Chapter 1 : Handbook of Intercultural Training : Daniel R. Landis :

Kim, Young Yun. "Long-Term Cross-Cultural Adaptation: Training Implications of an Integrative Theory." The intercultural training resources pertinent to cross.

Further discussions of various contexts of cross-cultural adaptation are offered by Berry , Bochner , Furnham , Furnham and Bochner , and Volkan Existing Approaches to Cross-Cultural Adaptation 1. Bentley and Shibutani and Kwan present further examples of sociological studies concerning ethnicity and interethnic relations. Berry , and De Vos c, present additional arguments for the integration of environmental and individual factors in cross-cultural adaptation and interethnic relations. For reviews of studies on sojourner effectiveness, see Church , Furnham , Furnham and Bochner , and Torbiorn For additional writings on culture shock and related psychological problems, see Adler , Barna , Furnham , Furnham and Bochner , and Torbiorn , Brein and David , Church , and Klineberg and Hull offer extensive discussions on the U-curve and W-curve processes. In the interest of avoiding confusion and for greater efficiency, I cite my own work throughout this book using only my last name. Citations to other investigators with the same last name include their initials. Similar explanations for the overseas effectiveness of sojourners are offered by Coelho , Furnham , Klineberg and Hull , Selltiz, Christ, Havel, and Cook , and Torbiorn , Other models for predicting acculturation rates are offered by Nagata , Szalay and Inn , Szapocznik, Scopetta, Kurtines, and Aranalde , and Taft Additional multivariate models of psychological adaptation have been proposed by Benson , De Vos c , Padilla a , and Szapocznik et al. For writings on open systems, see Boulding , Davidson , Laszlo , Rapoport , Ruben , , , and von Bertalanffy See Strauss and Corbin for an argument concerning the utilization of information available in nontechnical, nonacademic sources. The Process of Cross-Cultural Adaptation 1. Additional sources on intergroup communication and group identity include Tajfel and Turner , Turner , and Turner and Giles Among other fictional and nonfictional first-person accounts and ethnographic essays are the contributions to volumes edited by Friedlander , Kennedy b , and Lewis and Jungman , as well as the writings of Gehl , Karl , and Salzman Additional sources that address the phenomenon of psychic integration and transformation include Allport , Atwater , Csikszentmihalyi , Cypser and Cypser , Erikson , Grotevant , , Hettema , Sarter , Slavin and Kriegman , White , and Zurcher Other research has further documented the trend of increasing psychological well-being of immigrants and sojourners; see, for example, Deutsch and Won , Kim , , b, , , , and Wong-Rieger , The Structure of Cross-Cultural Adaptation 1. Additional arguments for conceptualizing communication competence in terms of cognitive, affective, and operational components are offered [Page]by Barker, Barker, and Hauser , Hammer , Imahori and Lanigan , and Kim For further empirical support for the role of motivation in cross-cultural adaptation, see Kantima , Kim , , b, , , , and Maruyama and Kim Discussions on the support functions of relational networks are also presented by Eckenrode and Gore , Gore , Gottlieb , Hirsch , Moos and Mitchell , Pescosolido , Pogrebin , Takai , Terry, Rawle, and Callan , Vaz , and Wellman Methods of investigating relational networks are elaborated further by Knoke and Kuklinski , Marsden , Mitchell , Monge and Contractor , Rogers and Kincaid , Scott , van derPoel , Weimann , , and Yum Among other researchers who have provided evidence for a positive relationship between indicators of host out-group interpersonal involvement and psychological health are Hamers and Kamali Other studies of Asian immigrants in the United States, including those conducted byj. Kim , Kim , , a, b, a, , , , and Mirowsky and Ross , have also shown the same trend of diminishing involvement in coethnic relationships. For further elaboration on the centrality of relational ties, see Friedkin and Kim , The correlation between the use of host mass media and other aspects of cross-cultural adaptation has been further observed by Chaffee and Mutz , Dong and Tan , Kim , , b, b, , , , and Lam The essentially stereotypical nature of mass-media messages is discussed further by Chaffee and Mutz , Haslett and Alexander , and Lam The inverse relationship between

