

# INDONESIAN STUDENTS' CROSS-CULTURAL ADAPTATION IN BUSAN, KOREA

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## **Abstract**

*This study aims to explore the cross-cultural adaptation of Indonesian students in Busan, South Korea. It uses a qualitative approach based on the U-curve (a four-stage model of cross-cultural adjustment consisting of the phases of honeymoon, crisis, recovery and adjustment). It involves in-depth interviews with 10 Indonesian students in Busan. The study found that the U-Curve model of cross-cultural adaptation is still useful. In the context of the informants' experiences, it is characterized by the main barriers that include differences in language and values of friendship, cross-cultural stereotypes and prejudices that led to discrimination. The study also identified culture shock faced by some of the informants as well as their coping strategies.*

**Keywords:** *cross-cultural adaptation, communication barriers, discrimination, culture shock*

## **Abstrak**

Penelitian ini bertujuan untuk menganalisis adaptasi lintasbudaya dari mahasiswa Indonesia di Busan, Korea Selatan. Penelitian ini menggunakan pendekatan kualitatif berdasarkan U-kurva (model empat-tahap penyesuaian lintas-budaya yang terdiri dari fase-fase awal, krisis, pemulihan dan penyesuaian). Penelitian ini melibatkan wawancara mendalam dengan 10 mahasiswa Indonesia di Busan. Studi ini menemukan bahwa model U-Curve dalam adaptasi lintas budaya masih berguna. Dalam konteks pengalaman informan, karakteristiknya ditandai dengan hambatan utama yang meliputi perbedaan bahasa dan nilai-nilai persahabatan, stereotip lintas-budaya dan prasangka yang menyebabkan diskriminasi. Penelitian ini juga mengidentifikasi kejutan budaya yang dihadapi oleh beberapa informan serta strategi mengatasi kejutan budaya mereka.

**Kata kunci:** adaptasi lintasbudaya, hambatan komunikasi, diskriminasi, kejutan budaya

## **Introduction**

In recent years, many Indonesian students have received scholarships from the Government of South Korea (hereafter Korea) to study there. Over 300 higher education institutions in Korea offer various academic programs for bachelor, master, and doctorate degrees to foreign students. Data from the National Institute for International Education (NIIED) until the year 2009 shows

that approximately 78,050 foreign students had studied in Korea. The number increases from year to year. In 2012, approximately 500 Indonesian students studied in Korea (<http://edukasi.kompasiana.com/2012/12/20>). While the number of foreign students reached approximately 85,000 in 2015, the country aims for 200,000 foreign students by 2023. The number of Indonesian students has also increased, contributing to the total number of over 40,000 Indonesians in Korea.

Previous studies found that Indonesian students have faced difficulties in adjusting themselves to life in foreign countries with different cultures, such as those who studied in the United States (Mukminin, 2012), Australia (Bahri, 2013), Taiwan (Chen, Liu, Tsai dan Chen, 2015), and the United Kingdom (Aisha, 2016). The most critical point of experience is often termed *culture shock*, a condition in which the individual feels anxious, uncomfortable, frustrated, and threatened when living in a new environment. It is usually characterized by hostility and stereotypes (Begley, 2000:401). It is assumed that Indonesian students in Korea may also have encountered such cross-cultural difficulties in their adaptation. "In its most general sense, adaptation refers to changes that take place in individuals or groups in response to environmental demands. Adjustment can be regarded as the outcome of the adaptation process" (Ali et al., 2003:565).

Koreans embrace unique values in maintaining friendship, either with their fellow Koreans or with foreigners. Friendship is often associated with social drinking or consuming alcoholic beverages at a social event. This social drinking is a powerful way to express and strengthen feelings, attachment, and friendship, making Koreans feel more confident and comfortable (Eko, 2016:215). However, this Korean custom cannot be fully accepted by Indonesian students. Consuming alcoholic beverages is considered to be negative behavior according to Indonesian culture and deviates from the values of Islam, the major religion in Indonesia.

This study aims to find out the validity of the U-curve model of cross-cultural adaptation by exploring the cross-cultural adaptation undergone by Indonesian students in Busan, Korea. More specifically, the study focuses on: (1) the barriers of cross-cultural communication between Indonesian students and Koreans (2) the culture shock experienced by Indonesian students in Korea, and (3) the adaptation strategies used by the Indonesian students to overcome the communication barriers and the culture shock.

An additional aim of this study is to give prospective Indonesian students some insight into the Korean culture. It is expected that these prospective students can benefit from the research results in that they can prepare better strategies to adjust themselves and to succeed in their studies in Korea.

