外人っていうのは、イギリス人のこと？

A119:イギリス人や、、、ほかにもいるけど。

I120:他の留学生。

A120:うん。D大の。

I121:何か、話すような友達できました？

A121:はい。

I122:それは、何を通して、どんなところで会ったの？

A122:部屋が近所とか、友達の部屋の近所で紹介してもらったとか。

I123:最初は、こう、話し掛けたりいろいろするのは、どんな風でしたか？
最初に、イギリス人とか、その他の留学生とかと声交わしたことのこと憶えてる？

A123:もうねえ、何言ってるかわかんないし、パニックっちゃって、言葉にならなくて、I don't know もでないくらい、どうしていいかわかんなかった。

I124:ああ、そう。向こうから話し掛けてきたの？

(うなづく)

どんな状態だったのかな、、、。

A124:オックスフォードでT大の外人の先生が話し掛けてきた。

I125: ああ、それが最初。そのときは、もう、パニックっちゃった。じゃあ、VM についたときはどう？そこではどう？

A125: そこではもう、何となく、全然英語は下手だけど、コツ、会話のコツ、身振り手振りとかでなんとかなるから、、、がんばった。

I126: ああ、そう。で、うまく行って、、、

A126: うん。

I127: どんな感じかなあ。そうやって、イギリス人とかその他の国から来た学生とか話したりするのって。話してるときってどんな気分？

A127: 充実感。もう、うん。ああ、(笑い) 友達としゃべってるとかじゃなくて、任務を果たしたみたい。いやな言い方だけど、外人と話したらそのぶん英語、うまくなるじゃないですか。だから、やったあっていう、満足感。

I128: ああ、なるほどねえ。それはやっぱり、大きな課題なのかなあ。

A128: うん。っていうかプレッシャー。

I129: ああ、プレッシャーでもあり、、、その、そのプレッシャーっていうか、それはどっからきてるんだろう。自分でそうしようってきめたの？

A129: それももちろんあるけど、T 大の学費の高さと、親の期待。

I130: ああ、出てくる前に、お父さんとお母さんから何か言われたの？

A130: はい。

I131: ああ、なんて言われたの？

A131: しゃべれるようになって、帰ってこいよって。

I132: ああ、なるほど。せっかく行くんだからって。

ふーん。それは、やらなきゃなって。じゃあ、ちょっと、話すと、ああ、やったって(笑

い)。

A132: (笑い) 自己満足が、、、。

I133: ああ、そう。なるほどね。あの、どれぐらい頻繁にそんな機会があるのかなあ。

A133: シャベれる? あ、毎日5分とかならある。

I134: ああ、そう。

A134: いっしょに遊んだりなんかするのは、週2回とか、、、。

I135: ああ、いいしょに遊んだりもするんだ。どんなことして遊ぶの。

A135: 部屋でタバコすって、御茶飲んだりとか。郵便の出し方教えてもらいに、いっしょに街まで行ったりとか。いっしょに、レストラン行ったりとか。

I136: ふーん。結構、うまく、仲良くつきあってるんだ。

A136: うん。

I137: じゃあ、今日もそうやって、買い物に行くの?

(うなづく)

ああそう、へえ。じゃあ、何か、最初に、最初に、その T 大のイギリス人の先生に声かけられてパニックしてた自分と、今の自分とくらべるとどんな感じかなあ。

A137: だいが、慣れたと思う。うん。

I138: 何かにとえてみる事ができる? 前の自分。

A138: 前の自分を?

I139: うん。着いたときの自分を。

A139: うさぎ。(笑い)

I140:うさぎ。ふーん。うさぎって、どんなイメージだろう。

A140:臆病で、足速い。足速くて、かわいい。(笑い)

I141:ああ、かわいい。なるほどねえ。何か、話かけられて、パニックってる自分ってのは、うさぎがオロオロしてる感じなの？

A141:ハハハ。(うなづく)

I142:ああ、そう。じゃあ、今の自分は？そうやって、イギリス人と友達になって、話せるようになって。いっしょに遊んだり。だって、結構大変じゃない？話がつづいていくように、やるって。

A142:うーん。役者かなあ。

I142:役者？ふーん。どんな役者だろう。

A143:がんばりやな。

I143:ああ、なるほど。

何か、楽しそうな顔してるけど、、、

A143:これに(インタビュー)に慣れてきた。(笑い)