ethnic involvement and psychological and communication indicators of cross-cultural adaptation is also reported by Anderson and Christie , J. Kim , Kim , , b, c, , , , Kim et al. Other researchers who have reported a positive association between ethnic media use and ethnicity and a negative association between ethnic media use and participation in host interpersonal and mass communication activities include J. Kim and Ryu Findings on the trend toward increasing self-sufficiency are also reported by Chang , Jeffres and Hur , Kim , , , , , Nagata , Richmond , and Yum Researchers who have documented derogatory and other discriminatory language behaviors directed toward out-groups include Allen , Gadfields, Giles, Bourhis, and Tajfel , Kirkland, Greenberg, and Pysczynski , McConahay and Hough , and van Dijk The problem of cultural value conflict has been documented extensively by such researchers as Berry and Sam , Church , Dyal and Dyal , Furnham and Bochner , Goza , Kemnitzer , Lauver and Schram , Ryan , Vaz , and Weinberg Additional personality theorists whose conceptions of identity are dynamic and evolutionary include Allport , , Atwater , Cypser and Cypser , Graafsma, Bosma, Grotevant, and de Levita , Slavin and Kriegman , and Zurcher Other researchers who have found positive associations between psychological health and various personal, interpersonal, and mass communication factors include Cho , Church , Deutsch and Won , Kim , , b, c, a, , , , Kim, Lujan, and Dixon a, b , Maruyama , and Maruyama and Kim For additional research findings and theoretical discussions concerning the patterns of coping and successful resolution of value conflicts among immigrants and ethnic minorities, see Boekestijn , Earlum , Hutnik , and Hutnik and Bhola Longitudinal research methods are also discussed by Bailar , Lehnen and Koch , Lepkowski , and Little and Su On the utilization of cross-sectional analysis to make indirect estimates of the patterns of change in adaptation variables, see also Kim , , b, , , and Maruyama Indochinese refugee self-sufficiency in California. Report submitted to the California State Department of Health. The changing identity of Ethiopian immigrants Falashas in Israel. Anthropological Quarterly, 57 4 , â€" A case for case studies: A theoretical perspective on social support. International Journal of Intercultural Relations, 12, â€"

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Addressing these and related issues, the author presents a comprehensive theory, or a "big picture,"of the cross-cultural adaptation phenomenon. Preview this bookÂ» What people are saying - Write a review.

The concept, cross-cultural adaptation, refers to a process in and through which an individual achieves an increasing level of psychological and functional fitness with respect to the receiving environment. As the individual acquires some of the characteristics of the host culture, he or she may lose some of the characteristics of their original culture, such as language, customs, and rigid original cultural identity www. It subsequently expanded to study other immigrant and refugee groups in the United States to include American Indians, Japanese and Mexican Americans, and Southeast Asian refugees. In addition to studying groups of immigrants, Young Yun Kim researched groups of students studying abroad in the United States, as well as international students in Japan, Korean expatriates in the United States and American expatriates in South Korea. The first outline of her theory was found in an article titled, "Toward an Interactive Theory of Communication - Acculturation" Kim, , leading to a complete rendition of the theory in "Communication and Cross-Cultural Adaptation: An Integrative Theory" Kim, , which was further refined and updated with "Becoming Intercultural: Kim states that there are five key "missing links" in cross-cultural adaptation literature, which her theory attempts to cover: This experience is not limited to any one region, cultural group, or nation, but is a universal concept of the basic human tendencies that accompany the struggle on each individual when they are faced with a new and challenging environment Kim, The theory focuses on the unitary nature of psychological and social processes and the reciprocal functional personal environment interdependence Kim, This view takes into account micro-psychological and macro-social factors into a theoretical fusion or "vertical integration. Integration relies on that interaction with the host society and the degree to which an individual adapts depends on the amount and nature of communication with members of the host society. The fact that humans will adapt in a new environment was not questioned, but rather how and why individuals adapt. In her research, Kim introduced anecdotal stories and testimonials of immigrants and sojourners available in non-technical sources such as reports, biographies, letters, diaries, dialogues, commentaries, and other materials in magazines, newspapers, fiction and nonfiction books, radio programs, and televisions programs. Stranger incorporates in it all individuals who enter and resettle in a new cultural or sub-cultural environment Kim, Process of Cross-Cultural Adaptation All human beings are born into an unfamiliar environment and are brought up to become part of a culture. This process is known as enculturation , and refers to the organization, integration, and maintenance of a home environment throughout the formative years along with the internal change that occurs with increasing interaction of the individual in its cultural environment. Entering a New Culture The transition into a new culture can be shocking, and internal conflicts often arise. The individual must learn to adapt and grow into the new environment, as they are often faced with situations that challenge their cultural norms and worldview. This is the process known as acculturation as described by Shibutani and Kwan in According to Kim, as new learning occurs, deculturation or unlearning of some of the old cultural elements has to occur, at least in the sense that new responses are adopted in situations that previously would have evoked old ones. The individual is forced to develop new habits, which may come in conflict with the old ones. Assimilation is an ongoing process and is not usually fully attained, regardless of the amount of time spent in the new culture. According to Don C. Locke, one major difference among members of various cultural groups within America is the degree to which they have immersed themselves into the culture of the United States. He states that members of culturally diverse groups can be placed into several categories. Bicultural individuals are able to function as competently in the dominant culture as their own while holding on to manifestations of their own culture. Traditional individuals hold on to

