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Dealing with Culture Shock: International Adoption and Cultural Adjustment

Sandra Vanegas

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INTERNATIONAL ADOPTION AND CULTURAL ADJUSTMENT

Sandra Vanegas, B.A.

ABSTRACT

Psychological stress is commonly experienced by any individual traveling in foreign countries. This is particularly true in areas where customs, social structures, and languages are unfamiliar. Culture shock is characterized by any notable change in thinking, or behavior which can be attributed to exposure to an unfamiliar environment and/or separation from a familiar one. Visiting another culture during the process of adopting children from other countries is, most of the time, a requirement for those parents who decided to adopt internationally instead of completing a domestic adoption.

The purpose of this research is to determine if gender had an impact on the experience of culture shock of a sample of 32 Americans who were a sample of convenience. The Culture Shock Inventory (CSI) was administered to the subjects (15 males and 17 females) who participated in an International Adoption Program. The CSI measured and compared the 8 scales of cultural adjustment of the sample by gender. A nonparametric test or distribution free test, the Wilcoxon Rank-Sum Test, which does not rely on parameter estimation and/or distribution assumption, was used for statistical analysis. The only scale that showed significant Gender differences was the Behavioral Flex Scale, which had a Ws of 193.5 in relation to the critical value which was 195.

DEALING WITH CULTURE SHOCK:

INTERNATIONAL ADOPTION AND CULTURAL ADJUSTMENT

Sandra Vanegas, B.A.

A Culminating Project Presented to the Faculty of the Graduate
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CULTURE SHOCK INVENTORY (CSI)

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DEDICATION

To my supportive and wonderful husband, who continuously

encouraged and motivated me to fulfill this dream.

To my parents and family in Colombia whom I adore.

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My deepest appreciation goes to my American adoptive dad Mr. Bill Weber and his family because they believed in me. To you Mary Kay GRACIAS for being always there for us.

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CHAPTER I

INTRODUCTION

A topic that has intrigued many social scientists is the adverse reactions of sojourners to a new environment. Since Oberg (1960) introduced the term culture shock, it has become part of every day language. In a brief and largely anecdotal article, Oberg mentions at least six different aspects of culture shock: strain due to the effort required to make necessary psychological adaptation, a sense of loss and feelings of deprivation with regard to friends, status, profession, and possessions, being rejected by, and/or rejecting members of the new culture, confusion in role, role expectations, values, feelings, and self-identity. Surprise, anxiety, even disgust and indignation after becoming aware of cultural differences, and feelings of impotence due to not being able to cope with the new environment.

Others have attempted to improve upon Oberg's description of culture shock by stressing different features. Guthrie (1975) has used the term culture fatigue, Smalley (1963) language shock, Byrnes (1966) role shock, and Ball-Rokeach (1973) pervasive ambiguity. In doing so, different researchers have placed the emphasis on different problems, language, physical irritabilities, and

role ambiguity, rather than actually helping to specify how, why, or when different people do or do not experience culture shock.

Bock (1970) has described culture shock as primarily an emotional reaction that is consequent upon not being able to understand, control, and predict the behaviors of others. When people cannot do this, their usual accustomed, unthinking behavior becomes unusual and unfamiliar as does the other people in their eyes. This lack of familiarity extends to both the physical as well as the social environment and the experience and use of time may completely change (Hall, 1959), which may be profoundly disturbing.

Lundstedt (1963) and Hays (1972) described culture shock as a stress reaction where salient physiological and physical rewards are generally uncertain, difficult to control or predict. Thus, a sojourner remains anxious, confused, and sometimes apathetic or angry until he or she has had time to develop a new set of behavioral assumptions that help him or her to understand and predict the social behavior of the host culture.

Most of the attempts to investigate culture shock, then, have been descriptive, and there appears to be little or no attempt to explain either for whom the shock will be more or less intense, what determines which reaction a person is likely to experience, how long they remain in a period of shock, what factors inoculate against shock, etc...

A growing body of research has indicated that Americans adopt more children from other countries than do citizens from all other nations combined.

International adoption is a complex and difficult process for adoptive parents because of the variety of state, federal, and foreign government requirements parents must meet. Most of the time, adoptive parents have to travel to the country of their adoptive child to pick him/her up. The length of this journey depends on the country's regulations. During this time, adoptive parents may face culture shock.

Purpose of the study:

This study was concerned with the level of culture shock experienced by a group of Americans adopting overseas. The study aimed to look at Gender difference (male and female), and the intensity of the culture shock that they experienced when visiting the country of origin of their son or daughter. Does Gender have an impact on the experience of culture shock?.

Operational Definitions

During the development of this research, numerous terms were encountered. The definitions listed below will facilitate understanding of the study, and support the foundations in the literature review.

* ADJUSTMENT: English (1958) defines Adjustment as "a condition of harmonious relation to the environment wherein one is able to obtain satisfaction for most of one's needs and to meet fairly well the demands,

physical and social, put upon one." The author continues with a definition of Relative Adjustment, "...the process of making the changes needed in oneself or in one's environment to attain relative adjustment."

David (cited in Ruben & Kealey, 1979) conceptualized Social Adjustment as the sojourner's effectiveness as measured by interaction with nationals. This definition suggests that mere quantity of contact with nationals is the only criteria for defining the term.

Adler (1975) viewed Cultural Adjustment as "a field problem in adaptation (i.e., learning a language; being able to recognize the names of cities, foods and historical persons; and having a working knowledge of the essential customs and habits of the people)." These examples all deal with the acquisition of knowledge and imply a cognitive view of adjustment without consideration of emotional or behavioral factors (Hannigan, 1990).

Several researchers conceptualized adjustment as the sojourner's degree of satisfaction. Ruben and Kealey (1979) defined Psychological Adjustment as "the general psychological well-being, self-satisfaction, contentment, comfort with, and accommodation to a new environment after the initial perturbations which characterized culture shock have passed." Torbiorn (1982) follows a similar approach with his definition of Subjective Adjustment which is an "individual's general satisfaction with his personal situation in the host country." He considers well-being or happiness as more or less analogous with Subjective Adjustment. The novelty in these definitions is the use of the

sojourner's emotional state as a measure of the degree of adjustment. The former definition has the added feature of conceptualizing Adjustment as a process rather than a state. However one could argue that the exclusive use of the sojourner's input makes for a highly subjective definition (Hannigan, 1990). Church (1982) overcomes this problem by using the basic premise of satisfaction but also includes performance in his definition of Sojourner Adjustment, "academic/professional performance and satisfaction." This added element of performance broadens the evaluation of adjustment to parties other than just the sojourner.

Grove and Torbiorn (1985) developed a more complex view of the term. Adjustment is characterized by a social applicability of behavior and an ability to successfully reach outcomes desired in one's dealings and interactions with others. Adjustment has a second dimension described as confidence that one's view of his/her environment is "accurate, complete and clearly perceived." Adjustment then has two dimensions: One social, the other cognitive which deals with perception. This definition is in line with Ruben and Kealey's (1979), and takes several steps beyond Torbiorn's (1982) definition.

In summary, based on the definitions that have been cited, Adjustment can be conceptualized as a psychosocial concept which has to do with the process of achieving harmony between the individual and the environment. Usually this harmony is achieved through changes in the individual's

knowledge, attitudes, and emotions about his or her environment. This culminates with satisfaction, feeling more at home in one's new environment, improved performance, and increased interaction with host country persons (Hannigan, 1990).

* ADAPTATION: Nash (1967) defines Adaptation as "changing and reorganizing the sojourner's subjective world, the process being complete when a satisfactory internal balance is restored as characterized by "feeling at home in the new environment." Pruitt (1978) views Adaptation as having two components: Adjustment and Assimilation. "Adjustment means coping with one's environment sufficiently well to be happy, comfortable and free of problems. Assimilation means interacting freely with people from the host country and accepting their culture."

Klein (1979) defined Adaptation as "a process of attitudinal or behavioral change in response to new stimuli." Ruben and Kealey (1979) defined adaptation as having three dimensions: (a) Psychological Adjustment, (b) Culture Shock, and (c) Intercultural Effectiveness. Grove and Torbiorn (1985) defined Adaptation as a process of reconstructing one's mental frame of reference in the wake of a period during which one has lost confidence in its previous structure and quality. As with Nash's (1967) definition, Grove and Torbiorn (1985) stressed cognitive/perceptual change in their definition.

* ACCULTURATION: Originally, a term of social anthropology, the transfer of one ethnic group's culture to another. By extension, the implanting in children of the customs, beliefs, and ideals held to be important by adults of the culture group: a process of cultural indoctrination of children and adults, much of which is carried out by educators without a formal plan, as an unconscious attempt at disseminating their own beliefs (Tucker, 1974). Acculturation is defined in the International Encyclopedia of the Social Sciences (Sills, 1968) as "those changes set in motion by the coming together of societies with different cultural traditions."

* ACCULTURATION AND ASSIMILATION: Acculturation and Assimilation are also used to describe changes that occur as the result of living in a new cultural environment. Herskovits (1965), Teske and Nelson (1974), and Berry (1980) tend to use the terms in reference to groups rather than individuals. Simpson (1968) states that "Assimilation and Acculturation are sometimes considered synonymous, but more often the view is that of Assimilation encompassing Acculturation."

* ADOPTION: Adoption is a method of joining a family, just as is birth (Johnston, 1991). In the past most babies put up for adoption were the children of unwed mothers. In recent years, however, the wider use of contraceptives and the greater availability of abortions have reduced the pool of

available children. Moreover, because illegitimacy itself has lost much of its stigma, many unwed mothers now choose to keep their babies. The number of available adoptees -particularly white infants- has thus shrunk dramatically, in the face of growing demand (Gilman, 1987).

Reitz and Watson (1992) defined "adoption" as a means of providing some children with security and meeting their developmental needs by legally transferring ongoing parental responsibilities from their birth parents to their adoptive parents; recognizing that in so doing one have created a new dinship network that forever links those two families together through the child, who is shared by both. In adoption, as in marriage, the new legal family relationship does not signal the absolute end of one family and the beginning of another, nor does it sever the psychological tie to an earlier family. Rather, it expands the family boundaries of all those who are involved.

Many U.S. families seek their adoptive children outside the United States. Adoption of foreign children by Americans started to trickle after World War II, gained momentum after the Korean War, then developed into a steady stream during the 60s and 70s. Just since 1968, the annual rate of international adoptions in the United States has more than doubled to over 3,000. And the sources of adopted children also have changed dramatically. In 1957, more than 70% of all international adoptions in the United States involved children from European countries. Today over 70% of such children are from Asian countries, and there are a growing number of adoptions of

children from South and Central America (Johnston, 1991).

* CULTURE: More than simply a set of customs, culture constitutes a way fully characteristic of organizing life, of thinking and of conceiving the underlaying postulates of the principal human institutions, of relating to and interacting with other intelligent human beings. It influences one's way of experimenting with the universe, providing a combination of intermediate patterns which channel one's   feelings and thoughts, making one react in a particular way, different from those who have been submerged in different patterns (Gutierrez, 1973).

A culture can be understood from this perspective as a network of shared meanings that are taken for granted as reality by those interacting within the network. This view of culture proposes that a community of people tend to construct a common model or map of the world derived from their shared experiences and then use these pre-determined categories as a background or setting against which incoming experiences are interpreted. Without such a model or map, people would experience the world as totally chaotic and unpredictable. In addition to traditional behaviors and customs, culture then includes a conceptual style which reflects a manner of organizing things, of putting things in a certain way, of looking at the world in a distinct fashion (Price-Williams, 1980).

* CULTURE SHOCK: Social scientists use the term culture shock to denote

the feeling of depression, frustration, often expressed as homesickness, caused by visiting or living in a foreign environment. Faced with an unknown or poorly understood foreign language and confused by different codes of conduct, unfamiliar foods, and even unfamiliar physical surroundings. The traveler or new resident may look upon the people and the unaccustomed behavior with distaste, and sometimes with fear (Furnham, 1986).

* EFFECTIVENESS: Although many theorists (Taft,1977; Hammer, Gudykunst, & Wiseman, 1978; Hawes & Kealey, 1981; Abe & Wiseman, 1983; Gudykunst & Hammer, 1984) use the term Effectiveness in describing the target behavior of persons working in other cultures, Competence or competent behavior is also commonly used (LaFromboise & Rowe, 1983). Ruben (1976) comments on this recurring problem of the definition of terms and the important skill of communication, "systematic attempts to define effective, successful, or competent communication behavior are relatively scarce...For a particular interaction to be termed effective or a person to be termed competent, the performance must meet the needs and the goals of both the message initiator and the recipient."

* SOJOURNER: According to the World Book Encyclopedia Dictionary (1964), sojourner means guest, a person who is going to stay for a time, a brief stay.

Research Hypothesis:

There is no difference in the level of culture shock experienced between males and females who adopted a child from a different country of their own.

CHAPTER II

LITERATURE REVIEW

A review of the literature on culture shock was investigated regarding the transitions people experience when they visit, work, or live in a culture that is different from their own. Relevant research was done in five main areas: 1) Cross-cultural transitions and wellness, 2) the prediction of psychological and sociocultural adjustment during cross-cultural transitions, 3) attitudes, skills, and traits that relate to cross-cultural effectiveness, 4) coping with unfamiliar cultures, and 5) culture shock and international adoption.

Cross-Cultural Transitions and Wellness: Facing Culture Shock

People attempt to structure the outside world by matching external stimuli against internal conceptual patterns. When such a match is made, the person is able to give a meaning to an outside event. If the match cannot be made, however, the person may feel disoriented, frustrated, or afraid. In order to survive and manage in the world, people must develop a useful set of expectations which allows them to interact with the social environment to meet their needs (Price-Williams, 1980).