I144:(笑い) ああ、そう。ちょっと慣れてきた。最初は、緊張してたのかなあ。

A144:はは。

I145:ああ、そう。じゃあ、一生懸命がんばってる役を、一生懸命演じてるって言うか、、、。こっちでは、自分のいいたいことがうまくいえなくて、つまんないっていう感じで話してくれたけど、こっちはどうかなあ。

A145:そういうときもあるし、無理にしゃべってる、しゃべれたって思うときもある。マイナスのときもあれば、プラスのときもある。それはどっちにもある。

I146:なんか、今、一生懸命やってるって言う感じかな。

A146:うん。

I147:その、話すとき、イギリス人とかその他の留学生とかと、話したりするときって、何か、日本人の友達と話してるときと違う？感じが。

A147:うん。すごい感じいい、自分で。

I148:ああ、そう。どういうふうになあ、、、。何か具体的に。

A148:ニコニコ、はきはきと。

I149:それは、なんか、自分でこうしなきゃなあって気をつけてるの？それとも、自然にそういうふうになるのかなあ。

A149:自然。うん。

I150:ふーん。おもしろいねえ。何か、違うのかなあやっぱり。何が影響してるんだろかねえ。

A150:うーん。わからない。

I151:わからない。でも、何か、ニコニコしてるのね。

A151:何か、日本人。日本人代表みたいな。

I152:ふん。自分が。ニコニコはきはきと、、、。

A152:いい人だよって。

I153:ああ、そうか。いい人だよって。日本人はいい人だよみたいな。

A153: (笑い) いい人だよって。

I154:ああ、自分がちゃんとして、そういうふうに、印象を持ってもらいたいって言う感じかなあ。

A154:うん。

I155:で、そういう自分って、いいなあって思う？それとも、大変かなあ。

A155:うん。ちょっと、大変って言うか、嫌い。

I156:ああ、それは、あまり好きじゃない。

A156:うん。言いたいこと言える、わがままな人になりたい。

I157:ああ、なるほど。自分の言いたいこと言えるようになりたいなあって。

(うなづく)

じゃあ、もうちょっと、違う、話題を変えて、、、。

このダーラムの街って言うのは、どんな印象だったでしょうか。

A157:いい。いいよ。

I157:うーん。どんなところがいい？たとえば、ご家族とかに話して聞かせるとしたら。どんなところがいいって言う？

A157:うーん。何か、建物とか、大聖堂とか、イギリスって言う感じだし、、、。みんな、いい人。うん。

I158:街で会ったりする人とか？

A158:うん。

I159:いい人だなあって。じゃあ、何か、嫌だなあって思うこと、、、ないのかなあ。

A159:イギリスに対して？

I160:うん。

A160:いやだなあ、、、。ああ、みんな背高いからいやだ。(笑い)

I161:うーん。みんなが背が高い。うん。で、それは、そんなみんな背の高い人たちの中に

いると、どんな気分がしてくるの？

A161:ああ、恥ずかしい。

I162:恥ずかしい。背が高いつていいなあって思う。

A162:うん。

I163:背、高くなりたいって思うの。でも、日本人の中では、そんな低いことない。高い方じゃない？

A163:うん。

I164:何センチあるの？

A164:75。

I165:大きいよね。

A165:大きくもないけど。

I166:ああ、そう。みんな今、何センチくらいなの？Alan君の年代って。180近くになっちゃうのかなあ。

A166:の人もいる。

I167:大きいねえ。そう。じゃあ、日本人の中じゃあ普通。

A167:うん、うん。

I168:で、こっち来ると、みんな大きくて、自分ひとりだけ小っちゃいなあって思う？

(うなづく)