a majority of cultural traits from the culture of origin and reject many traits of the dominant culture. A third type of individual will acculturate and give up most cultural traits of the culture of origin and traits of the dominant culture. Finally, a marginal individual does not fit into the culture of origin nor into the dominant culture Locke, People handle this change in various ways, to include avoidance, denial, and withdrawal, as well as regression into pre-existing habits in order to eliminate discomfort in the new environment. Others develop new habits and begin the process of adaptation , allowing them to become better suited to their environment. Once this occurs, a period of growth often accompanies. The stress adaptation growth dynamic, therefore, is not a linear process but a back and forth endeavor that will entail periods of regression and subsequent progression. Host Communication Competence Communication is a prerequisite for successful adaptation of individuals into a new environment. This relies on decoding , or the capacity of strangers to receive and process information, as well as encoding , or the designing and executing mental plans in initiating or responding to messages. There are three commonly recognized categories: Includes such internal capabilities as the knowledge of the host culture and language, history, institutions, worldviews, beliefs, norms, and rules of interpersonal conduct. Affective competence facilitates cross-cultural adaptation by providing a motivational capacity to deal with various challenges of living in the host environment, the openness to new learning, and the willingness to participate in emotional and physical aspects of the host environment Kim, Host Social Communication Participation in the interpersonal and mass communication activities of the host society is crucial. Host interpersonal communication helps strangers to secrure vital information and insight into the mind-sets and behaviors of the local people, thereby providing strangers a reference point for their own behaviors Gudykunst , while host mass communication relies on integrating the individual into the host society via media, radio, television, etc Ethnic Social Communication In the initial phase of integration, ethnic communities serve to allow strangers to receive some of the comforts of their previous culture, and serve to facilitate adaptation. After the initial phase, ethnic social communication allows individuals to maintain connectedness to their original culture. Some societies display more openness and warmth to outsiders than others. Predisposition An individual can better prepare themselves to enter a new environment, both physically and emotionally, which will have a positive affect on their ability to transition. This takes into account the mental, emotional, and motivational readiness to deal with the new environment, including understanding of the new language and culture Kim, Having an open mind helps to alleviate some of the culture shock that is associated with assimilation into the new environment. She was born and raised in Seoul, Korea, and received her B. She completed her M. She completed a Ph. Kim taught at Governors State University in Illinois until , before moving to the University of Oklahoma where she has helped to develop a nationally ranked Intercultural Communication program. Kim has published 12 books and over 80 book chapters andrefereed articles in journals. More information on Young Yun Kim may be found on http:

Chapter 3 : Integrative communication theory - Wikipedia

Young Yun Kim's assimilation Theory of Cross-Cultural Adaptation maintains that human transformation takes only one path, assimilative. Kim argues that all human beings experience conformity as they move into a new and culturally unfamiliar environment and that they do so by "unlearning" who they were originally.

