Influence of Home Culture Ideology on Chinese, Korean and Japanese Student's Cultural Adaptation to the U.S.

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Abstract—**This paper explores the influence of cultural values that underline the foundations of Chinese, Japanese and Korean societies, the differences between them, and how they affect the experiences of East Asian students in the U.S. There is a gap in the literature on how these differences are affecting East Asian students' adaptation processes to foreign cultures, and a gap in comparison studies that often ignore germane cultural differences when lumping together the Japanese, Chinese, Korean and even Indian in a singular category of "Asian". This research looks into the concept of differences between East Asian countries, their belief systems that shape the perception of modern East Asian youth, and how it affects their experiences. One year of fieldwork was undertaken in the semi-rural U.S. where data was collected through observations, interviews, and surveys of 38 East Asian students. Cultural differences in social interactions are explored from a socio-cultural perspective, identifying possible cultural ideologies of home countries that influence the students' adaptation and integration into the U.S. Theoretical framework of Hofstede's cultural dimensions theory is applied, and practical implications are discussed.**

Index Terms—**East Asia, cultural adaptation, cultural differences, intercultural communication.**

I. INTRODUCTION

There has been progressively more attention paid to East Asia, as the home of the world's 2nd and 3rd leading economies. Students from East Asia are the largest group studying abroad, and the contact between Asians and Westerners is increasing at an alarming rate. The problem in these interactions lies in the limited understanding of the differences between East Asian cultures, which give rise to miscommunication and misunderstandings. Common sense would indicate that there are substantial differences between Japanese, Chinese, and Korean cultures, but what they are and how they influence the intercultural communication with Westerners has not been sufficiently explored. Often studies are undertaken by grouping all Asians together or citing certain Eastern vs. Western cultural differences. Studies that compared just Confucian ideologies between Japan, China, Korea and Taiwan have found differences [1], and there are numerous other unique characteristics in each country. This study reports the difficulties various East Asian students faced in semi-rural U.S., and explores the possible origins of the cultural differences that influence the experiences of Korean, Chinese and Japanese students in the U.S.

Through a socio-cultural approach, the problems East Asian students faced are traced to their perspective cultural ideologies and the development of modern Japanese, Chinese, and Korean societies. For many Americans the Asian people are too similar to tell apart and only superficial knowledge dominates the mainstream perceptions in the West. However, anyone who has spent some time in each of these countries can clearly say they are veritably different, nevertheless laypeople might struggle in identifying one central concept of difference.

It could be said that many European countries are much more similar than the East Asian countries. For example, the religion, form of government, and food utensils are very similar. Looking at East Asian countries, there are many more differences. Koreans use a spoon to eat rice, and the length of chopsticks is different between the three countries. China is communist, the largest religious population in Korea are Christians, and in Japan the native religion is polytheistic, rooted in animism with a special relationship with nature gods is still prospering. If culture is defined as a learned and shared system of beliefs, as well as customs and behaviors among a group of people, then there is a necessity to look at each of the East Asian countries separately. Albeit, indubitably there are sheared common points and certain Confucius and Buddhist beliefs have influenced Asian mentality, the overall core values of modern Asian populace are strikingly different depending on the country.

These differences and cultural core values influence the Asians that go abroad. Especially when confronted with the process of adaptation and integration into American society. The struggles, the internalization, and identity negotiation that the Chinese, Japanese, and Korean students go through are all dependent on the understanding of the fundamental values underlining their respective cultural identities.

This paper first will explore the background and origin of the differences in the values and beliefs of Japan, China and Korea. Then, the methods and data from surveys and interviews will be presented to demonstrate how these values, at times, unconsciously affect the experiences of East Asian students studying in the U.S. Following, the theoretical framework of emergent ideas and role of expectation will be reviewed and compared with the 6-D Model suggested by Hofstede. Finally, the practical implications will be discussed.