恥ずかしい？

A168:恥ずかしい。

I169:恥ずかしい、、、ああ、そうか。もうちょっと詳しく話してくれる？どんな感じなのかなあ。

A169:ええ、何か、、、背伸びとかしたくなるような、、、何だろう。うーん。

I170:その状況を思い浮かべると、そんな中で、話していると、みんなこちら辺（高い位置）に顔があるのかなあ。で、自分は、こうやって上向いて話してるのかなあ。

A170:うん。

I171:向こうは、ちょっと下向いて話してる。その状況って、、、恥ずかしい。

（笑いながらうなづく）。

背伸びしたくなる。（うなづく）うーん、同じ背の高さに、、、。

A171:同じになりたい。

I172:ああ、同じになりたい。それって、ただ単純に背の高さだけだろうか。

A172:いや。

I173:他にもある？

A173:目とか、みんなきれいだし。

I174:ふーん、目がきれいだなあと思う。

A174:うん。がちりしてるし、、、。

I175:ああ、体格がいい。そういう風になりたいなあって思う。

A175:うん。もう、白人に憧れてる。

I176:なんか、こう、大きくて、がちりしてて、目がきれいで、、、きれいな目っていうのは、色とか何か、好きな色があるの？

A176:うん。色が。青、青と緑の間みたいな。

I177:ふーん。そういう色で。いいなあって思う。

A177:うん。

I178:髪の毛の色とかは？

A178:うん。髪も。

I179:なんか、こう、おしゃれとかも、真似してみようかなあと思う？

A179:ああ、むしろ、みんな、あんな格好いいのに、なんでおしゃれしないんだろうって思う。それが、逆に、焼くのかなあ。

I180:あ、焼くっていうのは、やきもちのこと？

A180:うん。せっかく格好いいんだから、、、。

I181:もっとおしゃれしたら、もっと格好いいのにつて？

A181:俺なら、、、もう、、、。

I182:もう、もっとおしゃれするつて？

A182:もうつて。

I183:ああ、そうかあ。みんなせっかくいいもの持ってるのに、何でかつて。

A183: (笑い) うん。

I184:みんなの洋服つて、ファッションのセンスつてどうだろう。イギリス人の。

A184:悪いと思う。わかんない、、、イギリスじゃ、あれが流行つてんのかもしれないけど。

I185:たとえば、どんなのがカッコ悪いと思う？

A185:ダボダボの T シャツ着てたり。

I186:ぴたっとしたのが流行りなの？どっちかっていうと、ちょっと小さめみたいな？

A186:うん。うん。

I187:なるほどねえ。

A187:すごい短いショートパンツとかはいたり。

I188:ああ、そういうのも、カッコ悪いのね。

(うなづく)

何か、そんなのを見ると、返って焼けてきちゃう。

A188:うん。

I189:ふーん。他に何か、ああ、いいなあって思ったり、反対に何でって思ったりしたことない？

A189:特に、、、ああ、なくはないけど、くだらないような小っちゃなことばっか。

I190:ふーん。ああ、色々小っちゃいことがあるのね。たとえば、どんなこと？

A191:例えば、こっちお店が閉まるのが早いじゃないですか。もっと、バーとか夜遅くから、夜遅くまでやればいいのか、タバコが高いとか、そんなようなこと。

I191:ああ、そうか。ふーん。

食べ物はどうですか？カレッジの食事とか。

A191:うん。別に、嫌じゃない。普通においしいと思う。けど、日本米が食べたくなったりはする。

I192:ああ、そう。どんなとき？食べたくなるときって、何か、、、急に、不意に食べたくなるの？

A192:うーん。考え出すと、きりがいい。

I193:ああ、そう。何かちょっと食べたいなあと思って、考え出すと、どんどん色んなこと

が湧いてくる。

A193:うん。

I194:思い出すのは、どんなもの？お母さんが作ってくれていたごはん？それとも、どこかのお店のものとか？

A194:うん。吉野家の牛丼とか。それから、自分が簡単に食べてた外食。

I195:そんなのが、湧いてきたりする。そんなのを思い出すときって、どんな気分なんだろう。

A195:食べたい。純粹に食べたい。

I196:そのことで、日本にすごく帰りたかって、寂しいっていう気持ちとつながってたりはしないのかなあ。その、食べたいって言う気持ちと。

A196:あ、それはない。

I197: なんか、ホームシックみたいな感じとかはしないのかなあ。

A197:ああ、そのことでは、ない。

I198:他のことではある？

A198:うん。

I199:どんなときかな。

A199:あの、何かあると、一々、ホームシックじゃなくて、日本の友達シック。

I200:ああ、友達に会いたいなあって。

A200:すごい比べちゃうから。そりゃあ、10年もいたら何でもわかってくれるだろうけど、何か、何かあるたびに、みんなならこんなこと言わないのにな。

I201: ああ、なんでかなあって。考える。

A201: くだらないなあって。

I202: ああ、そう。

A202: みんなに会いたいなあって。

I203: なんで、そんな、くだらないなあって思うふうになっちゃうのかなあ。原因あるんだろうか。

A203: なんか、、、。何で、言ってくれないのとか。言わなくたって、分かるジャンみたいなこととかがいっぱいある。けど、自分もそんな風に思われてるのかもしれないとも思う。

I204: 何か、とにかく、日本にいて今まで友達とか、そんな関係じゃ、こんなことにはならないのに、何か、こっち来てあった友達は、さっき、みんないい人なんだって。いい人いっぱいいるって言って、それでもなおかつ、そんな、ごちゃごちゃになっちゃったりする。