The concept, cross-cultural adaptation, refers to a process in and through which an individual achieves an increasing level of psychological and functional fitness with respect to the receiving environment. As the individual acquires some of the characteristics of the host culture, he or she may lose some of the characteristics of their original culture, such as language, customs, and rigid original cultural identity www. It subsequently expanded to study other immigrant and refugee groups in the United States to include American Indians, Japanese and Mexican Americans, and Southeast Asian refugees. In addition to studying groups of immigrants, Young Yun Kim researched groups of students studying abroad in the United States, as well as international students in Japan, Korean expatriates in the United States and American expatriates in South Korea. The first outline of her theory was found in an article titled, "Toward an Interactive Theory of Communication - Acculturation" Kim, , leading to a complete rendition of the theory in Communication and Cross-Cultural Adaptation: Kim states that there are five key "missing links" in cross-cultural adaptation literature, which her theory attempts to cover: Organizing Principles Edit Adaptation as a Natural and Universal Phenomenon The theory of integrative communication rests on the human instinct to struggle for equilibrium when met with adversarial environmental conditions as experienced in a new culture. This experience is not limited to any one region, cultural group, or nation, but is a universal concept of the basic human tendencies that accompany the struggle on each individual when they are faced with a new and challenging environment Kim, Adaptation as an All-Encompassing Phenomenon Kim explains cross-cultural adaptation as a multi-staged process. The theory focuses on the unitary nature of psychological and social processes and the reciprocal functional personal environment interdependence Kim, This view takes into account micro-psychological and macro-social factors into a theoretical fusion or "vertical integration. Adaptation as a Communication-Based Phenomenon A person begins to adapt only as they communicate with others in their new environment. Integration relies on that interaction with the host society and the degree to which an individual adapts depends on the amount and nature of communication with members of the host society. Theory as a System of Description and Explanation The present theory is designed to identify the patterns that are commonly present within a clearly defined set of individual cases and to translate these patterns into a set of generalized and interrelated statements. The fact that humans will adapt in a new environment was not questioned, but rather how and why individuals adapt. In her research, Kim introduced anecdotal stories and testimonials of immigrants and sojourners available in non-technical sources such as reports, biographies, letters, diaries, dialogues, commentaries, and other materials in magazines, newspapers, fiction and nonfiction books, radio programs, and televisions programs. Focal Concepts and Boundary Conditions Kim employs two central terms in Integrative Communication Theory, adaptation and stranger in order to help define the theory Kim, Stranger incorporates in it all individuals who enter and resettle in a new cultural or sub-cultural environment Kim, Process of Cross-Cultural Adaptation Edit All human beings are born into an unfamiliar environment and are brought up to become part of a culture. This process is known as enculturation , and refers to the organization, integration, and maintenance of a home environment throughout the formative years along with the internal change that occurs with increasing interaction of the individual in its cultural environment. Entering a New Culture Edit The transition into a new culture can be shocking, and internal conflicts often arise. The individual must learn to adapt and grow into the new environment, as they are often faced with situations that challenge their cultural norms and worldview. This is the process known as

acculturation as described by Shibutani and Kwan in According to Kim, as new learning occurs, deculturation or unlearning of some of the old cultural elements has to occur, at least in the sense that new responses are adopted in situations that previously would have evoked old ones. The individual is forced to develop new habits, which may come in conflict with the old ones. Assimilation is an ongoing process and is not usually fully attained, regardless of the amount of time spent in the new culture. According to Don C. Locke, one major difference among members of various cultural groups within America is the degree to which they have immersed themselves into the culture of the United States. He states that members of culturally diverse groups can be placed into several categories. Bicultural individuals are able to function as competently in the dominant culture as their own while holding on to manifestations of their own culture. Traditional individuals hold on to a majority of cultural traits from the culture of origin and reject many traits of the dominant culture. A third type of individual will acculturate and give up most cultural traits of the culture of origin and traits of the dominant culture. Finally, a marginal individual does not fit into the culture of origin nor into the dominant culture Locke, People handle this change in various ways, to include avoidance, denial, and withdrawal, as well as regression into pre-existing habits in order to eliminate discomfort in the new environment. Others develop new habits and begin the process of adaptation , allowing them to become better suited to their environment. Once this occurs, a period of growth often accompanies. The stress adaptation growth dynamic, therefore, is not a linear process but a back and forth endeavor that will entail periods of regression and subsequent progression. The Structure of Cross-Cultural Adaptation.