II. LITERATURE REVIEW

Looking at the studies on the East Asian students in the U.S., there is a multidisciplinary approach to cultural adaptation being taken with the majority of research done in the fields of psychology, education, sociology, and communication studies. It is undeniable that personality plays a role in cultural adaptation. Five characteristics of

multicultural personality that were shown to be highly predictive of an individual's ability to adapt to a new culture were identified as: cultural empathy, open-mindedness, emotional stability, flexibility, and social initiative [2]. This was confirmed to be true for Asian students studying in the U.S. Another variable that is an important adaptation and is shown to be different between individualistic and collective societies is self-efficacy [3]-[6]. In the field of education, a majority of the literature is on the problems of Asian students in the U.S., and points to language ability and communication competency [7]-[12]. The European students are less stressed about the language, but have more difficulties associated with being apart from family, while the students from Asia have more problems with language [13]. However, in linguistic terms of learning and using English, cultural differences exist between Japanese, Chinese and Koreans. For example, Japanese have problems pronouncing the letter "L" as it does not exist in the Japanese language, while Chinese pronunciation is deemed more accurate. However, South Korea was rated the highest in the English proficiency ranking, followed by Japan, and China in last place [14]. In spoken language proficiency, cultural norms and attitudes also play a major role. For example, the Japanese students may be more reluctant to speak in class and often remain more silent in conversations [15], while Chinese and Korean students might appear more communicative. There are also numerous studies that show the importance on social interaction and social support in cultural adjustment [6], [16]-[23]. The above described studies give deep insights into the process of cultural adjustment of Asian students, but do not explore the differences between the different cultures of Asian countries. The seminal works of Hofstede [24] as well as work in psychology of Markus and Kitayama [25] and other works of Kitayama *et al.* [26], give insight into cultural differences between the West and the East, and are undoubtedly the foundation blocks in understanding these differences. However, they do not focus on why these differences exist or how they affect cultural adjustment. This brings us to the main research questions:

1) What are the underlining ideological differences in modern Chinese, Japanese and Korean culture and how do they affect cultural adaptation of East Asian students?

2) How well does the 6-D Model of Hofstede addresses these differences in the context of higher education?

III. DIFFERENCES IN CULTURAL CORE VALUES

The literature about Japan, China, and Korea is abundant, but at the same time very limited. The making of modern Japan, China, and Korea is often explored in historical, economic and political terms, however few books in English look into the differences in their ideology or other cultural aspects. In cultural terms, all three are high context [27] and collective cultures, but as previously stated, they have very different beliefs and social norms. Furthermore, the origin of modern social norms is a complicated subject to explore in terms of a single culture, let alone a comparison of the three. In this study, ideology is defined as a collection of beliefs held by a society.

Starting with Japan, a word often used to represent the essence of Japanese society is 和 (*wa*) representing harmony, and is the combination of the character for rice and mouth. In linguistic and social norms in Japanese society, the preservation of harmony in a group has been a top priority since ancient times, as can be seen in Article One of Price Shotokus' Seventeen Article Constitution. On an island country, which is covered in mountains and plagued by earthquakes, tsunamis, and limited food supply, the communities' survival is dependent on cooperating together [28] [29]. To not upset the balance and atmosphere in the group concepts of honne (本音) and tatemae (建前) most likely surfaced. Honne and tattemae represent the true feeling of an individual versus the opinions expressed in public [30]. The Japanese language also evolved in a way of ambiguity prevalence, where answers can be interpreted in different ways and swear words are almost non-existent, avoiding possible conflicts among group members. In addition, silence is another important aspect of communication and mutual understanding. With true feelings hidden, along with ambiguity and silence dominating communication styles of Japanese, the ways of deciphering what is said became necessary in developing concepts of haragei (腹芸) understanding implicit messages in the conversation, (ishin-denshin: 以心伝心) understanding what is in the heart of the other person and sasshi- sensitivity to what is meant. The bottom line is that it was all for the purpose of smooth interactions and avoiding conflicts. Other concepts such as enryo (遠慮) - self-restraint and nemawashi (根回し)- laying the foundation and kata (型)form were all also used to create uniformity and not disturb the harmony of the group or community. For more detailed account of these phenomena refer to the works of Ryoen Minamoto.