Cross-cultural adaptation is complex because it involves differences in both verbal and nonverbal language and in values. A person who enters a new environment will tend to experience culture shock, a state of psychological discomfort in dealing with new experience. According to Furnham and Bochner (1986:234) culture shock is "the confusion and disorientation that many sojourners experience when they enter a new culture." However, culture shock is normal and is experienced by almost every individual when entering a new country. The term *culture shock* was originally coined by Oberg (1960). As quoted by Lustig and Koester (1999:341-342):

*Culture shock is precipitated by the anxiety that results from losing all of our familiar signs and symbols of social intercourse.*

*These signs or cues include the thousand and one ways in which we orient ourselves to the situation of daily life: when to shake hands and what to say when we meet people, when and how to give tips, how to give orders to servants, how to make purchases, when to accept and when to refuse invitations, when to take statements seriously and when not. Now these cues which may be words, gestures, facial expressions, customs, or norms are acquired by all of us in the course of growing up and are as much part of our culture as the language we speak or the beliefs we accept. All of us depend for our peace of mind and efficiency on hundreds of these cues, most of which we are not consciously aware.*

Other symptoms of culture shock may include the fear of social contact with others, a blank stare, daydreaming, a feeling of helplessness, the emergence of an overreaction, weak interpersonal communication, identity crisis, and a desire to return to the country of origin.

Culture shock can be viewed as a positive process, as a learning experience that leads individuals to understand intercultural communication. According to Adler (in Samovar et al. 2007:337), it can be viewed as a transitional experience that may lead individuals to acquire new knowledge through understanding the native culture associated with their own ethnocentrism and to gain new perspectives toward their native culture and at the same time toward other cultures.

Culture shock is the most critical point in cross-cultural adaptation. This phenomenon is inherent in the notion of the U-curve which assumes that:

*cross-cultural sojourners progress through three main phases: an initial stage of elation and optimism, replaced by a period of frustration, depression and confusion (presumably the period labeled by Oberg as culture shock), followed by a gradual improvement leading to optimism and satis-*

*faction with the new society. (Furnham dan Bochner, 1986:234)*

Using Adler's perspective (1975), this cross-cultural adjustment incorporates the stages of *contact, disintegration, reintegration, autonomy, and independence*. Most of the literature on culture shock proposes that sojourners undergo four stages of adjustment (Samovar et al., 2007:335).

The first phase is *honeymoon (contact, optimistic phase, euphoria)*. This phase occurs when a person experiences interesting situation, euphoria, fascinating events with a new culture and new people he or she encounters. Everything looks very pleasant, such as the food, the people, the language, the facilities, the weather, the city, the arts, etc.. Feeling happy and hopeful is also present. This phase usually lasts only a few weeks after the person arrives in the new country.

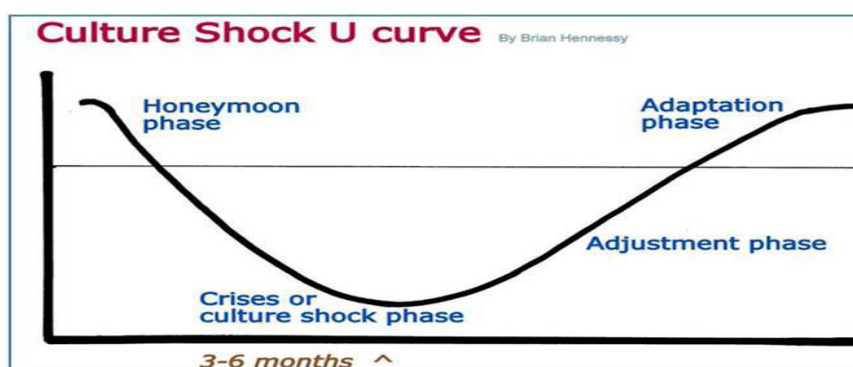
The second is *crisis (disintegration, cultural problems, disillusionment, frustration)*. Individuals feel disappointed, dissatisfied, and desperate. This phase describes the situation when a person finds the differences between his or her culture and other cultures. These differences create problems that may lead to the worst point of this phase, that is, culture shock. Moreover, it raises an aggressive attitude and hostility due to the difficulty to adapt, homesickness, boredom, changing mood, sensitivity, and feeling isolated from the rest of the society. On the other hand, the host people do not ignore the foreigner that may create more resistance toward them. According to Dodd (in Samovar, 2010:477), the crisis phase is often characterized by feelings of disappointment, dissatisfaction, as if everything looks horrible.