Vastly different patterns of experience over time will result in vastly different world views or background assumptions. People with different cultures will perceive the world differently because they have been selectively sensitized to certain arrays of stimuli rather than others as a function of membership in one cultural group rather than another (Hallowell, 1951). As long as a person is interacting with others who share the same world view, he or she may not consciously be aware of the particular patterns of meaning assumed. The shared reality is simply taken for granted. It is through contact with persons who see the world differently that an individual can become acutely aware of the cultural patterns he or she is using (Zapf, 1991).

Moving Across Cultures

Cross-cultural interaction poses the situation where assumption of reciprocal perspectives is no longer valid, where there is no consensus about reality, where the background expectancies are not shared. In this situation, a person may experience frustration and disorientation as predictions break down, incoming stimuli do not match familiar patterns, and actions are misinterpreted by others (Price-Williams, 1980).

When people move to a new culture "they take with them the taken-for-granted meaning structure of their home culture. They continue to choose actions consistent with it, and to interpret their own and their host's actions in terms of it (Noesjirwan and Freestone, 1979, p. 190). Conflicts related to the

differences in rules, meanings, and values between the two cultures will be inevitable. Several occupational groups have been studied with regard to their adjustment patterns in new cultures: foreign scholars and students, business executives, technical assistants, Peace Corps volunteers, teachers, social workers and migrant workers (Adler, 1975). The results showed that each group presented adjustment difficulties.

It is not surprising that anthropologists have also contributed to the literature on problems of cultural adjustment since culture constitutes a major focus of study in their discipline. There appears to be general agreement in the literature that a person entering a new culture will progress through a series of states as summarized in the "Stages of Cultural Adjustment" (Appendix 1).

Description on Culture Shock

Culture shock is characterized by any notable change in affect, thinking, or behavior which can be attributed to exposure to an unfamiliar environment and/or separation from a familiar one. This stress-induced disorder derives from an inability to perceive and interpret cultural cues and an unfamiliarity with culturally normative behavior (Oberg, 1960; Smalley, 1963; Werkman, 1980).

Although culture shock is common, there are individual variations in pattern and intensity of symptoms. Initially, psychological stress may appear as chronic fatigue, altered appetite, somatic preoccupations, and excessive

concern with cleanliness (Brien, 1971). More directly, culture shock may be expressed as an affective disturbance, notably anxiety or depression. In addition, there may be altered perceptions of self and environment, varying from diminished self-confidence and misinterpretation of the meaning and significance of environmental cues, to more frightening episodes of identity confusion, depersonalization, or derealization (Smalley, 1963). Smalley also stated that "the ability to establish and maintain interpersonal rapport is often affected by irritability, by hypersensitivity to perceived rejection, by isolation, or by distrust of hostility toward host country members." (p. 49).

Culture shock is not usually expressed upon initial contact with a new environment. It may take weeks or months for conflicts to arise between familiar and unfamiliar norms. Indeed, cross-cultural adjustment often approximates a curvilinear or U-shaped pattern (Laundstedt, 1963; Lysggard, 1955). An individual's initial reaction is usually one of limited, superficial involvement with the host culture and is generally satisfactory. Most tourists do not spend enough time in a foreign culture to get beyond this level of adjustment. However, during longer trips (after 2 weeks), adjustment becomes more difficult. Such difficulty usually derives from an inability to establish enduring and substantive interaction with the host culture due to inadequate language and social skills (Flack, 1976). Greater familiarity with the host culture, as well as greater mastery of the language and other relevant skills, ultimately leads to a higher level of adaptation (Jacobson, 1963).

The predominant symptoms of culture shock may vary during the course of travel. The initial symptoms are usually externalized. These include indiscriminate rejection of the host culture, refusal or unwillingness to learn some language and customs, avoidance of non-Americans, and homesickness (Werkman, 1980). More subtly, individuals may develop over-dependent relationships with other Americans or exhibit excessive enthusiasm or antagonism toward diverse experiences (Flack, 1976).

Americans are often vulnerable to culture shock, due to the underlying psychological instability or rigidity which predisposes travelers. Such individuals generally have difficulty adjusting to minor changes in the environment, so that major interruptions in habits or surroundings may induce self-destructive as well as socially paralyzing behavior (Locke, 1982).

A variety of traits, particularly if pronounced, predispose travelers to debilitating culture shock. These include depression, anxiety, obsessive-compulsive traits, psychosomatic or hypochondriacal predispositions, ethnocentric tendencies, authoritarianism, and excessive need for privacy or dependency (Klineberg, 1980). Personality disorders may also become manifest and produce disruptive, antisocial, or impulsive behavior. Individuals demonstrating poor reality testing, affective instability, identity confusion or other indicators of borderline psychosis are poor candidates for cross-cultural experiences (Locke and Feinsod, 1982).

Culture Shock and Recovery

The initial phase of the acculturation process can be seen as a negative experience, an emotional down, a decreased sense of well-being. This experience has been labelled as Culture Shock in the literature since the early 1950s when anthropologist Kalervo Oberg introduced the expression. Oberg depicted culture shock as a mental illness, an occupational pathology for persons transplanted abroad "precipitated by the anxiety that results from losing all our familiar signs and symbols of social intercourse" (Oberg, 1954, p. 1).

Hall (1959) added the element of unfamiliar stimuli from the new environment in his description of culture shock as "a removal or distortion of many of the familiar cues one encounters at home and the substitution for them of other which are strange" (p.156). In addition to the change in cues, Adler's (1975) definition included the reaction of the individual, "culture shock is primarily a set of emotional reactions to the loss of perceptual reinforcements from one's own culture, to new cultural stimuli which have little or no meaning and to the misunderstanding of new and diverse experiences" (p. 13).

Kealey (1978) stressed this interaction between individual and environment, "it is not the new culture or environment itself that causes the upset. Rather it is one-self in contact with the new environment that creates the physical/emotional upset" (p.48). Ruben, Askling, and Kealey (1977) connected culture shock with adaptation or adjustment: "Culture shock focuses on the manner in which persons experience and cope with the cyclic

psychological, physiological, and vocational fluctuations associated with the adjustment in the first months in a new environment" (p. 91).

Spradley and Phillips (1972) observed that a dramatic change in cultural environment could be considered as a stressor from the perspective of the stress model developed by Selye (1956). Culture shock then could be understood as a state of stress, "the resultant tension or disequilibrium produced within the organism...generally inferred from the presence of indicators known as stress responses" (Spradley and Phillips, 1972, p. 154). Other writers have supported this view of culture shock as a stress reaction derived from an inability to understand cultural cues (Argyle, 1988; Barnlund, 1988; Bennett, 1977; Berry, 1975; Berry and Annis, 1974; Dyal and Dyal, 1981; Gudykunst and Hammer, 1988; Harris and Moran, 1979; Locke and Feinsod, 1982; Taft, 1988).

Barna (1983) identifies specific factors from the stress research literature that have been established as primary stressors: 'ambiguity, lack of certainty, and unpredictability' and shows how these correspond directly with the experiences of a person who enters a new culture. Using Selye's General Adaptation Syndrome (1956), Barna describes the neuro-physical reactions to stress and concludes that such a stress reaction cannot be avoided in cross-cultural encounters. From their research on counseling European immigrants to Canada, Wyspianski and Fournier-Ruggles (1985), also, asserted that even the most prepared will encounter some degree of culture shock.

Everyone who attempts to live and work in a strange culture can expect to experience culture shock during the first months but the subjective experience varies from person to person along dimensions of specific symptoms, intensity, and duration (Adler, 1975; Barna, 1983; Foster, 1973; Kealey, 1978; Kim, 1988; Locke and Feinsod, 1982; Spradley and Phillips, 1972; Wyspianski and Fournier-Ruggles, 1985; Zapf, 1989).

The increase in well-being and confidence experienced in the latter stages of the cultural adjustment pattern commonly is labelled as recovery in the literature. During this period, "the 'strange' is reprogrammed into the 'normal' so that the stress response will not occur (Barna, 1983, p. 43)". Ruben and Kealey (1979) present this recovery period as a time of "psychological adjustment, the term we give to the general psychological well-being, self-satisfaction, contentment, comfort-with, and accommodation-to a new environment after the initial perturbations which characterize culture shock have passed" (p.21).

It will take time, according to Furnham (1988), "to develop a new set of assumptions that help to understand and predict the behavior of others" (p.46). Adler (1975) also described how over time the individual acquires understanding and coping skills appropriate to the new culture. He continues on stating, "now experientially capable of moving in and out of new situations, the person experiences regained confidence and an increased sense of well-being. Having recovered from the negative stress of culture shock, he or she

can relax defenses and participate within the new culture." (p. 17).

Two related terms, culture fatigue and role shock appear frequently in the literature on cultural adjustment and can be easily confused with culture shock. Culture fatigue (Guthrie, 1975; Seelye, 1984; Szanton, 1966) refers to an exhaustion resulting from the constant small adjustments required to function in a foreign culture. Much less severe than a shock reaction, culture fatigue arises from the partial adjustment required of guests, travellers, visitors, people who are aware they will soon be returning to their home culture. Role shock (Brislin and Pedersen, 1976; Byrnes, 1966; Harris and Moran, 1979) is a stress reaction brought on by the discrepancy between the role one expects to play and the actual role requirements in a new culture. Performance requirements may be ambiguous; associated role-sets and status may be very different in the new setting. Certainly this is related to culture shock.

The U-Curve

The duration of individual stages may vary from person to person but the overall process of adjustment in a new culture can be expected to last about a year (Foster, 1973; Ruben and Kealey, 1979). Lysgaard (1955) first observed that the sequence of adjustment over time could be generalized to a curvilinear trend, a U-shaped curve of well-being plotted against time. This pattern is commonly referred to in the literature as the "U-Curve Hypothesis" (Appendix 2), in which initial feelings of optimism and challenge give way to

frustration and confusion as the person is unable to interact in a meaningful way in the new culture (Culture Shock). Resolution of these difficulties leads to a restoration of confidence and integration with the new culture (Recovery). Failure to achieve resolution could mean continuing frustration and a possible decision to leave sooner (Adler, 1981; Bochner, Lin and McLeod, 1980; Brislin, Cushner, Cherrie and Yong, 1986).

According to Martin (1984) and Gullahorn and Gullahorn (1963), accounts of persons moving across cultures have identified many indicators of culture shock including the following reported descriptors:

sense of loss	impatient	apathetic
confused	irritable	depressed
ready to cry	frustrated	withdrawn
isolated	thwarted	helpless
afraid	angry	vulnerable
exhausted	need to complain	inadequate
panic	desire to resign	overwhelmed
homesick	need to get out	self-doubt
insomnia	resentful	bewildered
disoriented	pessimistic	cynical
hopeless	physically ill	hostile
rejected	fatigued	distrusting
unaccepted	different	alienated

anxiety   lonely   suspicious

The negative aspect of these traits is emphasized when contrasted with

the following positive characteristics reported at the time of entry and in the

recovery state of the cultural adjustment process:

excitement   challenge   satisfaction

fascination   euphoria   elation

anticipation   enthusiasm   creative

intrigue   capable   expressive

confident   optimism   self-actualized

stimulation   acceptance   energetic

sense of discovery   self-assured   purposive

While most accounts of culture shock and recovery in the literature are

descriptive, some have attempted to operationalize the experience through

scales based on self-reports of symptom intensity and duration (Calhoun,

1977; Kron, 1972; Ruben and Kealey, 1979; Zapf, 1989).   Culture shock is

only the frustrating or negative stage of a broader transition process that has

the potential for tremendous personal growth through psychological adjustment

and the discovery of new world views. The overall process of cultural

transitions has been described by Adler (1975) as a depth experience that

begins with the encounter of another culture and evolves into the encounter

with self.

The Prediction of Psychological and Sociocultural Adjustment

during Cross-Cultural Transitions

In the last two decades research in the general area of culture contact and change, concentrating on such diverse groups as immigrants, refugees, and native people, has flourished. The expanding field, however, has been plagued by a variety of problems, in particular the lack of consensus across studies as to appropriate theoretical frameworks for investigation of the phenomena and the lack of agreement on definitions of key construction (Searle, 1990). With specific reference to sojourner research, a major detriment to advances in the study of cross-cultural transitions has been the concept of "culture shock", first proposed by Oberg (1960) in relation to the negative emotional states experienced by foreigners as a result of loss of familiar cues. In more recent literature "culture shock" has been utilized both as a descriptive and an explanatory term (Furham & Bochner, 1986). As a descriptor, however, it is largely inadequate to define the nature of the psychological and emotional difficulties or the adjustment demands faced by sojourners, and as an explanatory concept it becomes tautological and constrains the more worthwhile investigation of variables that predict adaptation during the transition process.

A second major difficulty with research on culture contact and change has been the lack of clarity about what constitutes adjustment (Brein & David, 1971; Church, 1982) and how it changes over time. Adaptation, acculturation, adjustment, and accommodation have been used interchangeably. In addition,

numerous variables have been utilized as indices of adjustment and acceptance of the host culture (Noesjirwan, 1966), satisfaction, feelings of acceptance, and coping with everyday activities (Brislin, 1981), mood states (Feinstein & Ward, 1990), as well as acquisition of culturally appropriate behavior and skills (Bochner, Lin & McLeod, 1980; Furham & Bochner, 1986).

A review of the literature demonstrates that the construct has implicitly incorporated both a psychological dimension -feelings of well being and satisfaction- as well as a sociocultural component -ability to "fit in" and negotiate interactive aspects of the new culture. From a theoretical perspective, then, it becomes imperative to differentiate psychological and sociocultural dimensions in the prediction of adjustment. This is particularly true in light of the literature, which suggests that psychological well being may follow a curvilinear path approximating a U-curve (Lysgaard, 1955), while social skills acquisition, including communication abilities, should reflect a linear improvement over time (Kim, 1977). Although a few studies have pointed to the necessity of the psychological/sociocultural distinction (Armes & Ward, 1989; Feinstein, 1987; Feinstein & Ward, 1990), the issue has not yet been empirically addressed.