It is also uncommon to see strong displays of emotion in public, either positive or negative in Japan, even today. Overall, the Japanese adapted to their environment through preserving harmony inside the group and taking foreign ideas and adapting them to Japan resulting in an amalgam of borrowed and concurrently unique ideas. This is very different from the way Korean way of thinking.

The word that best describes Korean ideology is chung read as choong (충 or 忠) [31] [32]. It is loyalty, orthodoxy and upholding what is considered right and fair. Korea has been invaded numerous times by China, Japan, Manchuria, and Mongols, but still preserved their cultural identity. They were able to accomplish this by valuing equality and the original form or orthodoxy. Koreans are said to be persevering, conservative, and place high value on legitimacy, which are characteristics needed for a nation to survive through numerous foreign invasions [32]. Things that are traditional and legitimate are deemed original and considered to be correct. Confucius ideology influence is very evident in the relations to family and other social relations. For example, the Korean language has a vast number of words to describe family ties, such as jageuneomeoni (작은어머니)which means fathers younger brother's wife. Koreans, unlike the Japanese, are not afraid of conflicts, and their language is ornamented greatly with curse words. They express their emotions more freely and

place high value on family. Certainly, Korea has concepts similar to the Japanese about harmony and reading moods such as inhwa and kimbun [33], however the orthodoxy of keeping the Confucianism ideas in stressing the importance of the different types of relationships, sets Korea apart from Japan and China, in how evident and perseverant it is in modern day Korea.

Looking at the Chinese national character, the word often used is 一 (yi), meaning "one" as well as "best". China has been the exporter of cultural and ideological concepts in East Asia. It is a large country and being united was imperative for China throughout its history. China is ethnically much more diverse than Japan and Korea, with over 50 minorities having been ruled by Mongolian and Manchurian dynasties. It has been ruled with absolute authority and has unified as a country to achieve peace. The oneness of China unifies its people and gives them a great pride. China used to view all its neighbors as barbarians, and in the 18th century was culturally much more ahead of the West, therefore considering itself the best. However, in the later half of the 19th century, numerous countries heavily disrespected China, resulting in Japan invading China. The current mindset of the Chinese is the value in once again becoming the best. The Chinese people have suffered throughout history going through wars, internal strife, foreign invasions, and both famine and operation in the last 50 years. Like a pendulum after swinging to one extreme it swings back and often having little and living in communes in the earlier days of the communist regime, now is the time of more indulgence The economic growth is favorable, and the Chinese people are able to afford spending a larger amount of money on luxury goods, new cars, and real estate. The idea of "one", also represent one person or self, the Chinese people today have to look out for themselves and their families, and many strive to become rich and display their affluence. It is often said that money has become the new religion in China.There is a saying 有 yǒu 錢 qián 能 néng 使 shǐ 鬼 guǐ 推 tuī 磨 mo, meaning "if you have money you can even make the devil do your work (pull the grind stone)," representing how powerful money is. There is another saying in Chinese that also shows the high ability of Chinese people to perform well individualistically "中国人：一个人是一条龙三个人是一条虫" meaning "Chinese, one person is a dragon, three people are a bug." Other important concepts to understand Chinese mentality are "guanxi" (关系), which means "relationships or connections an individual has with other people that can be relied on," and the idea of "Mianzi" (面子) or "face." As previously stated, Chinese people are very proud, and preserving a person's reputation and dignity is very important. There is a Chinese saying that says "as a tree needs its bark, a person needs face" (人要脸，树要皮). In Chinese society, it is likely that during so many times of unrest, people could not depend on the government or just anyone. They developed a system of personal connection where keeping face is very important. Even today, family and social relationships are maintained through mutual gift giving and red envelops on many occasions such as a wedding, birth of a child, death, etc.