Chapter 4 : Integrative communication theory | Revolvy

theory, cross-cultural adaptation is conceived as a process of dynamic unfolding of the natural human tendency to struggle for an internal equilibrium in the face of often adversarial environmental conditions.

Introduction In this article we will address the question of how culture is conceptualized and manifests itself in the application of qualitative methodology. With this objective we attempt to summaries contributions from the field of intercultural and cross-cultural communication which we feel may be of help in moving towards the necessary conceptualization. It is also hoped that the arguments here reviewed will enable us to analyze, from a general perspective, the relationship between culture and some of the most significant components of qualitative research. We offer a concise presentation of the history of cross-cultural and intercultural communication as a research field, and then continue by offering an outline of the basic idea of culture as it is applied in studies of intercultural communication. We introduce to some approaches which are currently used in studying culture. Then we outline how cultural research and qualitative research intersect conceptually. In particular, and using a very generic approach, some theoretical contributions are presented which illustrate the role that culture plays in determining the content of the information which is assembled, the interpersonal climate which is established, and the language through which the world of facts is approached. The section does not examine specific techniques or strategies but rather it identifies some elements which may influence the way culture enters and influences the research process. The section also includes the relation between culture and the processes of analyzing and interpreting reality, and offers a brief summary of some of the principal theoretical approaches applied for analyzing culture and their backflow on the research practice in an intercultural context. Thus, accepting the risk of offering, at times, what some might consider a rather superficial account, we have tried to outline a more general framework from which the conceptualization of culture and its relations with the process of qualitative research in the context of intercultural communication may be addressed. Even if the origins of the study of intercultural communication can be situated in the years following the end of World War II, and coincide with the creation of the United Nations , it is generally accepted that Edward T. HALL was the first to use the term itself. Given that both approaches, when taken separately, present serious limitations when it comes to capturing the complex situations which can be found in the context of cross-cultural and intercultural communication, authors like ADLER , KIM or PEDERSEN have proposed the use of an interactive approach wherein they define culture as the universe of information that configures the patterns of life in any given society. We can, however, identify two main approaches to the use of the term: Tacitly this leads us back to the idea of culture as something that people "possess," and to considering it as a static "given" whose development is seen as linear and progressive, with outputs which can be expressed in terms of accumulation. Such conceptualization can lead to a process of stereotyping of cultural traits where the "other" is characterized in terms of the most trivial and superficial elements. It understands the term culture as the instrument by means of which we relate to the world and interpret it. According to this view, culture is not something which we "possess"; rather cultures form an inherent part of the person, and it is culture which bestows individual and collective identity: It is, then, a mechanism for understanding and interpreting the world which acquires instrumental, adaptive and regulatory meaning. The meanings produced are constantly being modified and reformulated, and are the emergent product of the perpetual interaction of many cultural perspectives and social situations. It is to these systems, processes and schemas that large parts of the qualitative research efforts in intercultural communication have been directed in an attempt to understand and interpret the diverse cultural practices and representations which can be identified. Finally, we should never forget the social, political and economic context that determines how differences are valued. Interpreting such interaction processes should also be considered as a priority activity in studies of