The third phase is *recovery (reintegration)*. People try to learn the language and habits of the new culture. They acquire new skills and knowledge and they have the ability to take care of themselves so that they get a direction to deal with the new culture. A sense of humor and positive attitude arise. People begin to do daily routines comfortably so they can interact and socialize with the host society.

The fourth phase is *adjustment (integration, autonomy and independence)*. In this phase the sojourners can enjoy the new culture, accept the way of life of the other, and get along with the new environment without anxiety. They better understand the local language, values, and customs of the new culture. They start to learn the habits performed by local people in the new country. This phase may occur after six months to twelve months since arrival.

Originally, the U-curve pattern is based on Lysgaard's study (1955). Involving 200 Norwegian Fulbright scholars in the United States, it concludes that the process of their adaptation moves through three phases: initial adjustment, crisis, and regained

adjustment (Chen dan Starosta, 1998:173). Since that time a lot of studies have been conducted to seek various factors affecting cross-cultural adjustment, some focusing on foreign or international students in countries with distinct cultures such as the following: Ward et al. (1998), Li and Gasser (2005), Cemalcilar dan Falbo (2008), and Fritz et al. (2008). Some interpretive studies such as Mulyana (1995), Lin (2006), and Hotta and Ting-Toomey (2013) have been conducted to develop alternative or specific models of cross-cultural adaptation. Regardless of some scholars' critiques on the U-curve accused of being simplistic and reductionistic, we assume that this theoretical model of cross-cultural adaptation is still useful. As Black and Mendenhall argue (1991:245), although cross-cultural adaptation could be affected by different situational and individual factors, basically its pattern constitutes a U-curve. In Martin and Nakayama's words (2004:280), "Although this framework is simplistic and does not represent every migrant's experience, most migrants experience these general phases at one time or another."



Model 1. The Phases of Cross-Cultural Adjustment

Source : <http://strim.org.pl/2012>, Furnham dan Bochner (1986:234), Chen dan Starosta (1998:173-174), Samovar et al. (2007:336),.

## Research Methods

In analyzing the adjustment of Indonesian students to the Korean culture, this study uses a qualitative approach based on the cross-cultural adjustment model delineated above. Although the term qualitative is often associated with an interpretive, phenomenological, or constructivist paradigm based on an inductive process of research, we use it to refer to methods or techniques to gain and use words as data (Braun dan Clarke, 2013:3). We as researchers have become the major research instrument.

The informants of this research were 10 Indonesian students who had been living in Busan Korea for at least eight months. Most informants were undergraduate students who had various educational backgrounds, except one student who was studying in the postgraduate program. Seven of them were women. All of them were in their twenties. To gain the data, we carried out a focus group discussion (FGD) with the informants in Busan, Korea. In addition, we distributed questionnaires, conducted interviews, and sent e-mails. Pseudonyms are used in this study to protect the informants' confidentiality.

## Research Findings

To reiterate, we used the common four-stage model of cross-cultural adaptation (U-curve) as a guide to explore our informants' cross-cultural experience which incorporates *honeymoon period*, *crisis*, *recovery period* and *adjustment*.

The Indonesian students in this study experienced the honeymoon phase for

about two to three months, while, their crisis phase ranged from three months to one year. The crisis phase is inseparable from their self-concept and views about Koreans and their values. Those with positive self-concept had awareness of the cultural differences as well as strong motivation to adjust themselves into the new culture, while those with negative self-concept experienced longer adjustment and worse culture shock.

## The Barriers of Cross-Cultural Communication

Most of the informants decided to study in Korea based on their own decision. Besides receiving scholarships, their motivation of studying in Korea came from their interest in Korea's technological and economic development which grows rapidly, the Koreans' hard work, and also the lower cost of education compared with Japan or Europe.

*Language Barrier.* In general the informants enjoyed studying in Korea because there were many new things to learn. However, some communication barriers cannot be avoided such as language, nonverbal behavior differences, and psycho-cultural barriers such as stereotypes, prejudice, and racism. Of all these barriers, the language barrier was the most dominant. Korean language is complicated because it has a lot of jargons that are not used in daily interaction. Besides that, Koreans are not keen on learning English. They tend to compel foreigners to speak their language. A few informants said that Korean students did not hesitate



to leave their foreign acquaintances if they were not able to speak Korean.