Frameworks of Cross-Cultural Transitions

In addition to specific definitional problems, the field has been generally characterized by theoretical diversity. In this context three frameworks have

emerged as prominent in the study of cross-cultural transitions: (a) clinical perspectives, (b) social learning models, and (c) social cognition approaches (Searle & Ward, 1990).

Clinically oriented models have conventionally drawn attention to the role of personality, life events, changes, losses, and social supports that facilitate or inhibit the adjustment process. Unfortunately, research in this domain has not been well-integrated. Emphasis on the effects of life changes (sojourns) as mediated by characteristics of the change (e.g., intensity, cultural context) and characteristics of the individual (e.g., personality, social support) within a stress and coping framework offers the potential to synthesize clinically oriented research on the cross-cultural adjustment process. Yet while investigations have shown a general link between life changes and physical and psychological illness (Monroe, 1982), relatively little of the stress and life events literature has made specific reference to migration or other cross-cultural transitions. This is despite the fact that the intensity of life changes (as measured by the Social Readjustment Rating Scale) associated with these movements would certainly put these individuals at high risk (Furnham & Bochner, 1986; Rahe, McKean, & Arthur, 1967).

Within a stress and coping framework, personality variables and social support may mediate adaptation to a foreign milieu. Although some researchers have argued that personality is of little use in predicting crosss-cultural adjustment (Guthrie, 1975; Pederson, 1980), Church (1982) suggests

that a more fruitful avenue of investigation may be to consider the interaction of personality and situational variables. In a study of English speaking sojourners in Singapore (Armes & Ward, 1989), it was found that, contrary to predictions in the culture shock literature, extraversion tended to be linked to depression. This was interpreted in terms of values and patterns of social interaction in the host culture and argued that the notion of "cultural fit" is important in delineating adjustive personality dimensions for those making cross-cultural transitions.

Social support is also thought to act as a buffer against the psychological effects of stress. Berry, Kim, Minde, and Mok (1987) found that Korean immigrants with close Korean friends and those with access to support networks experienced less stress. Feinstein and Ward (1990) demonstrated that loneliness was the most significant predictor of psychological distress in expatriate women in Singapore. There is, however, controversy as to the most effective source of support. In Sykes and Eden's (1987) study, fellow nationals were reported to be the most significant source of emotional support while others argue that relationships with host nationals are more effective in predicting at least some forms of sojourner adjustment (Furnham & Bochner, 1986).

In contrast to clinically oriented approaches to cross-cultural transitions, social learning models emphasize the acquisition of culturally appropriate skills and behaviors through contact with hosts, cross-cultural experience, and

training. Much of the research on the impact of cross-cultural experience has examined its effect on psychological well being. However, both Klineberg and Hull (1979) and Pruitt (1978) found that previous experience was related to social and environmental rather than psychological adjustment. There is also a considerable literature on the positive impact of cross-cultural training on sojourner satisfaction and adaptation (e.g., Fiedler, Mitchell, & Triandis, 1971; Randolph, Landis, & Tzeng, 1977).

Like clinical models, social learning approaches acknowledge the importance of interpersonal relationships but specify that friendships with hosts are crucial for learning the skills of a new culture. From this perspective it is posited that cross-cultural problems arise because sojourners have difficulty negotiating daily social encounters. Hosts are able to assist in social skills learning, although most foreigners are on the periphery of society and have few opportunities for learning the norms (Schild, 1962). While increased contact with hosts would enable greater participation and skills development, research has shown that there is very little contact between some sojourners and hosts (Bochner, Hutnik, & Furnham, 1986; Furnham & Alibhai, 1985a; Furnham & Bochner, 1982).

Cultural distance has been implicitly regarded as an important factor in adjustment to cultural change (Domingues, 1970) and also relates to social learning approaches to cross-cultural transitions. Babiker, Cos, and Miller (1980) developed an instrument designed to measure the difference between

two cultures and demonstrated that cultural distance was related to mental health indicators such as anxiety and medical consultations. Although Furnham and Tresize (1981) found no support for the link between cultural distance and psychological disturbance, they suggested that cultural distance may be related to abilities to negotiate social encounters in a new culture. In an associated study Furnham and Bochner (1982) investigated the relationship between cultural distance and social skills in foreign students by classifying countries of origins into three groups according to similarities in religion, language, and climate. Their results indicated that cultural distance and social difficultly are strongly related. In terms of a social learning model, then, individuals who are more culturally distant are likely to have fewer culturally appropriate skills for negotiating everyday situations.

Social cognition models shift the emphasis away from skills and highlight the importance of expectations, values, attitudes, and perceptions in the cross-cultural adjustment process. In one of the few studies on expectations, Weissman and Furnham (1987) compared the expectations of Americans prior to their move to Great Britain with their actual experiences after relocation. Subjects were remarkably accurate in their expectations with less than 10% of the items of interest yielding significant differences between expectations and actual experiences.

Ethnocentric attitudes are also believed to impede sojourner adjustment (Brislin, 1981; Church, 1982). Both Klineberg and Hull (1979) and Armes and

Ward (1989) reported that those with unfavorable opinions of hosts are more likely to experience depression. While this could be attributed to a number of causes, one interpretation is that attitudes will affect contact with hosts, which will, in turn, affect psychological and sociocultural adjustment. The same argument regarding values and host-sojourner interactions has been advanced by Furnham and Alibhai (1985b).

Value Discrepancies and Cultural Identity

Although it has frequently been suggested that differences in values between host nationals and expatriates are a prime source of adjustment difficulties in sojourners (Furnham & Bochner, 1986), there has not been direct investigation of this hypothesis. Furnham and Alibhai (1985) examined value differences among foreign students in the United Kingdom, reporting that European students had values most similar to the British controls, African students least similar, and Asian students scoring between the two extremes. The investigators speculated that differences in values may prompt psychological distress in sojourners, but in a parallel study Furnham and Truzise (1983) did not find significant differences in the levels of psychological disturbance manifested by African, Asian, and European students in London. Although cultural distance more generally has been associated with psychiatric symptoms (Babiker, Cox, & Miller, 1980), Furnham and Alibhai (1985) were forced to conclude that it is not possible to draw causal links between

differences in value systems and psychological disturbance.

There has been a related body of work which has assessed the relationship between values and attitudes toward host culture and social interaction with host nationals. In Bae's study (cited in Alexander, Klein, Workneh, & Miller,1976) of Korean students, an inverse relationship between traditional Korean values and intimate contact with Americans was reported. Feather (1980) similarly found some support for an association between social interaction and perceived value similarities of Papua New Guinean and Australian students, and Pruitt (1978) documented a relationship between positive perceptions of the host culture and the greater acceptance of host country values. Research also suggests some value change in sojourners over time. Uehara (1986) has documented value shifts in sojourners and noted their relationship to adjustment problems on re-entry to the country of origin. The specific relationship between value discrepancies and sojourner adjustment, however, remains to be investigated.

Theorizing about the impact of cultural identity on sojourner adjustment has largely arisen from work on ethnic identity and intergroup relations. Berry, Kalin, and Taylor (1977), who examined ethnic tolerance in plural societies, have suggested that confidence in one's own identity can provide a base for tolerance of other groups. Research by Hewstone and Ward (1985a) also confirms that ethnic stereotyping is diminished in plural societies that engage integrationist, rather than assimilationist, sociopolitic strategies. On the

other hand, Tajfel's (1981) social identity theory argues that individuals are motivated to identify with salient groups and strive to preserve and enhance ingroup distinctiveness through favorable social comparison with outgroups. From a theoretical perspective, then, it is not clear as to whether satisfying host-sojourner relations should be impeded or enhanced by strong cultural identity, and from an empirical vantage point there has been little evidence to support either position. Following from this, it is also unclear as to whether cultural identity should impact psychological or socio-cultural adjustment.

Several writers have warned against the dangers of sojourners' over-identification with the host culture (Church, 1982). Bulhan (1978) demonstrated that African students disposed toward identification with host Americans reported more feelings of powerlessness, alienation, and social estrangement. McClintock and Davis (1958), in contrast, found that decline in importance of one's nationality was associated with greater social interaction with hosts and greater sojourner satisfaction. Neither study, however, provides specific information about the effects of one's own cultural identity on psychological or sociocultural adjustment.

Attitudes, Skills, and Traits that Relate to
Intercultural Effectiveness

In the literature on intercultural effectiveness, communication skills are frequently mentioned along with certain attitudes of the sojourner as two

important factors in the success of the individual who visits, studies, or works in a culture different from his/her own. Hammer, Gudykunst, and Wiseman (1978) cite ability to communicate as one of three dimensions of intercultural effectiveness. This construct is composed of four skills which correlate strongly with effective communication: ability to enter into a meaningful dialogue with other people (+.69), ability to initiate interaction with a stranger (+.68), ability to deal with communication misunderstandings between self and others (+.62), and ability to effectively deal with different communication styles (+.49). However, Brein and David (1971) view intercultural communication as necessary for effective interaction, but it does not guarantee adjustment to the host culture. They speak of the importance or reconciling the differences between the two cultures.

In addition, the literature suggests that ability to deal with different communication styles is an important factor in cross-cultural effectiveness; however, it is of a more general nature and is usually referred to as flexibility (Smith, 1966: Hawes & Kealey, 1981; Torbiorn, 1982; Abe & Wiseman, 1983). Two studies (Abe & Wiseman, 1983; Hammer et al., 1978) note the ability to establish and maintain relationships as an important factor in intercultural effectiveness.

Uhes and Shybut (1971) state that there is a correlation which reached the .01 level of significance between the scale entitled Capacity for Intimate Contact on the Personal Orientation Inventory and the Final Selection Board

ratings of Peace Corps Volunteers. Although this research finding is in agreement with the findings in the literature, it should be noted that much of the research on Peace Corps Volunteers defines effectiveness as the successful completion of training. A more rigorous criteria would be successful completion of overseas service or performance evaluation of service by self, peers, and host national counterparts at the end of service - a standard which is less frequently used in research on Peace Corps Volunteers.

In summary, research shows that a high level of social skill plays an important part in success in a different culture. It seems to hold true that what leads to success in one's own culture is also important in other cultures. Perhaps the degree of importance for specific skills varies from culture to culture rather than being a matter of altogether different skills being needed to function successfully in a different culture.

The general rubric of attitudes of the sojourner is also consistently mentioned as an important factor in successful cross-cultural functioning. Ruben (1976) cites Orientation to Knowledge as a major factor to be considered. This term refers to how an individual views beliefs, values, and knowledge -as being applicable to everyone, or as being applicable only to the holder of the beliefs, values, and knowledge. In this sense, Orientation to Knowledge is an attitudinal factor. Torbiorn (1982) also addresses this issue and stresses the importance of giving advice, rather than orders. According to Ruben (1976), "the effective cross-cultural sojourner should be ready and able

to offer input of his own experience, but does not establish himself as an all-knowing expert." (p. 334).

An individual who has a relativistic view of knowledge can be said to be low on egocentricity. This argument could be extended to ethnocentrism, if one's view certain aspects of knowledge as being culture specific. A relativistic view of one's culture has been cited in the literature as an important attitudes for success in cross-cultural interactions. Hanvey (1976) cites examples of PCVs (Peace Corps Volunteers) who achieved an understanding of Filipino culture and were quite effective. These were the volunteers who were not tenaciously wedded to American values of efficiency, task orientation, and promptness. Volunteers who were able to accept people for what they were seemed to have more success than those who judged Filipinos by American standards and values. One PCV said: "I consistently believed and followed a life based on getting away from all identity or entanglement with the Peace Corps. My reasons were.... to figure out a little bit about what was going on in the Philippines, to see what was really significant in my own place, to try to understand life here, and to learn to function in a way that could be meaningful to me and the community." (Hannigan, 1990, p. 95).

This quote demonstrates an attitude of surrender to the new culture, of disengaging from the major symbol of the home culture, the sojourner's organization. Particularly when the PCV comments on the distancing from the Peace Corps identity, this suggests that this individual may have avoided such

behaviors as speaking English, eating American foods and socializing with other Americans. This is an interesting strategy especially in a time when biculturalism is so popular. A possible explanation for these competing strategies of adjustment is that an individual may have to go through an initial period of rejection of his/her own culture in order to delve into the new environment. Once a basic understanding of the second culture has been grasped, there may be and advantage to striking a balance between the two cultures, that is, becoming bicultural (Hannigan, 1990).

Oberg (1960) is not so optimistic about achieving biculturalism. He advises that the sojourner should always be aware that he or she is an outsider and will be treated as such. Rather than speaking of biculturalism, Oberg talks of developing two patterns of behavior, which implies skill building rather than a change in identity.

Dixit (1983) in a study on Asian Indian children living in the United States that the major concern of the parents of these children was the children's rejection of Indian culture, and the rapid assimilation into the new culture. This study suggests that a bicultural strategy to living in a new culture is difficult to achieve, particularly in the case of children and adolescents. Taft (1977), by contrast, suggests that there can be equal proficiency in two cultures and that such a person experiences loss when he moves into a monocultural setting. He also enumerates the assets and liabilities of multiculturalism.

A nonjudmental attitude is also mentioned frequently in the literature as

an important attitudinal factor in intercultural effectiveness. Hammer et al. (1978) use the term Third Culture Perspective to describe the world view used by the effective sojourner to understand a new environment. It is neither the perspective of the home nor the host culture; however, it is characterized by the sensitivity to pick up on the important cues in the new environment and to respond to them in a socially acceptable manner. The Third Culture Perspective consists of being nonjudgmental and being an astute observer of one's own culture and the host culture. These researchers also cite the ability to establish meaningful relationships as a component of the third culture perspective.

Cultural Empathy

Cultural empathy is also frequently mentioned. Ruben (1976) states that the ability to put oneself in another's shoes is important in human relationships, both within and between cultures. Ruben describes empathy as the capacity to clearly project an interest in others, as well as to obtain and to reflect a reasonably complete and accurate sense of another's thoughts, feelings, and/or experiences. Some people lack interest or fail to display it. In his study, Ruben uses empathy, display of respect, interaction posture, orientation to knowledge, interaction management, self-oriented role behavior, and tolerance for ambiguity as components to evaluate Communication Competency for Intercultural Adaptation.