A204: うん。いい人だけど、、、。

I205: いい人なのに、何でそんな風になっちゃうのかなあ、、、。

A205: 気は合わないのかなあ。

I206: ああ、そうか。難しいとこだねえ。じゃあ、今度は学校のことを聞いていいですか。大学のこと。

A206: はい。

I207: 大学の毎日の生活はどうかしら。

A207: うん。こんなもんだと思う。

I208: こんなもんだと思う。どんなふうにして、過ごしてますか。

A208: 学校で？

I209:まあ、毎日。

A209:朝来て、授業受けて、お昼カレッジに食べに行って、午後また来て帰る。

I210:そういう生活って、自分にとってはどうですか？予想してたこと？

A210:ああ、うーん。何か、いい意味でも悪い意味でも、当たり前になってきた。

I211:ああ、ここでの暮らしが。

A211:うん。

I212:いい意味の当たり前って言うと、どういうことかしら。

A212:イギリスに慣れた。

I213:ふーん。いつぐらいからそんな感じ？慣れたなあってというのは。

A213:VM カレッジのついたぐらいから。

I214:ああ、そう。それまでは、やっぱり、慣れないなあって、、、慣れなかった。

A214:うん。

I215:なんか、こう、疲れやすかったり、緊張したりしてた？

A215:うん。

I216:何か、どういう感じだったかなあ。

A216:、、、。

I217:あんまり、覚えてないかなあ、、、。

A217:うん。

I218:じゃあ、えっと、あんまり、あんまりよくない、悪い意味での慣れたっていうのは？

A218:新鮮味がなくなった。マンネリしてる。

I219:毎日の生活に。授業はどうですか？おもしろい？

A219:つままない。

I220:つままない。ふーん。全部？

A220:うん。

I221:英語も、後何か、一般教養とかも？

A221:うん。

I222:英語がんばろうって言ってたけど、どんな風につままないかな。簡単すぎる？難しくわからない？

A222:いや。

I223:期待したのと違う？

A223:くだらない。

I224:くだらない。ふーん。じゃあ、もうちょっと違う風なのを期待してたのかな。

A224:うーん。期待はしてなかったけど、くだらないなあって思う。

I225:ああ、そう。そんなんだったら知ってるなあって思うのかな。

A225:うん。英語のレベル的にはこんなもんなのかもしれないけど、学校で授業受けてるんだったら、外人の友達と一日中しゃべってた方が意味あるだろうなって思う。

I226:ああ、そう。今、ときどき、カレッジとかで話したり、遊んだり、いっしょにするのは、すごい自分のためになってるなあって思う？

A226:うん。

I227:その、大学で、授業を受けてるより、そっち、ずっとやってた方がいいなあって。

A226:うん。

I228:ああ、そう。なるほどねえ。ここの生活にも慣れて、友達も出来て、まあ、ちょっと、日本人の友達関係とかで悩んだりしたこともあるけど、割とうまく言ってるかなあと思う？自分では。

A228:うん。

I229:日本のお友達とかご家族とかに、手紙書いたり電話したことありますか？

A229:あります。

I230:ふーん。どんな話？

A230:親には、楽しいとか、がんばってるとか、ありがとうとか。そんなん。

I231:どんな感じかなあ、電話したり、手紙書いたりって。今まではずっと、自宅で過ごしてきたんでしょ。で、初めて遠くから、、、。

A231:ああ、何か、イギリスに来るって決めてから、日本にいるときからももう、自分の考え方変わって。今まで、親は面倒くさいっていうイメージしかなかったけど、何か、、、色々、親のやさしさとかわかった気がした。親が、父親が出張行くって言ったのに、お前も来いよっていつてくれて、面倒くさいけどついて行ったんですよ。新幹線に乗って。そしたら、取引先の人とかに、「うちの息子です。」とか言って紹介して、すごいうれしそうな顔してて、俺は何もしてないけど、いっしょに行つてあげるだけで親孝行になるんだなあとか、、、。