Korean language is tightly embedded in social relations. The use of language should consider the social status of the people involved. Social and cultural problems may be related to language problems since the language is hierarchical. For example, respecting people of higher status is expressed in different forms of language. Indonesian students may use the kinship terms “Bapak” or “Pak” and “Ibu” or “Bu” to show close relationships and familiarity with their teachers, while Korean students use a special particle, *Nim*, which is embedded as a suffix of the word referring to teaching profession. The word *Nim* is used to reaffirm the senior position of the communication participants. At its core, the suffix *Nim* is used to give respect. One informant confirmed that the Korean language has become a problem:

*Their language is the main barrier, especially when they tell jokes. Their slang and accent are difficult to understand (Shinta)*

*Psychological Barrier.* The second barrier is the psychological barrier such as prejudice, racism, and closed-mindedness of most Korean students. Some informants said that they had been treated by racist Koreans who regarded Indonesia as backward and underdeveloped in terms of wealth and technology. This psychological barrier is linked with different values of relationships and social activities, including social drinking. Koreans usually invite other people to drink until they get drunk when they want to build a new relationship.

Their self-centered attitude makes them difficult to accept different customs of other cultures. They also tend to expect Indonesian students to understand their customs. For example, they often impose social drinking on students from different cultures. They dare to exclude other students who refuse to do it. The psychological barrier between Indonesian students and Koreans is clear in the following:

*Korean society tends to have feelings of superiority. Korea has a better condition than other Asian countries. This egocentric feelings cause Koreans to interact with others only when they have interests (Ben)*

*It is because Indonesians are friendly and Koreans are used to being treated friendly. Koreans' introversion becomes a big barrier of interaction. When they realize we are not able to speak Korean well, they will leave us immediately (Mira)*

*The main barrier to have relationships with them is because Korean students do discriminate against us, and they often express negative comments. Moreover, when Korean men aged above 40 meet Southeast women, they will underestimate the women and regard them as prostitutes (Anita)*

*Social drinking makes me hard to be close with them (Corry)*

For our informants, social drinking was not only a complicated problem but also a dilemma. They wanted to accommodate this custom to have relationships with Koreans, but on the other hand they were tied to their religious values which prohibit this Korean custom. A few informants could not refuse to drink because they were worried about being isolated from the Koreans. They said that the attitude toward social drinking was mixed feelings of hatred and anxiety. Anxiety was shown when they were invited by Korean students

to attend a social drinking event. They were afraid to refuse the invitation because they would be shunned. On the other hand, they were angry because they could not refuse the invitation, as Korean students always imposed their will and did not care about the reasons behind the refusal, including health reasons.. All these situations made some Indonesian students reserved in their interaction with Koreans.

In addition to social drinking, the way Korean students make friendship was also perceived negatively by Indonesian students. Competition, ethnocentrism, and expediency are values disliked by the informants. They assumed that loyalty and attention were more important factors in friendship. In their opinion, the Korean excessive seniority system as applied by Korean students to Indonesian students was unacceptable. Korean students often belittled their juniors, even Korean junior students. In the Indonesian students' perception, Koreans tend to be unfriendly to new people. The informants saw Korean students as cold, individualistic, inhospitable.

Nevertheless, there were favorable aspects of friendship with Korean students as perceived by the informants. They find positive behaviors of Koreans such as diligence, hard work, and respect for people who are older and those who have a higher position. The positive perception also pertains to the Koreans who have high sense of nationalism, strong character, and responsibility. Koreans are perceived very dedicated to their families and jobs.

## Culture Shock

All the informants in this study had experienced the honeymoon phase of adaptation before they suffered from culture shock. Their culture shock varied in terms of intensity, time and other factors related to it.

*Honeymoon Phase.* The following are accounts of the honeymoon phase according to two informants:

*The first time I came to Korea, I found pleasant things. I explored a new world where many things were different from Indonesia. I experienced such a kind of condition for about three to four months. It was easy to go anywhere in Korea because the transport facilities could be found easily (Ben)*

*The first time came I was pleased because I was welcomed and supported when performing tasks in the lab. I was often invited to eat and drink together. I experienced that kind of situation for two till three months (Ray).*

After the honeymoon phase came the crisis which lasted for three to four months in average. One informant was in the crisis phase for almost one and a half years. He said that none was willing to make friends with him. The factors causing the crisis generally were discrimination, excessive seniority system, and the behavior of Korean students that tend to insult Indonesian students.