Cleveland, Mangone, and Adams (1960), who studied Americans living, working, and studying abroad, also cite Cultural Empathy as one of five major components for Intercultural Effectiveness. These researchers define Cultural Empathy as "not merely a matter of "liking people" or "getting along with the locals....." it has to do with perceptiveness and receptiveness." (p. 25). Cleveland et al. (1960) make the point that this is a skill that can be learned. One aspect of Cultural Empathy involves making use of local resources to solve problems.

Hawes and Kealey (1981) do not use the term empathy but they do mention sensitivity to host culture issues. The broad term of Interpersonal Skills was found to be the best predictor of overseas effectiveness in their research. Interpersonal Skills is composed of six factors, one of which was sensitivity to host country issues. This term is not defined, but it may very well be synonymous with Cultural Empathy.

To summarize, the research supports the idea that a relatively relaxed approach to dealing with different cultures and people as characterized by open-mindedness, a nonjudgmental, noncritical perspective, and a limited degree of ethnocentrism may be quite important to Intercultural Effectiveness.

Brein and David (1971) stress the importance of the development of understanding between host and sojourner. These researchers state that this development of understanding is the result of the amount and quality of information exchange between the two parties. Hammer et al. (1978) cited

communication ability and ability to establish interpersonal relationships as two major dimensions of intercultural effectiveness. The third dimensions cited in their research is the ability to deal with psychological stress. Hammer et al. (1978) came to this conclusion by having 53 so-called cross-culturally effective university students rate the importance of 24 personal abilities which were collected from a review of the literature on intercultural effectiveness. Principal Factor Analysis was used to identify the above three skills and the abilities that clustered together to compose the dimensions. In the dimension referred to as ability to deal with psychological stress, eight abilities loaded heavily. These include the abilities to deal with frustration (+.72), stress (+.60), anxiety (+.60), different political systems (+.56), pressure to conform (+.49), social alienation (+.48), financial difficulties (+.45), and interpersonal conflict (+.40).

This study was replicated by Abe and Wiseman (1983) using Japanese tourists as subjects, and the data also supported the importance of the ability to deal with stress in intercultural settings. Church (1982) also contends that this is an important factor based on his review of the literature. All the research Church reviewed supports the contention that skill in handling stress is highly correlated with intercultural effectiveness.

Cleveland et al. (1960) describe the preferred overseas candidate as "...resourceful and buoyant, whose emotional gyroscope enables him to snap back rapidly from discouragement and frustration."(p. 27). The individual who

is able to deal with stress may be the person who can be flexible enough to adjust to his or her new environment. This is characterized by the ability to change goals and methods of reaching goals as needed, given situational variables.

Social Interaction

Proficiency in the host country's language is a prerequisite for effective transfer of messages. The ability to communicate in the host country's language enables a sojourner to participate in direct encounters with the host people as well as in mass communication. Ample evidence exists on the importance of language ability (Kim, 1988). Interpersonal skills such as being able to initiate interaction with a stranger, to enter into meaningful dialogue with new acquaintances, and to establish and maintain satisfying interpersonal relationships with counterparts are highly desirable qualities (Hammer, Gudyjunst, & Wiseman, 1978).

Exhibiting appropriate social behaviors is essential for cross-cultural adaptation. Display of respect and courtesy is an important social norm in most cultures. Several scholars have studied communication ability and behavioral attributes in cross-cultural adaptation (e.g., Brein & David, 1971; Ruben, 1976). Ruben (1976) reviewed the literature of communication competencies in the United States and identified seven dimensions of communication behavior as potentially significant predictors of adaptation to a

foreign culture: display of respect, interaction posture, orientation toward knowledge, empathy, role behavior, interaction management, and tolerance for ambiguity.

In subsequent studies to improve the instrument (Hammer, 1989; Koester & OLebe, 1986), the communication-behavior assessment method has proven extremely valuable in training, recruiting, and evaluating cross-cultural personnel. Although adherence to the principles enumerated above might be independent of the host culture's influence, displaying them appropriately would indicate appropriate social interaction.

<u>Persistence with Flexibility</u>

Smith (1966) cited Persistence with Flexibility as personality traits of PCVs who are considered to be generally competent. Guthrie (1975) echoes this idea when he cites the difficulties a sojourner has when "it is hard to acknowledge the inevitability of mistakes. What appears to be needed is some humility about one's own social competence and enough self-confidence to keep on trying."

Torbiorn (1982) also speaks about the value of being flexible, "the ideal candidate as he emerges from the pages of the literature could be summed up as kind of flexible superman. Most accounts emphasize the importance of adaptability, but what is meant by this is rarely explained. It probably refers to a general ability to cope and function in unfamiliar surroundings, but how far

this ability is actually linked to personality is not discussed. An apparently related attribute often mentioned in descriptions of the suitable candidate is flexibility, an equally vague concept. It is probably meant to refer to lack of prejudice, respect for other people's opinions and for ideas and behavior patterns that do not meet expectations, an awareness of the relative and culture-bound nature of personally held views, and an ability and if necessary abandon earlier convictions."(p. 45).

Hanvey (1976) also stresses the importance of flexibility if one is to become culturally aware and maintain the sustained participation in the host culture that is needed in order to develop an understanding of that culture. Gullahorn and Gullahorn (1963) cite sojourner flexibility of role behavior and sensitivity to subtle sanctions and the discrimination of cues for appropriate behavior in the host culture as crucial determinants of the severity of culture shock among International Students.

Ruben and Kealey (1979) also cite flexibility of role behavior as important for the effectiveness of technical advisors and their spouses serving in Kenya. Task-oriented role behavior had the highest correlation of six behavioral patterns observed during training, when correlated with Effectiveness (r=-0.544, p=.05). One explanation is that North Americans are highly task-oriented in their work. Normally an individual exhibiting this behavior is viewed as competent in the U.S./Canada. However, this trait interferes with person-oriented skills which play an important part in effective

functioning in cultures outside the U.S./Canada. Three factors come into play here: (a) sensitivity to discriminate which strategy will be most appropriate in a new environment, (b) flexibility to use different strategies as needed, and (c) persistence, the ability to maintain a high degree of motivation when results are not always successful.

Flexibility can serve the sojourner very well in a host culture situation where the sojourner's initial expectations and the reality of the new environment are widely disparate. The sojourner who can easily adjust expectations so that they are in tune with the reality of his/her experiences will suffer less culture shock. Less dependence on flexibility will be needed if sojourners receive accurate predeparture information about the environment they are about to enter. There is controversy with a number of the factors that have been mentioned which correlate with Intercultural Effectiveness as to whether these skills can be learned. Certainly there is room for debate about whether Cultural Empathy or the capacity for intimate behavior can be learned. However, in the case of realistic expectations of the overseas experience, a great deal can be accomplished in training to insure that the sojourner has accurate information about the culture he/she will be entering (Hannigan, 1990).

Realistic Expectations

Torbion (1982) focuses a great deal of attention on flexibility, but in

terms of realistic expectations. He does warn about the dangers of perfectionism and rigidity or dogmatism, including such consequences as a longer and more difficult culture shock phase for persons possessing these traits.

Gardner (1962) makes an excellent argument about realistic expectations in the cross-cultural context. He suggests that so-called helpers from countries such as the United States may be the least capable of helping those in the third world. His argument is that this is the broadest of attitudinal leaps that a sojourner could make, that is, the mentality shift from one of the most technologically-advanced countries to that of an underdeveloped country. He suggests that intercultural effectiveness in the third world might be more easily attained by individuals from developing countries. This idea makes sense in terms of the increased degree of difficulty in adjusting to the host culture that is substantially different from one's home culture (Gullahorn & Gullahorn, 1963; Torbiorn, 1982).

For example, it is generally accepted that an American would have an easier time adjusting and functioning effectively in New Zealand or Germany than in Pakistan or Nigeria, because the cultural change is less extreme in the former than in the latter. Dinges (1984) spoke of person/environment fit and the importance of this relationship in intercultural competence. This idea of effectiveness in less foreign environments also follows the person/environment-fit perspective.

All the research reviewed supports the importance of realistic

expectations of the host country. When the sojourner does not have such

expectations, flexibility was cited as an important attitude for the sojourner's

successful functioning in the host country. Triandis, Vassiliou, and Naaiakou

(1968) and Triandis (1972) presented a series of studies which look at how

persons from different cultures perceive different attitudes and role expectations

in different cultures. This cognitive understanding of difference may be

important knowledge for the sojourner faced with the need to be flexible in his

or her new environment.

Factors that Have Inverse Relationship to Cross-Cultural Effectiveness

This section explains primarily about personality traits that have

negative correlations with cross-cultural effectiveness. As mentioned earlier,

Torbiorn (1982) cites perfectionism, rigidity, and dogmatism as traits that do

not lend themselves to improving one's performance in intercultural

functioning. Rigid ethnocentrism is cited by two researchers (Lunstedt, 1963;

Rokeach, 1960) as a limiting factor in coping effectively with a new language

and new social norms.

Dependent Anxiety tends to be incompatible with good performance of

PCVs (Smith, 1966). Task-related behavior was mentioned earlier as having

correlated negatively with effectiveness in the Ruben and Kealey study (1979).

This research study shows that self-centered role behaviors (r=-.502, p=.05)

also are inversely related to effectiveness in an overseas setting.

Narrow-mindedness is cited by Torbiorn (1982) as inappropriate for a candidate who is planning to live or visit overseas. Authoritarianism gets mixed reports in the literature as to its relationship in Intercultural Effectiveness. Smith (1966) states that Authoritarianism shows essentially null correlations with loadings on general competence patterns of PCVs.

Coping with Unfamiliar Cultures:
Adjustment or Culture Learning?

Persons exposed to novel and unfamiliar cultural environments include migrants, foreign students, refugees, tourists, business persons, international guest workers. Coping with unfamiliar cultures has been regarded in the literature as a matter of adjusting the "culture travellers" to their new cultures or host cultures, within a clinical framework based on the assumption that sojourning in foreign places causes "culture shock" (Bochner, 1986).

In his paper, Bochner (1986) contrasted two models of culture contact in regard to people exposed to unfamiliar cultures. The two models are the adjustment and culture learning approaches respectively.

Second Culture Adjustment: A Pseudo-Medical Model

Until quite recently, theory, empirical research and applied intervention regarding how people cope with unfamiliar cultural environments was based on

a clinical, even pseudo-medical model (Furham & Bochner, 1986). Migrants, foreign students, refugees, tourists, overseas business personnel, voluntary workers, missionaries, all those venturing to "exotic" places, were said to be at risk from culture shock (Oberg, 1960), or one of its variants such as culture fatigue, role shock, or culture strain (Byrnes, 1966; Guthrie, 1966). This condition was construed as a noxious intra-psychic process, and often regarded as resulting from some deficiency in the person's make-up, such as intolerance for ambiguity, fear of the unusual and strange, a rigid personality, or a neurotic attachment to the past. The remedy also relied on clinical concepts such as providing counseling, reassurance, and support (Bochner, 1986). Although much of this work was atheoretical, to the extent that a theoretical framework was employed, its central construct was the concept of adjustment. The aim of professional intervention, according to the received wisdom prevailing at the time, was to help the migrants, refugees, and foreign students to adjust to their new cultural settings.

According to Stephen Bochner (1986), recent theoretical, and to some extent socio-political, developments have revealed the shortcomings of the clinical-adjustment model of coping with unfamiliar cultures. The adjustment approach has at least the following weaknesses. First, it has ethnocentric overtones, in its insistence that newcomers should adjust to the dominant culture, with the implication that their original culture is inferior, and should be renounced. This process has been called assimilation, with the dominant

culture absorbing the minority or less influential groups, leading in due course to the extinction of the absorbed cultures.

Second, the adjustment approach, with its clinical emphasis on intra-psychic determinants of behavior, stigmatizes those who do not readily adjust to their new environment, in the same way as the medial model stigmatizes psychiatric patients in implying that there is something wrong with people who are unable or unwilling to behave in a conventional manner. This perspective minimizes the role of the person's socio-cultural milieu in the actiology, diagnosis and treatment of whatever problems might present themselves. Intervention programs that take this view seriously concentrate on the individual characteristics of their clients and ignore their social situation.

Third, the process of adjustment and its goal of assimilation represents at best a pseudo-solution to what is undoubtedly a genuine problem, that life was not meant to be easy for the cross-cultural traveller. Virtually every one of the major theories in social psychology implies that people prefer to interact with similar rather than dissimilar individuals. Social psychological approaches supporting this principle include the belief-similarity hypothesis (Rokeach, 1961); the similarity-attraction hypothesis (Byrne, 1969); Tajfel's theory of positive social identity (Tajfel, 1970,1981; Turner & Giles, 1981); attribution theory (Jaspars & Hewstone, 1982); balance theory (Hider, 1958);social learning theory (Guthrie, 1975); and stereotyping (Allport, 1954).

Similarly, empirical research on the effects of interaction between

culturally dissimilar individual (Amir, 1969, 1976; Brein & David, 1971; Cook & Selltiz, 1955) indicates that contrary to popular belief (e.g., Fulbright, 1976), increased contact does not necessarily reduce inter-group hostility, and under some conditions actually increases friction and animosity (Bloom, 1971; Tajfel & Dawson, 1965). Even in culturally mixed residential settings such as International Houses, studies have shown that the various groups, like families visiting a country for adoption process, they prefer the company of their fellow nationals (Bochner, Buker, & McLeod, 1976; Bochner, Hutnik & Furnham, 1985).

Clearly, cross-cultural contact is often stressful, and can lead to interpersonal friction. Essentially four approaches have been used to remedy the problems caused by contact between culturally diverse people. Three of the "methods" are pseudo-solution, in that they "solve" the problem by attempting either to: (a) eradicate the people who are different (genocide); (b) eradicate the contact (segregation); or (c) eradicate the differences (adjustment/assimilation) (Bochner, 1986). A fourth approach, multiculturalism, is the one which provides a genuine solution.