I232:ふーん。それは、何、いよいよこっちに来るって決めたあと、お父さんがおっしゃってくださって？

A232:うん。

I233:へえ、、、。それは、印象的な出来事だったのね。

A233:うん。

I234:じゃあ、お父さん、お母さんに対する、見る目が変わった？

A234:うん。

I235:こっちに来てからはどうですか？

A235:もう、そういうイメージ。

I236:自分自身に対するイメージはどうかしら？

A236:きれい。

I236:きれい。ふーん。何かに例えることができるかなあ？
最初はウサギみたいだって言ってたけど。

A236:うん？今？

I237:うん。最初はウサギみたいだって言ったでしょ。で、役者みたいだって言ってくれたけど。で、今、自分に対するイメージは、嫌いって言ってくれたけど、、、。

A237:ああ、嫌いは常に嫌い。けど、自分のこと好きだと、、、自分のこと好きな人間になりたくないと思うし、それでいいと思う。

I238:たとえばどんなところが嫌い？

A238:え？ああ、根暗だし、マイナス思考だし、はっきりしないし。

I239:で、自分を好きな人間になりたくないっていうのは、どうしてかな。

A239:今の自分で満足したら、終わりだとおもう。

I240:ああ、なるほどね。じゃあ、嫌いだと思うことは、もっとこういうふうになりたいな
ってというのが、常にあるってということなの？

A240:うん。

I241:ああ、そう。じゃあ、もっとうこういう風になりたいって言うのは、どういう風になりたいの？

A241:愛想がいいとか、ニコニコしてるとかじゃなくて、本当にやさしい人。

I242:本当にやさしい人になりたい。

A242:うん。偽善じゃなくて。

I243:うーん。表面的じゃなくてっていうこと？
じゃあ、それは、役者のイメージと関係あるかな
そのことって。

A243:役者をやめて、素の人間で、いい人って思われたい。思われたいっていうより、いい人になりたい。

I244:じゃあ、この、1年間のここでの生活っていうのは、何か、あなた自身の、こういうふうになりたいって思ってることを、かなえてくれるチャンスかなあ、...

A244:うん。そうかもしれないし、...

I245:あなたにとって何なんだろう、どんなことになるんだろう。ここでの生活って。

A245:とりあえず、日本にいるときよりも英語、分かるようになると思うし、...。うーん、わかんないけど、漠然と、前より強くなれる気がする。

I246:ああ、自分が。

A246:うん。

I247:英語を話せるってどういうことなんだろう。

A247:わかんないけど、得なこと。かつこいいこと。

I248:英語話せると、かっこいいなあって思う。

A248:うん。

I249:どんな面で、得かなあ。じゃあ。

A249:就職活動とか、、、。

I250:ああ、なるほどねえ。将来の、そういう仕事に役に立つかな合って思うのね。
じゃあ、留学って何かイメージがありますか？

A250:留学、、、頭のいい、お金持ちのやること。

I251:うーん。今、じゃあ、自分がしてるのは何だと思う？
留学だと思う？

A251:留学、、、かなあ。

I252:じゃあ、何だと思う？

A252:留学。

I253:さっき、ほら、こっちに来るっていうのは、宝箱みたいだって、そういうイメージだったんだって話してくれたでしょう。来る前に。じゃあ、今、その宝箱はどうなっていますか。

A253:中身が見えない。

I253:それは、しばらくしてから、見えなくなっちゃったの？

A254:うん？前といっしょのまま、あるんだけど、どういうものかはまだ分からない。

I255:ああ、そうか。まだ、何か、詰まってんのね。でも、何か、ちょっと、中身のはっきりした具体的なものは、まだ見えない。

A255:うん。うん。

I256:これから先、10ヶ月くらいの間って、何か、これしようとかいう目標がありますか。

A256:うーん。色んなところに行きたい。

I257:ああ、そう。イギリスの中でっていうこと？

A257:うん。

I258:何か、計画してるの、具体的に？

A258:うん。具体的にはないけど、漠然と、リバプールとマンチェスターは行きたい。

I259:ああ、そう。それはどういう場所なんだろう、自分にとって。

A259:イギリスって言ったら、ロンドン、ニューキャッスル、リバプール、マンチェスターっていうのがあって、、、。

I260:ああ、そう。何があるのその場所には。

A260:わかんない。

I261:わかんないけど、その場所が、、、。

A261:うん。

I262:ここに行ったら、これが見たいっていうのがある？

A262:いやあ、わかんないし、何があるのかもわかんないけど、行ってみたい。

I263:ああ、そう。じゃあ、機会作って、行ってみようかなあって思ってるの。

A263:うん。

I264:わかりました。

じゃあ、最後に、何か質問ないですか。調査についてでもいいし、ダーラムでの生活についてでもいいし、、、。

A264:ああ、ないです。あ、ああ、いいんですかねえ。こんなので。

I265:はい。いいんです。

A265:あ、役に立ちました。

I266:立ちました。どうもありがとう。また、2回目と3回目もどうぞよろしく。

A266:はい。

I267:今からお昼ごはんかなあ、、、。

A267:はい。