The alcoholic drinking custom made the Indonesian students shocked because they were not accustomed to doing it. Their inability to refuse the social drinking brought up feelings of anger, anxiety and depression. This refusal of the invitation meant that they would be excluded by their social circles. This crisis period was experienced by one informant who felt he

had lost his identity since he could not refuse his Korean friends' invitation to drink. He was afraid to be ostracized so he tried to tolerate the demands of his Korean friends. The following are some informants' culture shock experience:

*I was having a crisis when I was invited to eat pork, drink, and smoke. All of those things are forbidden in my religion, but I could not refuse their invitation. I was confused with myself. I was reluctant to eat with Koreans because I could not eat pork. I tried to get involved in social drinking in order to establish a good relationship with them. We will be considered great if we drink until we get drunk. I was having an identity crisis. I have been out of the dormitory for three years. I hanged out a lot with Korean friends. When I came back to Indonesia I felt different since I had lived in Korea for a long time. I was Indonesian but too Korean, but when I was in Korea, I was too Indonesian. I did not know where I was. My friends said that my way of thinking was not Indonesian any longer. Korean people themselves told me that I was a foreigner. I didn't know what to do. It is very important to get together with Indonesian people since they are willing to listen and they can heal my homesickness. Since I live and study here, I have to learn the culture here (Anita)*

*I was suffering from a crisis when I was discriminated. When teaching English Koreans forced me to lie that I came from New Zealand. The reason was that they did not want their children to be taught by a teacher from a country lower than Korea. The crisis also happened when I saw my Korean friends were beautiful and I lost my confidence. I got stressed of being not beautiful. Then I did not want to hang out. I was shocked and I experienced this for eight months. I once thought to move and study in another country, but I remembered my parents. I wanted to make them proud of me. I believed that the situation would change. My mindset became strong. I learned that there were positive values behind the difficulties I encountered (Alana)*

*I had a crisis when I experienced an excessive seniority system on campus. When I met seniors, I should say hello in order to be considered polite. In a meeting, at a so-*

*cial gathering or in a church, we must call a senior who is the chairman of the association with a full name and job position. They created a gap that was too far, even though they were friends on campus. There was no friendship and closeness (Gloria)*

In this phase most of the Indonesian students suffered from frustration leading to negative attitudes such as aggressiveness and hostility, while at the same time they also felt lonely and homesick. Some of them withdrew from the society, mainly from Korean students. They became reluctant to do anything, including academic assignments. A few informants even became reluctant to talk with Koreans for several weeks. Uniquely, at this critical time the sense of nationalism of some informants increased. They did not want their dignity and their country to be insulted by people from another country.

*The Recovery Phase.* The recovery phase was experienced by all the informants. This is the period when they tried to understand the Korean culture. They strived to learn the Korean language and customs. They acquired new skills and knowledge as a guide to take care of themselves, do daily routines, and interact more comfortably with local people. Thus, the sense of humor and positive attitude toward the host society started to grow. Based on our study, this recovery phase is linked with the adaptation strategies used by the informants.

### **The Adaptation Strategies of Indonesian Students**

Cross-cultural communication involves the complexity of values, beliefs, and customs brought by each communication participant. These cultural elements will influence the creation and interpretation of



messages exchanged in their cross-cultural encounters.

Based on the interviews, Indonesian students thought that it was important to be able to adapt to the new culture. Being able to adapt means that the students reached the recovery phase where they could understand the new culture, although it does not mean that they accepted or agreed with it. They strived to learn the language and customs of the new culture until they acquired new skills and knowledge. They were also able to take care of themselves without some assistance or direction given by members of the new society.

Our research findings have indicated that the strategies used by the informants approximate the adaptation strategies as formulated by Samovar (2010:482), namely building friendship, learning the host culture, and cultural participation.

*Building Friendship.* Indonesian students had close personal relationships with local people through friendship on campus, in religious circles, and in organizations. Some students frequently visited traditional markets to be closer to Koreans. According to some informants, it was not easy to make friends with Korean students, because they tended to be selective. They would find friends who look attractive, smart, and can be utilized. However, this has brought some positive effects on Indonesian students who began to improve their appearance and enhance their self-competence, thus making them more confident in their interaction with Koreans. One informant said:

*To be able to adapt, I tried to learn the Korean language. I often visit and join cultural exhibitions. I become a participant of social activities around campus. In the adaptation process, I tried to understand their culture, because we live in their country. So, like it or not, we should change our thinking (Shinta).*

Most of the informants were trying to ignore things that would become a barrier and to open a conversation. They kept being friendly and hung out with Korean students. They were not afraid to ask and befriend Koreans who were nice and friendly so that they could mingle with them. According to some informants, some important values for Korean people include keeping a promise, being consistent and disciplined. They said that if they broke a promise, Koreans would be angry and would not trust them anymore. Koreans tend to be closed minded and ethnocentric, therefore foreigners must be willing to follow their culture. In some informants' perception, Koreans are less tolerant because they are not accustomed to cultural diversity and are not familiar with cultural differences.