In the fourth approach, individuals can synthesize their various cultures, and develop integrated, bi-cultural, mediating (Bochner, 1981) or third-culture personalities (Useem, Useem, & McCarthy, 1979). Only the mediating response provides a genuine framework for acquiring multicultural attitudes, skills, and self-perceptions. At the sociological level, only a mediating

framework can provide a proper basis for a genuinely pluralistic society.

In a multicultural society different groups retain their basic ethnic identity, their idiosyncratic practices, beliefs, language and cultural "myths" (Ritchie, 1981), while at the same time being united within an umbrella framework of national allegiance. In the United States the hyphenated American embodies this idea. Multiculturalism is incompatible with the process and goals of assimilation, and its associated concept, adjustment.

Second Culture Learning: A Social Skills Model

In the last decade, we have been working on a model of culture contact that is compatible with the idea of a multicultural society, Bochner (1986) stated. The model has two core constructs. First, it regards the coping process as the acquisition of second-culture social skills, or in its broader formulation, as culture learning. Second, it regards the goal of culture learning to produce mediating persons, individuals who not only possess "two skills in one skull," that is, are bicultural, but can also act as human links between their two cultures.

The social skills-culture learning approach avoids the ethnocentric trap of the adjustment model, since learning a second culture does not necessarily imply abandoning or denigrating the earlier one. Nor does it stigmatize those unable to cope, since their problems are not due to some weakness in their make-up, but are the result of a lack of learning and training opportunities

(Taft, 1977). Coping difficulties are attributed to a lack in appropriate skills rather than to some deficiency in the character of the sojourner. Sojourners are not expected to adjust themselves to a new culture. Rather, they learn selected aspects of it for instrumental reasons (Malpass, 1977). These new practices need not become part of the permanent repertoire of the person but will be discarded when they are not functional, as for instance when the sojourner is among fellow-nationals or after returning home. As Taft (1978) describes, unlike the concept of adjustment, culture learning does not imply that a person must undergo a basic shift in values and conform to a new set of norms. Culture learning makes a distinction between skills and values, between performance and compliance.

Social Skills and Cultural Training

Argyle and Kendon (1967) were among the first to construe interpersonal behavior as a mutually organized, skilled performance. The model states that there are several, interactive verbal and non-verbal elements that regulate and coordinate interpersonal encounters. They include: expressing attitudes, feelings, and emotions; appropriate proxemics and gaze patterns; conveying and responding to turn-taking signals in conversation; carrying out greetings, leave-taking, and self-disclosure; making or refusing requests; and asserting oneself (Trower, Bryant, & Argyle, 1978). Socially skilled persons are sensitive to how others respond to them, and have a flexible behavioral

repertoire which enables them to respond appropriately to various social situations; whereas socially inadequate individuals do not behave according to the conventions of their society, either because they are unaware of the rules that govern interpersonal conduct in their culture, or if aware of the conventions, unable or unwilling to abide by them.

The elements of social interaction are all known to vary between cultures (Argyle, 1982). One way of conceptualizing troublesome, unsuccessful social episodes is as instances of failed verbal and non-verbal communication. A meeting between two culturally disparate persons is in principle no different from any other social encounter, except that there are much greater opportunities for miscommunication. Specially, from the point of view of the sender, intended messages may not reach a receiver, or arrive in an incomplete, garbled or distorted form. From the point of view of the receiver, the messages may be difficult to interpret, ambiguous, or even offensive. And since receivers are also senders, once the spiral of miscommunication has begun, it can quickly accelerate into a vicious circle of misunderstanding.

Most current culture-training programs have vague, largely unspecified aims, reflecting their lack of a systematic rationale. The stated goal of most orientation programs is to make travellers more effective in their interpersonal encounters with their indigenous counterparts, but exactly how this is to be accomplished is usually not made explicit (Bochner, 1986). Consequently, the

content of these programs is a mixture of information, the resolution of critical incidents, and heightened awareness of the cultural bias in construing reality. Such a curriculum in turn reflects somewhat vague ideas about what determines difficulties in interpersonal encounters.

In contrast, cross-cultural "Social Skill Training" is firmly based in theory, takes the social psychology of the cross-cultural encounter seriously, has clear-cut implications for applied intervention, and avoids some of the ethical, ethnocentric, and stigmatic connotations inherent in an approach based on the notion of adjusting the sojourner to some therapist-defined criterion. The training procedures are based on a specific theory, namely that interpersonal difficulties across cultural boundaries stem from the participants not possessing the requisite social skills. The theory avoids vague statements about "mutual understanding" and instead emphasizes behavioral-skill deficits.

Bochner (1986) continues describing that another condition contributing to effective culture learning, is the extent to which a sojourner can become a participant in the new society as distinct from being either an observer or excluded as an outsider. Clearly, if a newcomer is in the process of acquiring the skills of the host society and is "sponsored" by a host member, becoming a participant will be facilitated, and once persons begin to participate they are in a better position to learn and rehearse their second-culture skills.

Culture Shock and International Adoption

In the United States, the adoption of foreign children by Americans started to trickle after World War II, gaining momentum after the Korean War, and then developed into a steady stream during the 1960s and 1970s. Just since 1968, the annual rate of international adoptions in the United States has more than doubled to over 3,000. The sources of adopted children also have changed dramatically. In 1957, more than 70% of all international adoptions in the United States involved children from European countries. Today over 70% of such children are from Asian countries. And there are a growing number of adoptions of children from South and Central America (Johnston, 1991).

The types of children available for adoption vary depending on the country and the adoption contacts there. Generally, however, infants still are available from many countries, although not always in great numbers. The wait for children usually is not longer than one to two years (Report on Foreign Adoption, 1993).

As prospective parents consider the way in which they will adopt, they may choose to adopt a child from another country. In the past, this has been referred to as foreign adoption. The preferred term used now, is International Adoption. Experts urge that one thoughtfully considers the realities of bringing into one's family a child who will probably look different from the adoptive parents and the rest of the family. The community were one lives is

also important. Some communities are much more accepting of interracial families than others (Copper, 1985). Prospective parents not always have the knowledge of the impact that their decision has in their lives. One of these situations is the possibility of experiencing culture shock.

Prospective adoptive parents go to a new setting or environment with unrealistic expectations of the demands in the new culture and little awareness of their own limitations. The overwhelming confusion and frustration that are part of culture shock may has been experienced by these parents who travelled to a foreign country during their process of adopting. This is perceived, in many cases, as a sever personal problem, a weakness, or a mental health crisis of unknown origin. For the person who understands that the stress is natural, and common to all sojourners can be therapeutic in itself. It may be useful for these parents to become acquainted with culture shock as a common and unavoidable part of the process (Larson, 1990).

Coping with International Adoption

Taking a child out of his/her original culture and moving him/her to a very different setting where he/she would be in a racial minority seemed a rather drastic measure. No matter how firmly the children are bonded to the adoptive parents, their families, their religious communities, or to any other group the adoptive parents belong to, the child race remains unchanged (Larson, 1990).

The competing claims of entitlement in international adoption are not simply between birthparents and adoptive parents. There is a third party involved: the child's birth community, whether that be ethnic group, race, or nation. The National Association of Black Social Workers, raised the issue of community entitlement to children in their 1972 statement opposing the adoption of black children into white families. Transracial adoption, they said, was a form of "cultural genocide." It deprived the black community of its children and deprived the children of the heritage the black community had to offer them, including skills needed to survive in a racist society (Darby, 1986).

The same fears of loss and suspicions are heard in the opposition to international adoption voiced in the countries from which children are being sent for adoption abroad. "They are taking our children", is the simplest way it gets expressed (Larson, 1990). International adoption is not for every family, just as adoption is not for every family. Many good parents cannot really accept someone else's child and love it as their own. Many adoptive parents are excellent parents to a child of their own race, but not cut out to be good parents to a child of another race or background. Many parents are not willing to learn or understand their cultural difference. Many parents are still in cultural shock since they visited the country of origin of their child. Many parents did not comprehend what happened to them when they were overseas, and neither understand their feelings and agony they went through in that host

culture. It takes parents with a certain sensitivity and understanding to parent a child of a different background (International Concerns Committee for Children, 1993).

International adoption requirements vary, sometimes dramatically, from country to country. It is a complex and difficult process for adoptive parents because of the variety of state, federal, and foreign government requirements parents must meet. Generally, among the requirements parents will find that as part of the process they have to go to the country of origin of the child (LFCS, 1993).

Adopting a Child with a Different Background:

What is involved for the parent and the child?

Americans who desire to adopt a child from another country, should be aware of the numerous problems and pitfalls which may be set them in the natural course of the tedious process of international adoptions. The child is a national of a foreign country, even after the adoption is concluded. Consequently, adoptive parents should be certain that the procedures they follow in arranging for such an adoption comply with the laws of the foreign country (U.S. Department of State, 1992).

* From the parents point of view:

Their family will now be interracial for generations. It is not just a question of an appealing little baby. Parents should ask themselves how do

they think and feel about interracial marriage?, how does this family think and feel when people assume that they are married to an Oriental, or a Spaniard?, how do they feel about getting some public attention, positive and negative stares, comments?, what are their thoughts about race?, what characteristics do they think people of other races have?, do they expect the child to have them?, do they raise the child to have the same identity as they do?, do they help to develop the child's own identity?, should the child have a foreign name?, what relationship will his name have to his sense of who he is? (Ramos, 1989).

* From the child's point of view:

During the preschool years, the people he loves best look different from him. It will be natural for him to want to resemble those he loves, or else understand why he looks different, and learn that difference is not a bad thing. At the latency stage, the child will need help in understanding his heritage and background so he can explain and feel comfortable about his status with his friends. He needs to be able to answer the question from other children: "What are you?." Teen-age years is the time the child would try to figure out "Who am I?." How do adoptive parents will feel if their child developed a special interest in his native country, and identified himself as a foreigner, involved himself with a group of Oriental, Latin-American teens, wanted to visit his native land?. Moving into adulthood, the child will ask himself: "Whom will I marry?."

In addition to good qualities, abilities, thoughts, and feelings, it is

important for adoptive parents to understand their motives for this kind of adoption. In her book "Adoptions Advisor", Joan McNamara (1975), bluntly and accurately remarks, "your are adopting a child, not a tropical house plant to put in the living room." She adds, that it is important that adoptive parents respect the child's country and culture, and it starts when they visit the country for the first time to pick up their new son or daughter. McNamara explains, that if the adoptive parents feel that their own values and culture are superior to those of their child, or if they feel that their primary orientation is to help this child become absorbed into their culture at the expense of his own, they are going to find international adoption difficult for both parents and the child.

Culture Shock and Other Stresses in International Adoption:

How can families cope

According to the Report on Foreign Adoption (1993), more and more adoptive parents of foreign-born children see the wisdom of traveling abroad to pick up their new son or daughter, even when escorts are available. There are great advantages to getting to know the child gradually through preplacement visits, when permitted. It can also be exciting, as well as helpful to the family in later years, to discover their child's country and culture in this way.

As D. McCurdy (1992) stated, "I have been on both sides of the desk. I don't profess any expertise on the subject of culture shock, beyond what our

agency's adoptive families and our own adoption trip have taught me." She explains then that if the stay abroad is brief and goes well, adoptive parents may not experience any significant emotional upheaval, they may have a wonderful time. But many adoptive parents feel overwhelmed at some point by a combination of culture shock and adoption related stresses. McCurdy (1992) says that preparation along with knowing what to expect is the way to cope. She presents some suggestions that can help in those stressful moments.

a. Prepare for the trip by learning a little of the language and by reading at least one comprehensive book on International Adoption. An overview and step-by-step explanation of international adoption can alleviate much of the anxiety most parents experience. Also, be sure to read something about the country customs and etiquette. The future of international adoption depends largely on the courtesy and respect shown by adoptive parents facing unfamiliar conditions and frustrations.

b. Talk to experienced adoptive parents who have recently returned from their child's country. The agency or an adoptive parent's group can probably direct families to other families who have expressed a willingness to help.

c. Avoid worry about money or documents by planning ahead to avert a crisis. Adoptive parents should take along twice as much as they think they will need in travelers checks, and carry them in a separate place form the international credit card. Hand-carry an extra set of documents, either signed by the consul of the child's country, a set of copies of the original documents. Also, copies

of any papers from the Immigration and Naturalization Service or the state government. Do not place anything essential in the checked luggage.

d. Adoptive parents should prepare themselves emotionally for their journey. Any kind of events and possibilities can happen, and as a tourist it is important to maintain calm and alert. Be considerate and aware that one is in a different culture.

e. Feelings of frustration, of anxiety because the unknown are normal. The loss of control over events, dissatisfaction and emotional reactions to the new cultural stimuli are part of the culture shock process people go through when they are visiting another country.

f. Remain courteous and patient when frustrations mount. Tears, worry, and anger are all natural reaction to culture shock and adoption related stresses such as those just described. Be flexible about the length of stay.

g. Take precautions against physical discomforts and illness. Staying healthy will help with the process of coping.

h. Adoptive parents may use this opportunity to enjoy themselves. A beginning knowledge of the country's language is probably the single most important factor in minimizing culture shock and helping the family enjoy their trip and their child.

McCurdy also mentions about some "don'ts" behaviors while visiting another culture like:

Be impatient; be inconsiderate, loud, noisy or argumentative, set schedules and

deadlines that the host government or host country cannot meet or will have no inclination to try to meet; do not expect or seek to find one's culture in the foreign country; do not form a clique with other Americans and shut out others; do not be afraid to socialize with the hosts; do not make demands; do not complain about or criticize different customs and attitudes found in the host country; do not complain about or criticize political events or social conditions in the host country; do not be afraid to ask questions and learn about the culture; do not be closeminded.

As Zapf (1991) mentioned, that it is through the contact with people who see the world differently that an individual can become aware of the cultural patterns they use. That is why it is important to have an open attitude toward different views.