Overall, each of the East Asian countries discussed are all very paradoxical and contradicting. Japan values harmony above all, but invaded Korea, China and staged an attack against the U. S. Koreans are orthodox and conservative, valuing tradition and original form, but their current largest religious group is Christianity. China, which is a communist state, is said to have money as the current religion, with its youth working hard to become rich, which makes it very hard to capture the essence of its culture in a few words. These cultural values and beliefs strongly affect modern society and people of Japan, China, and Korea, making it imperative to explore them in the context of cultural adjustment.

IV. METHODOLOGY

This study implements an interpretive-qualitative paradigm and adapts ethnography as a research strategy. The subject of inquiry is the adaptation process of Asian students to the rural American culture from the point of view of the participants, with ethnography, by definition being a systematic study of people and cultures, as the most suitable approach. Triangulation was adopted as the main method of collecting data and combining surveys, interviews, and participatory observations, as well as other artifacts provided by the participants. The data gathering process started on May 2nd 2015 when I first arrived to the city of M. gathering preliminary data and establishing a relationship with Dr. M who introduced me to the Japanese students studying at M. University. I stayed at an apartment where three Chinese students lived, one of whom I knew from my years in China. He served as the gatekeeper into the Chinese student community. I gathered data for 2 weeks, then returned to Japan for the summer as a majority of the students returned back to their home countries over summer vacation. I completely relocated to the city where M. University was located on August 12th 2015 and stayed there conducting my fieldwork until May 11th, 2016. An online survey was administered starting June 18th, 2016, and using convenient sampling, the students that participated in the ethnographic study were asked to recruit their friends who were studying in different U.S. institutions to take the online survey. This added data from East Asian students' experiences in other rural and urban universities in the U.S.

The students who provided consent forms and surveys had interactions with the researcher on numerous occasions, and a majority of those whose interviews were transcribed consist of twenty females, seventeen males, six Korean students, sixteen Japanese students and fifteen Chinese students. The status of students is divided into two categories: international students who are studying to earn their Bachelor degree in the U.S., and exchange students who are studying at a university back home and have come for between one semester and one year to study in the U.S. The students come from various socioeconomic backgrounds, are of different ages, and there is a variety majors represented in the population. The online survey-only group from other universities consisted of 9 students. All of the interviews that were transcribed went through three cycles of coding. In the first cycle of coding three types of codes were used: descriptive, InVivo, and causal.

The reasons these were chosen relates to the research questions of being able to understand the lives of the students, using their words to see their perspective, and finally the causal coding was used to underline the possible causes of progress in adaptation or what caused the adaptation process to not go as well. The second cycle of coding was comparing the data and making more analytical codes to bump up the level of generalization. Mostly the second and third cycle of coding used axial and longitudinal coding where relevant.

V. STUDENTS EXPERIENCE AND CULTURE

A majority of the students succeeded in adapting to the U.S. Conversely, integrating into American society proved to be much more difficult, as most of the students were not able to achieve this. The adaptation was measured through the student self-reported assessment of adapting to America socially, academically, and physically. Integration was assessed by the ability to form meaningful relationships and frequency of interactions with the local population.

Upon the students' arrival to the U.S., the discrepancy between the expectations and reality was reported commonly by all three groups. In particular, the expectations of Americans and the stereotypical image of an American person being friendly, outgoing, care free, stylish, skinny, blonde, and loving to party did not coincide with the perceived reality of American students struggling in school, working part time jobs, not caring about clothes and being overweight. Though the above perceptions reflect the experiences of all three groups, the way of adapting on the other hand was different among the Chinese, Japanese and Korean students.

The Chinese student group was the most heterogeneous out of the three, consisting of students from Taiwan, Malaysia, and various parts of mainland China. Anyone who spoke Chinese or had Chinese descent was welcomed as Chinese, reflecting the ideology of One China. Events held by Chinese students were frequently attended by Vietnamese, Indonesian, Japanese, and Mongolian students, as well as local Americans. A majority of the Chinese regular students (not short exchange) reported having no or few American friends. A lot of interactions with Americans were through internet RPG games, since many Chinese as well as Korean students enjoy playing League of Legends.