*Learning the Host Culture.* It is important for the informants to raise the awareness of differences between their culture and the host culture. Cultural awareness means that they understand their own culture and other cultures that influence human behavior. It is imperative for the sojourners to learn the language of the host society, their religious values, political system, cultural beliefs, and nonverbal aspects of communication so that they can adjust themselves as soon as possible to the host society.

Learning the host culture is an adaptation strategy performed by Indonesian students. It is very important because they realized that they would stay long enough in the country. Most of the informants were motivated to quickly master the Korean language as it was helpful in getting along with Koreans. They assumed that Koreans were very proud of their culture. They realized that if they were able to accept and follow the Korean culture then it would be easier for them to mingle with Koreans. They began to adapt to local customs. Several informants wanted to have a drink but did not want to get drunk. This invitation was accepted only to establish a good relationship. They did not dare to refuse the invitation by giving religious or health reasons, as indicated in the following:

*I was adjusting myself by following their will. I was willing to be invited, even by my lecturer, to have a drink in order to establish a good relationship. The reason is, if I had not accepted the invitation, I would have been in difficult situations because I was so dependent on them (Rudi).*

*I was compelled to learn to consume alcoholic beverages within the organization in order to establish a good relationship with Koreans. They will consider us great if we have a drink with them until we get drunk (Anita).*

Some informants previously cynical toward the custom of consuming alcoholic beverages began to understand the meaning of the custom. Invitation to social drinking is a way to encourage people to know each other better. Through social drinking, they can be more intimate, open and able to express their feelings without any hindrance.

All the informants learned both verbal and nonverbal behavior of Koreans and made necessary adjustments. For example, it is considered impolite to stare into a person's eyes. Overuse of gaze in communicating may bring up a presumption that we like the person. So when talking to older people one should not stare at them too long because it is considered impolite. Besides, reducing physical contact among men is necessary because Koreans rarely touch each other, especially when communicating with strangers and between men and women. Communication among women generally involves a lot of touch. Nevertheless, too much touch often causes misunderstandings because touching someone is often interpreted as liking him or her.

Indonesian students in this study sought to understand why Koreans are competitive and ambitious in learning. Initially their attitude was perceived unfavorably by the informants because it was deemed ambitious. Koreans always prepare and plan their activities. In the course of time these values of discipline and hard work were considered positive and were adopted by some Indonesian students.

*Cultural Participation.* The Indonesian students in this study were active in various social, religious, and cultural activities carried out by local communities. Being engaged in local communities and following different organizations enabled them to improve their language skills and at the same time to adapt to the local culture. In addition, they were able to reduce their

own ethnocentric attitudes they brought from Indonesia. They also learned various Korean favorable values such as diligence, responsibility, and hard work and strived to apply these positive values in their daily life.

## Conclusion

This study has indicated that the U-curve as a model of cross-cultural adaptation is still useful although it has been criticized by many scholars, especially those who conducted interpretive research based on an inductive model of research. From the research findings, we can conclude that:

First, the main communication barrier experienced by the informants of this study to interact with Korean students is the language barrier, besides stereotypes, prejudice, and ethnocentrism embraced by Koreans which led to discrimination against them. A closed attitude of Korean students toward Indonesian students has become a barrier to establish effective communication. More specifically, the difference in the values of friendship has become an obstacle for Indonesian students to mingle with Korean students. In the eyes of Indonesian students, friendship embraced by Korean students is based on the principle of usefulness and gaining advantages.

Second, communication problems have an impact on the culture shock experienced by most Indonesian students in this study. Culture shock is the most critical point of the crisis phase after the phases of honeymoon and before the recovery and adjustment phases. Strategies undertaken by the informants of this study to overcome the culture shock includes building friendship with the host

society, studying the host culture and playing active roles in the Korean society through participation in social, religious, and cultural activities.

Based on this study, author suggests that prospective Indonesian students learn the Korean language and the Korean culture the best they can before studying in Korea to ease their adjustment and minimize the culture shock they might experience in the new country. By so doing they are more likely to interact with Koreans and to study in Korea more fruitfully.

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