Growing up in an adoption-expanded family brings different, but not necessarily more difficult, challenges for children, just as parenting in adoption presents different, but not necessarily worse, challenges for adoptive parents. In this study the level of culture shock experienced by a group of Americans whom adopted overseas is analyzed aiming to look at Gender differences.

CHAPTER III

METHOD

Subjects

Thirty two adoptive parents who had adopted children overseas, and had visited their child's country of origin, participated as subjects in this study. These subjects were part of the International Adoption program in a non-for-profit agency in St. Louis, MO. From the 32 subjects, 15 were males and 17 females.

The age range for the male sample was the following: between 25 and 35, 5 subjects (33.3%); between 36 and 45, 7 subjects (46.7%); between 46 and 55, 2 subjects (13.3%); and only one subject under 25 (6.7%). For the female sample, 7 subjects (41.2%) were between the ages of 25 and 35, and the other 10 subjects (58.8%) fall in the interval 36-45.

The subjects religion was as follows: For the males, 5 (33.3%) were Catholic; 1 (6.7%) person was Baptist; 7 (46.7%) fell in the category "other", and 2 (13.3%) subjects did not have a religious preference. According to the female sample results: 5 (29.4%) subjects were Catholic; 2 (11.8%) subjects were Lutheran; 8 (47.0%) subjects fell in the category "other"; 1 (5.9%)

subject was Baptist; and 1 (5.9%) subject did not have a religious preference.

About their marital status, 5 (33.3%) males reported to be remarried, and 10 (66.7%) reported to be married for the first time. The females reported: 5 (29.4%) to be remarried, 2 (11.8%) to be single, and 10 (58.8%) to be married for the first time.

The male sample presented the following: 4 (26.7%) subjects reported to have two children in the family; 7 (46.6%) subjects reported to have only one child; and 4 (26.7%) subjects reported to have three or more children. One (6.7%) subject had adopted two children, and the other 14 (93.3%) subjects reported to have one adopted child.

The female sample reported: 5 (29.4%) subjects to have two children in the family, 9 (53.0%) subjects to have only one child, and 3 (17.6%) subjects to have three or more children. Three (17.6%) subjects reported to have two adoptive children, and the other 14 (82.4%) subjects reported to have one child who was adopted.

When analyzing the family income of the male sample, they reported to have: 1 (6.7%) subject income was less than $29,999; 2 (13.3%) subjects had incomes between $30,000 and $44,999; 3 (20%) subjects had incomes between $45,000 and $59,999; and the other 9 (60%) subjects reported to have incomes above $60,000. The females reported: 1 (5.9%) subject income was less than $29,999; 3 (17.6%) subjects had incomes between $30,000 and $44,999; 4 (23.5%) subjects had incomes between $45,000 and $59,999; and 9 (53%)

subjects reported incomes above $60,000.

The 32 subjects (100% of the total sample) were Caucasian. Prior to the adoption process only 4 males (26.7%), and 5 females (29.4%) reported to have some kind of training or education concerning the culture of their child. Currently, only 3 males (20%), and 5 females (29.4%) belonged to any organization related to the culture of their son or daughter.

<div align="center">**Procedure**</div>

The researcher mailed a cover letter with the demographic data and the Culture Shock Inventory to adoptive parents (36 families) who participated in the International Adoption Program of the agency, and who had traveled and adopted a child from another country. The cover letter (Appendix 6) explained the purpose of the study and asked for their participation in the research. The subjects were asked to fill out the inventory and demographic data individually and anonymously. Enclosed was a copy of both sheets (demographic data and CSI) for each adoptive parent. A stamped self-addressed envelope was also enclosed to facilitate their prompt response. The deadline for the information to be sent back to the researcher was, also, given.

<div align="center">**Design**</div>

The research hypothesis stated, that there is no difference in the level of culture shock experienced between males and females who adopted a child

from a different country of their own, considering: a) Lack of Western

Ethnocentrism, b) Experience, c) Cognitive Flex, d) Behavioral Flex, e)

Cultural Knowlegde-Specific, f) Cultural Knowledge-General, g) Cultural

Behavior-General, and h) Interpersonal Sensitivity. In order to prove this

hypothesis, the statistical procedure used was a nonparametric test or

distribution free test, known as the Wilcoxon Rank-Sum Test for two

independent samples. This test is often thought of as the distribution -free

analogue of the t-test for two independent samples, although it tests a slightly

different, and broader, null hypothesis. This test is a member of a class known

as rank-randomization tests because they deal with ranked data and take as the

distribution of their test statistic, when the null hypothesis is true, the

theoretical distribution of randomly distributed ranks. Since this test converts

raw data to ranks, the shape of the underlying distribution of scores in the

population becomes less important (Howell, 1992).

Materials

The Culture Shock Inventory (CSI) was used to assess the level of

adjustment for the males and females that participated in the study (Appendix

5). The CSI is a measure of an individual's likely response to living, visiting,

or working in a cross-cultural situations. Essentially, the test is intended to

assess one's probable experience of "culture shock" (a term that originated

from Oberg, 1958, cited in Brislin, 1981) in intercultural settings. Reddin

(1975) defines culture shock as "a psychological disorientation caused by misunderstanding or not understanding cues from another culture" (p. 2). According to Reddin (1975), cultural shock arises from such things as lack of knowledge, limited prior experience and personal rigidity. Since its introduction, the concept of culture shock has been a popular description of the reaction of sojourners, often resulting in poor interpersonal functioning in the foreign social environment.

The CSI was developed by Dr. William J. Reddin, President of Organizational Test, Ltd. with the assistance of Ken R. Powell (1975). According to the manual, the CSI was developed for use in four specific applications: a) to be a training tool for individuals who will experience an intercultural setting, b) to evaluate training used with such individuals, c) to be a potential counseling and appraisal aid, and d) to be used in a wide variety of research settings.

The manual (Reddin, 1975) is somewhat lacking in details regarding the development of the CSI, and norms are minimal. Relatively little presentation is given to theoretically justify the conceptualization of culture shock used, although the dimensions have reasonable face validity, a few references to previous theory and research would help. Norms are presented for 648 "managers", and give five levels for each scale: very low, low, average, high, and very high, which are described in the "CSI Raw Score Conversion to Descriptive Terms" (Appendix 6). Each category or level represents 20% of

the sample respondents. Fully one half (20 of 40) of the possible scale norms

are represented by a single raw score value, suggesting that some restriction in

range of responses is present. In addition, the manual reports no revisions to

the CSI, and only one form has been developed.

The CSI consists of a booklet with 80 items, which reflect eight scales,

with ten items per scale. The scales are described as follows (Reddin, 1975):

1. Lack of Western Ethnocentrism:

Measures the degree to which the respondent recognizes that a Wester

system of values may fail to apply in all cultural settings.

2. Experience:

Reflects the degree to which the respondent has had direct experience with

members of other cultures. Such experience may have been gained through

overseas work or travel, but also includes exposure to other cultures through

sojourners in one's own culture and through study of other cultures and

languages.

3. Cognitive Flex:

Measures openness to new ideas, and the willingness to accept such new

ideas.

4. Behavioral Flex:

Measures the willingness to try new activities and behaviors, and to change

past patterns of behavior.

5. Cultural Knowledge: -Specific-

Measures knowledge and understanding of various cultural patterns in other specific cultures. It represents a variety of other locations, but within a given culture requires rather specific information.

6. Cultural Knowledge: -General-

Measures the degree of one's awareness of various beliefs and understanding of institutions in other cultures and includes items that are not specifically tied to any one culture or location.

7. Cultural Behavior: -General-

Measures one's understanding of the patterns of behavior encountered in other cultures, with items reflecting general behavior patterns, rather than being tied to any specific culture.

8. Interpersonal Sensitivity:

Measures a respondent's awareness of verbal and non-verbal human behavior.

The CSI is potentially useful as a predictor of intercultural adjustment. The test is mostly appropriate for members of Western cultures, who are being assigned to non-Western countries. The CSI is used in counseling and appraisal, it is used to give an individual insight into the nature of culture shock, and thus to alleviate predeparture anxiety.

The Culture Shock Inventory is self-administered and should require approximately 30 minutes for the slowest examinees. The manual points out

that no time limit exists. Group or individual administration is possible. All questions must be answered, either through agreement or disagreement. The CSI has seen little use to date. Thus, the primary source for any validity and reliability data is the manual (Reddin, 1975).

Relatively little data is presented on the reliability of the CSI. Essentially, test-retest data is given for 648 first and second level managers in a government agency. The time interval between the administrations was two months, and correlations ranged from .57 to .86, with a median correlation of .75. Unfortunately, alpha coefficients (or other internal consistency estimates) are not provided in the manual (Benson, 1978). According to Benson (1978) review of the CSI test, validity information is primarily presented as group comparisons for each of the CSI scales. In total, 94 group comparisons are defined and tested; the bases for grouping are quite variable (e.g., job type, birth order, years in present company, age, supervision given, and educational variables). Of 94 comparisons across eight scales (i.e., 752 total comparisons), 175 mean comparisons were significant (approximately 23%). In addition, most of the significant findings relate to only three scales (Experience, 39 significant comparisons; Behavioral Flex, 40 significant comparisons; Cultural Knowledge-Specific, 40 significant comparisons). All other scales show fewer than 20 significant comparisons, and two scales show fewer than ten (i.e., Lack of Western Ethnocentrism, six significant comparisons; Cultural Behavior, seven significant comparisons). Overall, the

data is inadequate to firmly support or disconfirm the validity of the scales. The second type of validity information is found in a correlation matrix indicating relationships among scale scores, based on a sample of 408 examinees. Correlations range from -.01 to .41 in the table, although the manual reports a range of correlations of .03 to .36. The median correlation in the table is a value of .155. Overall, it is encouraging that all scale intercorrelations are below the test-retest reliabilities of the scales.

A data sheet was designed by the researcher for demographic and descriptive purposes of the subjects who participated in the study (Appendix 7).

CHAPTER IV

RESULTS

From the 36 inventories mailed to adoptive parents who participated in the International Adoption Program of the agency, and who had traveled and adopted a child from another country, a total of 17 (47.2%) families completed and returned the CSI and data sheet by the deadline.

After using a nonparametric statistical test, the Wilcoxon Rank-Sum Test, to test the study's hypothesis, that there is no difference in the level of culture shock experienced between males and females who adopted a child from a different country of their own, considering: Lack of Western ethnocentrism, experience, cognitive flex, behavioral flex, cultural knowledge-specific and general, cultural behavior, and interpersonal sensitivity with an alpha level .05 (two-tailed) of 195, the results are presented in this section. The standardized measure used in this study, Culture Shock Inventory (CSI), served as the dependent variable, and was subjected to statistical analysis. Due to the eight scales described by the CSI, separate analyses based on two independent treatment groups with 15 observations in group 1, and 17 observations in group 2 were performed. The inventories for the 32 subjects

were scored. Then, the scores were assigned to their group (males or females). When the two independent treatment groups were arranged, the researcher proceeded to rank all n1 (15) + n2 (17) = N (32 subjects) scores from lowest to highest without regard to group membership. In those cases where the data contained tied scores, the ranks of the values were added and then divided by the number of cases added. The mean of these ranks was the rank given to those values that originally were tied. The researcher found that for n1 = 15 subjects in the smaller group, and n2 = 17 subjects in the larger group, the entry for alpha = .05 (two-tailed) was 195. This means that for a difference between both groups to be significant at two-tailed .05 level, Ws must be less than or equal to 195. It is considered that only 5% of the time it would be expected a value of Ws less than or equal to 195 if the null hypothesis is true.

According to the information presented above, the following are the Ws values of each one of the scales (Tables of scales A to H), and the argument table:

	Ws	Decision
Scale A: Lack of Western Ethnocentrism	Ws = 233	Retain null hypothesis
Scale B: Experience	Ws = 283	Retain null hypothesis
Scale C: Cognitive Flex	Ws = 237	Retain null hypothesis
Scale D: Behavioral Flex	Ws = 193.5	Reject null hypothesis
Scale E: Cultural Knowledge Specific	Ws = 270	Retain null hypothesis
Scale F: Cultural Knowledge General	Ws = 244.5	Retain null hypothesis

Scale G: Cultural Behavior General   Ws = 270.5   Retain null hypothesis

Scale H: Interpersonal Sensitivity   Ws = 281   Retain null hypothesis

The outcome of the statistical analysis for each scale was: In the scale A the null hypothesis cannot be rejected; in scale B the null hypothesis cannot be rejected; in scale C the null hypothesis cannot be rejected; in scale D the null hypothesis is rejected; in scale E the null hypothesis cannot be rejected; in scale F the null hypothesis cannot be rejected; in scale G the null hypothesis cannot be rejected; and in scale H the null hypothesis cannot be rejected.

To summarize, the Ws of scales A, B, C, E, F, G, H were higher than the critical value of 195, so the null hypothesis was retained. Therefore, according to the above, there is no difference between males and females in the level of culture shock in 7 of the 8 scales of the CSI. The only difference was presented on the outcome of scale D Behavioral Flex, were the Ws fall in the rejection region. It can be established that there is a difference between males and females in the level of culture shock on the Behavioral Flex Scale of the Culture Shock Inventory, which showed a Ws of 193.5.