The Korean students could be divided into two groups: the first group was a tightly closed, isolated group, and the second consisted of a few students (n=3) that integrated into the American society and had many American friends and frequent interactions. The tightly closed group of Korean students only interacted among themselves; they were mostly all exchange students and of a similar age and status. One Korean student who became friends with a Japanese student had to leave the group, when she was accused by the group member of spending too much time outside of their group activities. The Japanese student that tried to join the group and was learning about Korean culture reported feeling very isolated.

Japanese students had the most difficulty in various aspects of life in the U.S. Unlike in Korea and China, in Japan interactions in daily life are very ritualized and follow a form to preserve harmony and avoid unexpected things. In interactions, the Japanese culturally and linguistically follow a set of uniformed norms in customer service. Not surprisingly, many Japanese students were disturbed at the level of American customer service. Another point of difference was the Japanese students' descriptions of body contact. Ayana, a female student from Japan, described her experience: "In America body touch is common. They touch each other a lot, especially at parties." Another male Japanese student said that to improve interactions between Americans and Japanese, "I would warn them not to do so much body touch. I have a feeling that a lot especially girls. From my experience the girls touch you very casually…." Avoiding conflict by being considerate of others in the foundation of Japanese ideology includes not encroaching on other peoples' personal space, and avoiding physical contact. Conversely, according to Won-Bok Rhie, the Koreans commonly bump into each other and as their relationship gets more intimate, it becomes natural to encroach upon each other's territory. Won-Bok Rhie further states that the Korean youth enjoys competition and interacting with others, contributing to a lot of Korean youth enjoying online gaming, while Japan is most advanced in producing offline games that can be played alone. In China, as well being too polite with family and friends would cause distance, not commonly saying "please", "thank you" or "you are welcome" among close friends and family will have a similar effect. One Chinese student said he does not remember a time when he said words such as "thank you" or "please" to his mother or father. The Japanese students struggled with group work and group discussion, pointing out that Americans are not sensitive or attentive to the feelings of others. Previous studies also have noted the difficulties Asian students have in class and group discussion [34]-[36]. One student described her experience as the following: "[In group work] Americans don't change topics and talk deeply about something. Everyone don't finish until they say everything they want to say. Japanese all talk together but if one person gets tired of the topic they change the topic, but Americans don't really notice that someone might be bored." (LI06-02) In Japan the fear of being excluded from a group is very deeply rooted in their psyche, as preserving the harmony in a community was vital to the survival of the Japanese people. The Japanese are very considerate in ensuring that the process of accomplishing a goal does not hurt anyone's feelings.

The most evident difference between the three groups was in their embracement of their own national identity through cultural organizations. At the University where this study was conducted there were three active school clubs: Japan Club, China Club and Korea Club. Though the Korean student population in the whole university consisted of less than 15 students, the Korea Club had more than 25 members and was by far the most successful in organizing cultural exchange activities. The Korean students were the officers of the club and organizers of all of the activities. A part of the club was a K-Pop and dance group. For Korea Night more than 100 people joined the celebration of Korean culture, displaying numerous costumes, a Taekwondo performance, traditional food, and other activities. During the lunar festival many American students joined in playing

Korean games and eating bindae tteok (빈대떡) and tteokguk (떡국). Korean students provided free lessons to anyone interested in the language and proudly taught about the origin of Hangul. Furthermore, they embraced the original modern popular culture and happily discussed Korean drama and K-Pop with American students interested in it. Korean students who participated in Korean club were the only ones that stated that American students are very interested in Korean culture. Korean students that were not officers and did not participate much in the club activities stated that Americans knew little and had no interest in Korea, which was a common sentiment among Chinese and Japanese students.