cross-cultural and intercultural communication. Thus, even if it is accepted that culture gives meaning to reality and to the existence of differences in attitudinal, affective and behavioral patterns between different cultural groups, as has been systematically documented in works which are now classics like Man and Culture of Ruth BENEDICT , it is nonetheless true that belonging to a group does not mean, always and necessarily, the automatic presence of one or another form of behavior or pattern of communicative interaction. We need to bear in mind, then, that another of the characteristics of "culture" is that it is differentially distributed, and that not all the members of a given cultural group adopt, live or reflect their common culture in an identical way in every moment and life circumstance, nor do all members of the same group demonstrate the same feeling of identification. The "indigenous" approach focuses on the meaning of concepts in a culture and how such meaning may change across demographics within a given culture context. The focus of such studies is the development of knowledge tailored to a specific culture without any special claims to generality beyond the confines of that particular cultural context. The "cultural" approach is used to describe those studies which make special use of ethnographic methods. More traditional experimental methods can also be used in conjunction within this approach. Here again the meanings of constructs in a culture are the main focus of attention and there is little of direct comparison of constructs across cultures. The aim is to advance the understanding of the individual in a sociocultural context and to emphasize the importance of culture in understanding his or her behavior. TRIANDIS states that, when using "cross-cultural" approaches, studies obtain data in two or more cultures making the assumption that the constructs under investigation are universals which exist in all of the cultures studied. One positive point about this approach is that it purports to offer an increased understanding of the cross-cultural validity and generalizability of the theories and constructs under investigation. Thus not only does the researcher conceptualize and operationalize, but also, and in addition, the differential factor is taken into account, that is to say, the way in which one and the same construct functions in a variety of different cultures. Behind any decision to apply a given methodology lies a series of epistemological and theoretical presuppositions which sustain and orient the whole research process. Such presuppositions range from the underlying conception of reality, to the nature of knowledge itself, to the questions to be studied and to the various methods to be applied. The human and social sciences have been converted into a space where it is possible to converse in a critical fashion about democracy, race, gender, class, nation, liberty and community. This is why the qualitative researcher focuses his or her attention on natural contexts, trying to remain as faithful as possible to those contexts. The "contexts" in which qualitative research develops should not be considered, however, as "acultural" space. Culture, explicitly or implicitly impregnates the events, experiences, and attitudes that form the object of the research. That is, in qualitative studies the investigator is constituted as the principal instrument in the process of information gathering, in interaction with reality. The I is the instrument which unifies the situation and bestows meaning on it On the one hand the qualitative researcher tries to justify, elaborate or integrate the research results within a given theoretical framework. On the other, the researcher wants the participants in the study to speak for themselves, and to approach their singular experience through the meanings and the vision of the world they possess by offering what GEERTZ calls "dense description," and this is, in its turn, impregnated with their culture. As a consequence of this, another fundamental characteristic feature of qualitative research has emerged: Reflexivity implies paying attention to the diverse linguistic, social, cultural, political and technical elements which influence in an overall fashion the process of knowledge development interpretation in the language and narrative forms and presentation and impregnate the production of texts authority and legitimacy. That is what is involved is making visible and explicit, among other factors, the role of culture, and its influence in the process and outcome of the study. Thus the close relationship which exists between culture and qualitative research should be clear, both from the perspective of the researcher and from the reality being studied subjects, institutions, contexts, etc. These authors recommend emic approaches such as ethnographic