SCALE A: *LACK OF WESTERN ETHNOCENTRISM*

GROUP 1 (Males) $n_1 = 15$														
RAW DATA	5	4	7	4	5	7	4 ,	6	7	1	6	2	8	4	4
RANKS (Ri)	15.5	8.5	27.5	8.5	15.5	27.5	8.5	21.5	27.5	1	21.5	2	31	8.5	8.5

Ri   233

GROUP 2 (Females) $n_2 = 17$																
RAW DATA	6	6	4	6	3	6	5	4	5	7	7	7	5	9	5	3	4
RANKS (Ri)	21.5	21.5	8.5	21.5	3.5	21.5	15.5	8.5	15.5	27.5	27.5	27.5	15.5	32	15.5	3.5	8.5

Ri   295

$W_s = 233$

$= .05$ (two-tailed) is 195

SCALE B: *EXPERIENCE*

GROUP 1 (Males) $n_1 = 15$															
RAW DATA	4	1	4	6	2	10	3 ,	5	6	2	3	3	2	4	5
RANKS (Ri)	22	3.5	22	28.5	8.5	32	16	25.5	28.5	8.5	16	16	8.5	22	25.5

Ri   283

GROUP 2 (Females) $n_2 = 17$																
RAW DATA	4	3	2	3	8	0	2	2	4	6	2	2	1	6	3	0	3
RANKS (Ri)	22	16	8.5	16	31	1.5	8.5	8.5	22	28.5	8.5	8.5	3.5	28.5	16	1.5	16

Ri   245

$W_s = 283$

$= .05$ (two-tailed) is 195

SCALE C: *COGNITIVE FLEX*

GROUP 1 (Males) $n_1 = 15$															
RAW DATA	5	6	4	4	4	3	5	3	3	5	8	4	6	2	4
RANKS (Ri)	22	27.5	13.5	13.5	13.5	5	22	5	5	22	32	13.5	27.5	1.5	13.5

Ri   237

GROUP 2 (Females) $n_2 = 17$																
RAW DATA	6	4	6	5	2	6	6	4	4	4	3	3	4	4	7	5	4
RANKS (Ri)	27.5	13.5	27.5	22	1.5	27.5	27.5	13.5	13.5	13.5	5	5	13.5	13.5	31	22	13.5

Ri   291

$W_s = 237$

= .05 (two-tailed) is 195

SCALE D: *BEHAVIORAL FLEX*

GROUP 1 (Males) n₁ = 15															
RAW DATA	5	6	8	5	3	4	3	4	4	4	6	4	4	5	3
RANKS (Ri)	16.5	23.5	31	16.5	4	9	4	9	9	9	23.5	9	9	16.5	4

Ri   193.5

GROUP 2 (Females) n₂ = 17																
RAW DATA	8	5	6	6	5	4	5	2	5	6	7	8	7	7	6	1	5
RANKS (Ri)	31	16.5	23.5	23.5	16.5	9	16.5	2	16.5	23.5	28	31	28	28	23.5	1	16.5

Ri   334.5

W_s = 193.5

   = .05 (two-tailed) is 195

SCALE E: *CULTURAL KNOWLEDGE SPECIFIC*

GROUP 1 (Males) $n_1 = 15$														
RAW DATA	6	1	6	3	4	5	3 ,	3	4	6	2	3	8	4	5
RANKS (Ri)	27	3	27	12	18	23	12	12	18	27	6.5	12	31.5	18	23

Ri   270

GROUP 2 (Females) $n_2 = 17$																
RAW DATA	2	2	6	2	4	8	0	2	6	4	7	0	3	5	4	2	4
RANKS (Ri)	6.5	6.5	27	6.5	18	31.5	1.5	6.5	27	18	30	1.5	12	23	18	6.5	18

Ri   258

$W_s = 270$

   = .05 (two-tailed) is 195

SCALE F: *CULTURAL KNOWLEDGE GENERAL*

GROUP 1 (Males) $n_1 = 15$															
RAW DATA	7	5	6	7	3	7	7	8	7	8	6	6	8	4	4
RANKS (Ri)	21.5	6.5	13.5	21.5	1	21.5	21.5	28	21.5	28	13.5	13.5	28	2.5	2.5

Ri   244.5

GROUP 2 (Females) $n_2 = 17$																
RAW DATA	10	7	6	6	5	8	5	5	7	8	7	6	6	9	5	6	5
RANKS (Ri)	32	21.5	13.5	13.5	6.5	28	6.5	6.5	21.5	28	21.5	13.5	13.5	31	6.5	13.5	6.5

Ri   283.5

$W_s = 244.5$

    $= .05$ (two-tailed) is 195

SCALE G: *CULTURAL BEHAVIOR GENERAL*

GROUP 1 (Males) $n_1 = 15$															
RAW DATA	10	6	7	7	5	5	7	5	5	7	8	6	5	5	5
RANKS (Ri)	32	18.5	24.5	24.5	10.5	10.5	24.5	10.5	10.5	24.5	30	18.5	10.5	10.5	10.5

Ri   270.5

GROUP 2 (Females) $n_2 = 17$																
RAW DATA	8	5	4	7	3	5	5	5	7	3	5	6	6	7	8	7	4
RANKS (Ri)	30	10.5	3.5	24.5	1.5	10.5	10.5	10.5	24.5	1.5	10.5	18.5	18.5	24.5	30	24.5	3.5

Ri   257.5

$W_s = 270.5$

$= .05$ (two-tailed) is 195

SCALE H: *INTERPERSONAL SENSITIVITY*

GROUP 1 (Males) $n_1 = 15$															
RAW DATA	9	9	9	9	6	10	10 ,	6	8	8	10	9	9	9	8
RANKS (Ri)	21.5	21.5	21.5	21.5	3	30	30	3	11.5	11.5	30	21.5	21.5	21.5	11.5

Ri   281

GROUP 2 (Females) $n_2 = 17$																
RAW DATA	7	6	9	9	8	10	8	8	9	9	7	6	8	8	9	10	6
RANKS (Ri)	6.5	3	21.5	21.5	11.5	30	11.5	11.5	21.5	21.5	6.5	3	11.5	11.5	21.5	30	3

Ri   247

$W_s = 281$

$= .05$ (two-tailed) is 195

CHAPTER V

DISCUSSION

The literature review did not present differences in reference to Gender. However, from the 8 scales, only the Behavioral Flex Scale showed significant Gender differences. It is known by now, that culture shock is only the frustrating or negative stage of a tremendous process for those people who travel or visit other cultures. But it is also a potential for tremendous personal growth in the discovery of new ways to view the world. Not everybody goes through the whole process of culture shock. Individuals, like adoptive parents, that go to the country of origin of their son or daughter for a short period of time, many time come back home during the second stage of culture shock, where they are still experiencing crisis, hostility, frustration, emptiness, depression, shock, trauma, rage, loss, and conflict. This means that there are some unfinished feelings, that could influence the parents attitude to transmit the culture to their child in the future.

According to the literature, a nonjudgmental attitude is an important factor in the effectiveness of an international experience. Researchers reinforced the need for sojourners to be sensitive to pick up on the important

cues in the new environment and to respond to them in a socially acceptable

manner. Also flexibility is an important factor in a host culture situation,

where the sojourner's initial expectation and the reality of the new environment

are widely disparate. Perhaps, if sojourners receive accurate predeparture

information and education about the culture of the country to be visited, then

less culture shock would be experienced. The coping difficulties that are faced

by individuals in a host country, can be attributed to a lack of appropriate skills

and knowledge. It may be useful to communicate and acquaint the prospective

travellers about the process of culture shock, as an avoidable and challenging

situation. The international adoption process offers a great opportunity for

many people to increase their awareness of others, and to develop a positive

and accepting philosophy toward others, putting their very own standards aside

for a moment.

It is important to mention some of the limitations of this study. The

first limitation dealt with the demographic information. Based on the

demographic data obtained from the 32 subjects who served as the sample for

this research, it was noticed that there was not much diversity in the subjects.

In relation to the participants, the composition of the sample was not

representative of the population as a whole. Although race variable is

consistent with international adoptions in the United States. While it was the

objective of this research to have a diverse sample of adoptive parents, it was

found that all 32 subjects were Caucasian. So, the study results were limited

to only one ethnic group. Further work needs to examine the generalizability

of these findings to other ethnic groups. A second concern relates to the

religion variable, in which the category "other" contained 15 of the 32

subjects. This situation kept the researcher from knowing their preference and

the influence, if any, in the level of culture adjustment. The researcher

recognized the need for broader options in this variable. In the last two

questions of the demographic data, the results also showed little diversity. It

seems possible that not having enough training or not belonging to some

organizations, limited the possibilities for individuals to be more flexible about

different ways of looking and doing things. It has been shown that the better

the subject is prepared, the less intense the culture shock would be

experienced. These variables, are important to be taken into account in future

work.

Another problem found by the researcher deals with the number of

responses received after the deadline. Although 47.2% of the total group

returned their inventories on time, 7 more couples sent their information after

the deadline, when the analysis and description was already completed. The

researcher decided to omit them from the study.

The possibility of using a parametric statistic, t-test, could be increased

by having a bigger sample. The argument, as Howell (1992) mentioned in his

book, over the value of nonparametric tests or distribution-free tests has gone

on for many years. Many people believe that for more cases, parametric tests

are sufficiently robust to make distribution free tests unnecessary. Others, however, believe just as strongly in the unsuitability of parametric tests and the overwhelming superiority of the distribution-free approach. For this reason, although the researcher came up with a conclusion, further investigation is encouraged using parametric statistical analysis.

In general, the CSI possesses sufficient face validity and test-retest reliability to warrant further research. However, without additional supporting data, potential users are cautioned against blind acceptance of the CSI. The specific scales of the CSI are generally reasonable, but a few questions can be raised. First, a few of the scales may be better assessed through more direct questioning. For example, the Experience Scale is included to measure each examinee's previous experience with cross-cultural encounters. As Benson (1978) stated, that such a dimension borders on being the use of biodata. Why not simply ask people directly about such experiences?. Indeed, many personnel departments will routinely maintain such information as previous international educational or work experience as part of a personnel file on each employee. Overall, it is clear that far more research on the CSI would be extremely useful. Only through such research may the test eventually prove its value as an assessment instrument (Benson, 1978).

Finally, there may be a whole range of important variables that may affect adjustment experiences and expectations of adoptive parents in a host country. Studies such as this, should build the awareness within the society

about the different opinions and challenges that this group may face when they go for such a special adventure.

APPENDICES

APPENDIX 1

STAGES OF CULTURAL ADJUSTMENT

AUTHOR	STAGE 1	STAGE 2	STAGE 3	STAGE 4
Oberg 1954,1960	Incubation	Crisis	Recovery	Full Recovery
Lysgaard 1955	Spectator	Crisis	Coming to terms	Regained Adjustment
Smalley 1963	Fascination	Hostility/ Frustration	Adjustment	Biculturalism
Gullahorn and Gullarhorn 1963	Excitement	Disillusionment	Confusion	Positive Adjustment
Ex 1966	Uprooting	Frustration	Habituation	Restoration
Lifton 1969	Confrontation	Emptying	Reordering	Renewal
Rhinesmith and Hoopes 1970	Arrival	Unfreezing	Moving	Refreezing
Pfister-Ammende 1973	Transplantation	Uprooting	Resettlement	Adjustment
Curle 1973	Separation	Trauma/ Shock	Reconnection	Adjustment
Richardson 1974	Elation	Depression	Recovery	Acculturation
Adler 1975	Contact	Disintegration	Reintegration	Autonomy

Klein 1977	Spectator	Stress	Coming to terms	Decision
Kealey 1978	Exploration	Frustration	Coping	Adjustment
Harris and Moran 1979	Awareness	Rage	Introspection	Integration
Kohls 1979	Initial Euphoria	Hostility	Gradual Adjustment	Adaptation
Hertz 1981	Arrival	Impact	Rebound	Coping
Furnham and Bochner 1982	Elation/ Optimism	Frustration	Confusion	Confidence/ Satisfaction
Zwingmann and Gunn 1983	Impact/ Uprooting	Loss	Recovery	Reaction
Berry 1985, 1985b	Honeymoon/ Contact	Conflict	Identity Crisis	Adaptations

APPENDIX 2

GENERALIZED U-CURVE OF ADJUSTMENT TO A NEW CULTURE
OVER TIME

WELL BEING   Culture Shock   Recovery
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Arrival   Setting In   End
of First Year

TIME

APPENDIX 3

VARIABLE	CATEGORY	MALE	FEMALE	TOTAL
GENDER		15	17	32
AGE	under 25	1	0	1
	25-35	5	7	12
	36-45	7	10	17
	46-55	2	0	2
RELIGION	Catholic	5	5	10
	Baptist	1	1	2
	Lutheran	0	2	2
	no prefer.	2	1	3
	other	7	8	15
MARITAL STATUS	1st marria.	10	10	20
	re-married	5	5	10
	single	0	2	2
NUMBER OF CHILDREN IN FAMILY	One	7	9	16
	Two	4	5	9
	Three or +	4	3	7
NUMBER OF ADOPTED CHILDREN	One	14	14	28
	Two	1	3	4
FAMILY INCOME	less $29,999	1	1	2
	$30,000 - $44,000	2	3	5
	$45,000 - $59,999	3	4	7
	$60,000 +	9	9	18
ETHNIC BACKGROUND	Caucasian	15	17	32

PRIOR TRAINING	YES	4	5	9
	NO	11	12	23
MEMBERSHIP	YES	3	5	8
	NO	12	12	24

APPENDIX 4

Dear Adoptive Parents:

My name is Sandra Vanegas, and I am a student at Lindenwood College completing a M.A. in Professional Counseling. Last year, I had the outstanding opportunity of being one of the facilitators at LUTHERAN FAMILY AND CHILDREN'S SERVICES for the International Support Group, which I enjoyed very much.

I'm currently working on my Culminating Project, which focuses on families who had adopted children overseas. I would like to invite you to participate in my research by filling out the enclosed inventory. I know that your time is very valuable, but your input in this matter will be appreciated.

In order to have an accurate information, it is important for each adoptive parent to fill out a separate inventory. Confidentiality will be maintained at all times. No names are needed, and no individual scores will be used or shared. The results are for research purposes only.

If you have any questions about this research, please feel free to contact Dr. Pam Nickels, Dean of the Counseling Department at Lindenwood College 314-946-2000, or Lara Deveraux, MSW at LFCS at 314-361-2121, who are my two project advisors.