Japan club had less than 10 regular members, none of which were Japanese. Japanese students often stated that Americans had little interest in Japanese culture, but when asked why they did not join the only group on campus that consisted completely of only Americans interested in Japan the opinion was anonymous: "They are otaku," or "nerds" that liked anime, J-Pop, and manga. In observing the cultural activities of Japan club, it was obvious that the members of the club were very interested in Japan and many were taking Japanese language classes.
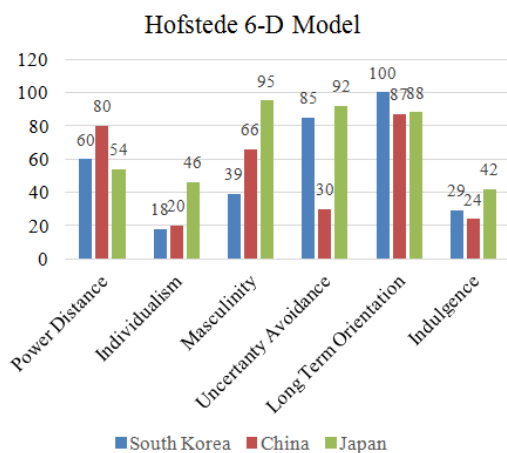

Fig. 1. HofsteFde's six cultural dimensions
Source: https://geert-hofstede.com/countries.html

China club had a few more members than Japan club, and the president and vice-president of the club were Chinese. China club members also complained about the lack of interest exhibited by local students in Chinese culture. One member of the club from Taiwan said, "They [Americans] are in Japan club because they admire animation and manga, right? And for Korean club they are there for K-pop, but for Chinese, what? Calligraphy? Chinese night or what? Dragon Boat festival? No they don't [join], because we are celebrating for traditional events not pop culture, which is more entertaining. That is why they are not joining our club." Though regular meetings might not have had that high of an attendance rate, the events held by China Club were quite successful. They organized China night, mahjong game night, lunar festival gathering and potluck parties. The Chinese club had members from Vietnam, Malaysia, Taiwan, mainland China, Indonesia, two Japanese students and a few American students. The "One China" ideology and China being a center of cultural exports seems to attract a much more diverse students body from other Asian

countries. However, the mentality of not losing face and the importance of one self is still clearly evident in some of the mainland students. There were two students that purchased expensive cars, while still having to live in a small apartment sharing with other Chinese students and working a part time job. A common occurrence in modern China is for people to buy cars that are beyond their means in order to display their success. The topic of Taiwan and mainland China was a painful one, especially when an inquisitive American would ask a Taiwanese student about that issue in front of a student from mainland China. In general it was a taboo topic, and when one Taiwanese student posted some provocative posts on Facebook, the Chinese students were highly displeased and criticized him highly.

VI. Theoretical and Practical Implications

Looking at the comprehensive studies of cross-cultural comparison, it is impossible to ignore the work of Geert Hofstede. Cultural values are present in all aspect of life, whether it is studying at a university or working for a company. The six dimensional model created by Hofstede, and the data collected in Japan, China, and South Korea (see Fig. 1), allow for a clear comparison between the three cultures. When comparing Hofstede's data with the observations made in this study there are clear differences in five of the six dimensions. The smallest difference is in the dimension of long term orientations, and all of the students in this study were very long term oriented compared to American students; they had high goals and made plans or prepared to achieve them far in advance.

For uncertainty avoidance, the students from China were much more comfortable with ambiguity, though students from Taiwan did express some frustrations in not knowing the exact way of assessment of their assignments. The Japanese students were extremely stressed before the first exams they took in the U.S. Rina expressed her anxiety about not knowing what to expect: "School is most difficult. The way I review and study, I am not sure if it's effective for America. I feel very insecure about that. We still have not had any tests yet, but next week I have a test so we will see". This might seem paradoxical as the Japanese language is full of ambiguity, but this ambiguity is for the purpose of avoiding any unpleasant surprises in the reaction of others to what is said. Unpredictability is dangerous to the harmony of the group, so in accordance with ideology of harmony in the group, the Japanese naturally try to avoid anything unpredictable.