Enclosed you will find the instructions to fill out the inventory. For your convenience I have also enclosed a self-addressed stamped envelope. To successfully complete this research, **your participation is extremely important.** I will need this information back before March 30.
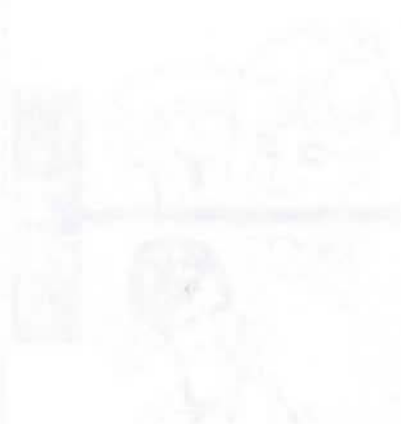
I want to thank you in advance for your valuable help, and I look forward to receiving your inventory.
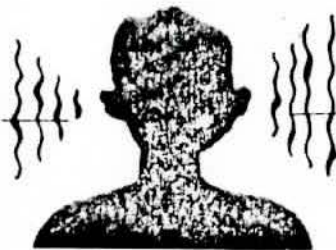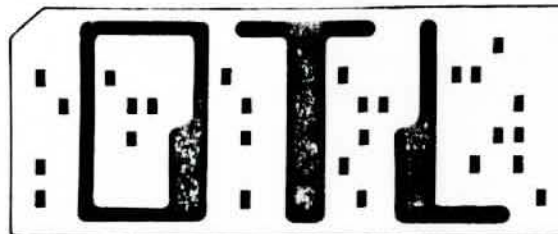
Sincerely,

SANDRA VANEGAS

APPENDIX 5

CSI

ULTURE SHOCK INVENTORY

Culture Shock Inventory

OTL

CULTURE SHOCK INVENTORY

1. A great many countries would not benefit from increased industrialization.

Disagree | Agree

2. People from other countries are often invited in our home.

Disagree | Agree

3. I am never called opinionated.

Disagree | Agree

4. I have done some very unusual things that have changed my life.

Disagree | Agree

5. America is thought to be less class conscious than Britain.

Disagree | Agree

6. No languages are inferior to other languages.

Disagree | Agree

7. People in lesser developed countries do not behave in unnatural ways.

Disagree | Agree

8. The way a person stands can tell you something about him as a person.

Disagree | Agree

9. Many countries do not want or need industrial progress.

Disagree | Agree

10. As an adult, I have had at least one very close friend from another country.

Disagree | Agree

11. I frequently change my opinion.

Disagree | Agree

12. Most people would say I'm easy going.

Disagree | Agree

13. Germans are believed to form and join clubs more than people from most other countries.

Disagree | Agree

14. No races are born intellectually superior to other races.

Disagree | Agree

15. Work and play are not clearly different.

Disagree | Agree

16. A smile does not always indicate pleasure.

Disagree | Agree

17. If lesser developed countries remained just as they are now they would not be too badly off.

Disagree | Agree

18. I have worked for more than three years in a country other than my own.

Disagree | Agree

19. It is always best to be completely open-minded and willing to change ones opinion.

Disagree | Agree

20. I would like to change.

Disagree | Agree

21. Superstition is said to play a larger part in the life of Ireland than in many countries.

Disagree | Agree

22. Countries which have no system of courts can still provide adequate justice for their people.

Disagree | Agree

23. All ceremonies have practical value.

Disagree | Agree

24. Different people can communicate similar feelings in quite different ways.

Disagree | Agree

25. In a great many ways, people in lesser developed countries have a better life than those in industrialized countries.

Disagree | Agree

26. I have traveled for a total of at least six months in one or more countries other than the one I was born in.

Disagree | Agree

27. There is never only one right answer to questions involving people.

Disagree | Agree

28. I am involved in several quite different kinds of social groups.

Disagree | Agree

29. In France, art and literature are thought to be valued more than in most other countries.

Disagree | Agree

30. Religious beliefs may hinder a country from advancing economically.

Disagree | Agree

31. Gracious manners in one country may be poor manners in another.

Disagree | Agree

32. Stating a point loudly and frequently is a poor way of gaining acceptance for it.

Disagree | Agree

33. The average level of morality, if different at all, is probably higher in less developed countries.

Disagree | Agree

34. I have taken a course in anthropology or read at least three professional books about other cultures.

Disagree | Agree

35. Listening to every idea presented is always a good policy.

Disagree | Agree

36. I often experiment with new methods of doing things.

Disagree | Agree

37. North Americans and Latin Americans think differently about time.

Disagree | Agree

38. People in less economically developed countries usually have well developed social customs.

Disagree | Agree

39. Weeping has quite different meanings in different countries.

Disagree | Agree

40. A person's facial expression can change the meaning of the words spoken.

Disagree | Agree

Developed by W. J. Reddin, K. J. Rowell

(A) 50

Economic progress is by no means the most important measure of a country's advancement.

| | Agree | Disagree |

I can converse easily in at least one language other than my own.

| | Agree | | Disagree |

I somethimes change my opinion even if I am not certain I am right in doing so.

| | Agree | | Disagree |

I am very different now from two years ago.

| | Agree | | Disagree |

Male friends in North America touch each other less than male friends in Latin America.

| | Agree | | Disagree |

A country's geographical position influences the way of life of its people.

| | Agree | | Disagree |

No custom is strange to the people who practice it.

| | Agree | | Disagree |

People often communicate without realizing it.

| Agree | | Disagree |

Lesser developed countries do not owe it to the world to strive to become more industrialized.

| | Agree | Disagree |

I can make sense out of a daily newspaper in at least two languages other than my own.

| | Agree | | Disagree |

There are usually more good reasons for change than against it.

| | Agree | | Disagree |

I seldom conform unless I have to.

| | Agree | | Disagree |

In normal conversation North Americans stand further apart than Latin Americans.

| | Agree | | Disagree |

In some countries only a little sympathy is felt for a sick family member.

| | Agree | | Disagree |

No country is more boorish or vulgar than another.

| | Agree | | Disagree |

Even slight gestures can mean and convey just as much as many words.

| Agree | | Disagree |

Industrialization has as many bad points as good ones.

| | Agree | Disagree |

I go out of my way to talk with people from other countries.

| | Agree | | Disagree |

In most cases right and wrong are hard to distinguish.

| | Agree | | Disagree |

I often do things on the spur of the moment.

| | Agree | | Disagree |

(51) Australians see themselves as individualists.

| | Agree | | Disagree |

(62) There is no such thing as a bad smell which all nationalities would agree on.

| | Agree | | Disagree |

(63) Patterns of everyday courtesies are complex in all countries.

| | Agree | | Disagree |

(64) Clothes reflect personality.

| Agree | | Disagree |

(65) Many lesser developed countries reject democracy as it is clearly unsuitable to their needs at the moment.

| | Agree | Disagree |

(66) I have visited at least one other country at least six times.

| | Agree | | Disagree |

(67) I do not have many firm beliefs.

| | Agree | | Disagree |

(68) I don't usually plan too well before acting.

| | Agree | | Disagree |

(69) Religion is more important in Burma than in most countries.

| | Agree | | Disagree |

(70) It is difficult to learn the way of life of the people in another country.

| | Agree | | Disagree |

(71) Witch doctors usually help the sick.

| | Agree | | Disagree |

(72) Gazing around while listening probably indicates disinterest in what is being said.

| Agree | | Disagree |

(73) Income has little relationship to the quality of ones life.

| | Agree | Disagree |

(74) I have worked with people from at least two countries other than the one I was born in.

| | Agree | | Disagree |

(75) Other people very often have better ideas than I do.

| | Agree | | Disagree |

(76) I often do things differently after hearing the suggestions of others.

| | Agree | | Disagree |

(77) People in America are on a first name basis more quickly than people of most other countries.

| | Agree | | Disagree |

(78) Climate affects customs and economic development.

| | Agree | | Disagree |

(79) Marking or scarring the body nearly always serves a practical purpose in countries where it is practiced.

| | Agree | | Disagree |

(80) The method of shaking hands reflects personality.

| Agree | | Disagree |

(1) Total the number of X's in each column on the opposite page and place the total in the subtotals box at the base of each. In Column X_1 and X_2 a double X may appear, Count this as two.

(2) Transfer all the sub-totals to this page.

(3) Add the two sub-totals for each factor to obtain the factor total.

(4) The nine totals should add together to be 80.

		Factor Sub-Totals		Factor Totals
Factor X	**TOTAL DISAGREE RESPONSE**	X_1	=	
		X_2		
Factor A	1, 9, 17, 25, 33, 57, 65, 73 **LACK OF WESTERN ETHNOCENTRISM:** The degree to which the western value system is seen as inappropriate for other parts of the world.	A_1	=	
		A_2		
Factor B	2, 10, 18, 26, 34, 58, 66, 74 **EXPERIENCE:** The degree of direct experience with people from other countries through working, travelling and conversing, and also learned skills such as reading and speaking foreign languages.	B_1	=	
		B_2		
Factor C	3, 11, 19, 27, 35, 59, 67, 75 **COGNITIVE FLEX:** The degree of openness to new ideas and beliefs and the degree to which these are accepted by the individual.	C_1	=	
		C_2		
Factor D	4, 12, 20, 28, 36, 60, 68, 76 **BEHAVIORAL FLEX:** The degree to which ones own behavior is open to change.	D_1	=	
		D_2		
Factor E	5, 13, 21, 29, 37, 61, 69, 77 **CULTURAL KNOWLEDGE-SPECIFIC:** The degree of awareness and understanding of various beliefs and patterns of behavior in specific other cultures.	E_1	=	
		E_2		
Factor F	6, 14, 22, 30, 38, 62, 70, 78 **CULTURAL KNOWLEDGE-GENERAL:** The degree of awareness and understanding of various beliefs and institutions in other cultures.	F_1	=	
		F_2		
Factor G	7, 15, 23, 31, 39, 63, 71, 79 **CULTURAL BEHAVIOR-GENERAL:** The degree of awareness and understanding of patterns of behavior observed in man.	G_1	=	
		G_2		
Factor H	8, 16, 24, 32, 40, 64, 72, 80 **INTERPERSONAL SENSITIVITY:** The degree of awareness and understanding of verbal and non-verbal human behavior.	H_1	=	
		H_2		

=

80

A_1	B_1	C_1	D_1	E_1	F_1	G_1	H_1	X_2	A_2	B_2	C_2	D_2	E_2	F_2	G_2	H_2
1.	2.	3.	4.	61.	62.	63.	64.		41.	42.	43.	44.	21.	22.	23.	24.
65.	66.	67.	68.	5.	6.	7.	8.		25.	26.	27.	28.	45.	46.	47.	48.
9.	10.	11.	12.	69.	70.	71.	72.		49.	50.	51.	52.	29.	30.	31.	32.
73.	74.	75.	76.	13.	14.	15.	16.		33.	34.	35.	36.	53.	54.	55.	56.
17.	18.	19.	20.	77.	78.	79.	80.		57.	58.	59.	60.	37.	38.	39.	40.

Sub-Totals

$= 80$

APPENDIX 6

CSI - RAW SCORE CONVERSION TO
DESCRIPTIVE TERMS

SCALES	Very Low (VL)	Low (L)	Aver. (ME)	High (H)	Very High (VH)
Lack of Western Ethnocentrism	0-3	4-5	6	7	8-10
Experience	0-2	3	4	5-6	7-10
Cognitive Flex	0-4	5	6	7	8-10
Behavioral Flex	0-3	4-5	6	7	8-10
Cultural Knowledge Specific	0-3	4-5	6	7-8	9-10
Cultural Knowledge General	0-5	6	7	8	9-10
Cultural Behavior General	0-4	5	6	7	8-10
Interpersonal Sensitivity	0-6	7	8	9	10

APPENDIX 7

DEMOGRAPHIC DATA

1. GENDER : Male_____   Female_____

2. AGE: 25 to 35 _____
             36 to 45 _____
             46 to 55 _____
             56 plus _____

3. RELIGION: Lutheran _____   Catholic _____   Methodist _____
   (Optional) Baptist _____   None _____   Other _____

4. MARITAL HISTORY: Single _____   Married first time_____
                    Remarried _____   Single/Divorce _____
                    Cohabitating _____ Widow/Widower_____

5. NUMBER OF CHILDREN IN THE FAMILY:
   _____ (1) One
   _____ (2) Two
   _____ (3) Three or more

6. How many of these children are adopted? _____

7. FAMILY INCOME:
   _____ less than $29,999
   _____ $30,000 - $44,999
   _____ $45,000 - $59,999
   _____ above $60,000

8. YOUR ETHNIC ORIGIN:
   _____ Caucasian
   _____ African-American
   _____ Asian
   _____ Hispanic
   _____ Other

9. Prior to the adoption did you have any training or education concerning the culture of your son/daughter?   YES _____   NO _____

10. Do you presently belong to any organization related to the culture of your son/daughter?
                    YES _____   NO _____

Instructions to fill out the inventory:
* **Circle your answer.** If you want to change your answer, put an **X** on the answer you wish to change and circle the correct one.
* Please **answer all questions**, even if you do not have an opinion. Please answer to the best of your ability without leaving a question blank.
* There is no time limit in answering the inventory.

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VITA AUCTORIS

Sandra Vanegas was born in Ibague, Colombia, South America. She attended a private Catholic school and after graduation she moved to Bogota to study Social Work. She graduate with honors from Colegio Mayor de Cundinamarca in March of 1986. During her senior year, she participated in a relief effort with the survivors of a volcano in an area close to her home town. She became the Social Worker of the YMCA shelter in Lerida, a town were most survivors were relocated. Sandra was promoted to Executive Director of the Tolima YMCA in 1987. Ten months later, she participated in a nine month training program in St. Louis, MO.

After returning to Colombia, she accepted a position as the Coordinator of Social Welfare of a private company. She got married in 1990 and moved to St. Louis, MO. She enrolled in Licensed Professional Counseling at Lindenwood College in 1991, and joined Life Skills Foundation as Program Supervisor.