Looking at power distance in the experiences of students, there is a discrepancy with the Hofstede's model. Hierarchy in the student groups was least felt in the Chinese group, while strongly felt in the Korean and a bit to a lesser degree Japanese group. There were two types of hierarchy displayed first between professor and students, and second between students more than five years older. The Korean group had a Korean professor, and students felt somewhat obligated to dine with him and show their respect. There was a Korean student who was over 30 years old, and he was treated with utmost respect by the younger students. When I asked the older student to act as a gatekeeper into the Korean student group and to ask if anyone might

volunteer to take part in the study he said: "If I ask them, because I am older they will feel like they have to do it, so it would not really be volunteering; it's a thing that's part of Korean culture." In the group of the Japanese students there was also a Japanese teacher, whom some students respected, and followed his advice. There was an incident when a Japanese student who was an alumni of the university came to visit. One of the Japanese girls addressed him too casually and was reprimanded by words of, "You should show a little more respect to our senior." A friend of the girl who relayed this story felt that they were in the U.S. and on an exchange – the conversation was going well, but that sharp comment ruined the atmosphere.

In individualism, the Japanese scored the highest, making it the least collectivist culture out of Japan, China, Korea, and Taiwan. Korean students were undoubtedly the most collective, and exclusive of others. However, the Chinese students and the ideology of the modern China focuses on the "self" much more than Japan. Though the relationships (guanxi) are very important, Chinese people are seen as more ambitious and work hard for self-gain. Though, as stated by Hofstede, the Japanese in Asia might seem individualistic, readily adapting foreign concepts to Japan, overall the Japanese people are group oriented. The group they belong to, however, can be situational. Furthermore, in the dimension of indulgence, the Japanese, according to the Hofstedes model, are the least restrained compared to China and Korea. In the context of business Japan is known for death from overwork, since the children are taught from childhood not to cause any inconvenience to others. In social terms, it is common for Koreans and Chinese to express their emotion, while the Japanese practice self-restraint. In the terms of the students, the Japanese student often had to restrain themselves from participating in social events, and prioritized work. So, further research might be needed in the dimension of self-indulgence among the East Asian nations, and the reasons for current development in this area.

The practical implications of this study consist of the importance for both East Asian and Western institutions to better accommodate the students going and coming to study abroad. Cultural differences between home and host culture should be pointed out prior to students arrival, which would reduce the uncertainty level in their experiences abroad. American institution on the other hand need to increase cultural awareness on campuses and also better understand the differences between the East Asian cultures keeping in mind the differences in ideologies go beyond individualistic versus collective or low verses high context cultures.

V. CONCLUSION

Overall, this paper explored the ideological differences between Japanese, Chinese, and Korean nationals. The study focused on how these affected the adaptation and integration of East Asian students into the U.S. The study was conducted in a semi-rural American university and although a case study has certain limitations, the testimonies of Asian students about there experiences were consistent with those reported in previous studies done by Gebhard [37], [38]. Overall, all of the students were able to adapt to life in the

U.S. successfully, however, few were able to integrate into American society. The Korean students that embraced their culture and communicated with American students interested in Korean popular culture were able to have more meaningful relationships and more frequent interactions with local students. Conversely, Korean students that kept exclusively among themselves, spoke predominantly in Korean and had minimal interaction with local population. The Japanese students were sensitive to physical contact between sexes. In this study the students that participated in extracurricular activities had more interaction with American students and integrated better to life in the U.S. which is consistent with previous research [39]. The results demonstrated that using the 6-D model of Hofstede in the context of modern ideologies of East Asian countries in the discourse of higher education did not fit for all of the dimensions. It would be beneficial for future studies to test Hofstede newest data in various contexts such as university life. Furthermore, more studies are needed in comparison of cultural adaptation of Japanese, Chinese and Korean students to both rural and urban areas abroad.

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