techniques, systematic observations, content analysis, and in-depth interviews when commencing a study in culturally unknown scenarios with the objective of coming to know this reality either in depth or from a holistic but unique perspective. When there is an interest in generalizing the results or in facilitating possible comparisons between the works in hand and other similar research, it is desirable, according to BHAWUK and TRIANDIS , to use etic approaches in which mixed or exclusively quantitative methods are employed. That is, it would seem to be the case that in carrying out qualitative research the use of emic type approaches is more appropriate. But this should not be taken to mean that such research may not include recourse to an objective instrument or the incorporation of a component more typically associated with etic type approaches. In this sense the question of the extent to which culture influences the approach, development and outcome of the information gathering process needs to be asked. In order to offer a concise response to this question we would refer to contemporary epistemological arguments. In general it is not accepted that scientific knowledge reflects and describes the reality of an object in and of itself, and that the object can be identified and grasped in a value free way CHALMERS, That is, an interpretative epistemology assumes the presence of culture, among other factors, in the activities and processes which form part of the approach to empirical reality. Today it is widely accepted that it is an error to imagine that observational evidence enters our field of perception in a way which is totally independent of the theoretical interpretation which is applied to it. Theories about culture offer us important indications about the potential influence of culture in the design and application of the differing techniques and strategies used in qualitative research in order to proceed with information gathering. The contributions are diverse both in terms of sources and in indications, so we will try to structure them around four principal axes: Interviewing is one of the fundamental techniques used in qualitative research on cross-cultural and intercultural communication. One of the principal concerns when conducting an interview is whether an emic or an etic approach is more appropriate—that is, whether to ask different, tailor-made and culture-specific questions or ask the same questions in all the cultural contexts being studied. If the same questions are to be used, researches should avoid emic concepts. It is often useful to use random probes. One should also examine what ideas the respondents have about the interviewer, about the questions themselves, and whether the questions appear to the respondents to be in some way biased are issues are discussed in detail by PAREEK and RAO They also recommend the use of multiple observers, encoding systems that have been pre-tested in a variety of cultures and extensive observer training as being likely to reduce such problems. This preoccupation can be due to the possibility of not being sufficiently able to remain detached, fear of being negatively affected by the encounter, apprehension about being the victim of misunderstanding, confrontation, etc. The anxiety generated by all these possibilities can in and of itself create difficulties for the interview and generate effects which negatively affect the relationship between interviewer and interviewee. AUM takes the view that managing the anxiety which is generated by uncertainty is a process which exerts a fundamental influence on the efficacy of communication and intercultural competence. The most important axiom in this theory holds that: Such anxiety can place limits on the communicative relations which are produced and influence the other intellectual and relational processes which are developed in the research. It stresses the need for compromise in initiating the interaction, the role of negotiation throughout the encounter, the significance of the positions which each of the participants occupies, and the frameworks or action guidelines they use, and which configure interaction as a ritual VILA, , p. These contributions are especially necessary in the development of strategies for contexts where inter- cultural interaction is especially intense and free, as, for example, in the case of ethnographic studies. This theory facilitates the analysis not only of individual differences but also of the properties of the context in which the interaction takes place. This makes it easier for the researcher to identify those cultural traits and norms that need to be understood to produce a better intercultural relation. This is the case, for example, in action research. If such action research is realized in an intercultural context the key role of the relations between the researcher and the participants

of the study is fundamental. The importance of negotiation, construction, mutual confidence between the various participants in such transformative processes should constantly be borne in mind. It has been an important reference point for analyzing the interpersonal relations dimension within the context of relations between different cultures too. This theory holds that any interpersonal intercultural relation between two or more interlocutors passes through five distinct development stages: We would like to give special attention to the mediating role of language in the process. Language is the main medium in which information circulates and it assembles itself as the message transmitter. Clearly situations may easily arise in which the lack of such equivalence is a real barrier to communication and understanding for the research. These barriers extend from simple lexical non-equivalence to an experiential non-equivalence, passing through various other degrees of difficulty. For him the objective of communication, in our case the communication which is developed during the research process, is coordination, understood here as a model of interaction between participants. As VILA , p. For example, an individual with a circular style may interpret another, who has a more lineal style of discourse, as being simplistic or arrogant, while the latter may view the person with a circular style as illogical or evasive. In an interview or in a focus group, a look or a gesture, even a smile, may signify something different from one culture to another. In addition to influencing the effectiveness of the process of attributing meaning to such gestures, these differences may also alter the communication climate or influence the development of the research process, given the possibility of reducing confidence, producing doubts, etc. These processes include a wide spectrum of intellectual activities: To what extend does culture influence such processes? This requires an acknowledgment of the complex, multiple, and contradictory identities and realities that shape our collective experience. The role of WITTGENSTEIN has been fundamental here, since he was the first who made the decisive break with the traditional separation between language and thought, justifying this move with the argument that language is organized through rules which are based on cultural use. In this same sense, according ERICKSON , the base for theoretical constructions is the immediate and local meanings of action as defined from the point of view of the social actors involved. In other words, we interpret a reality, a given piece of information according to the parameters of our experience in which our culture occupies a fundamental position. Culture is the reason why a given phenomenon, a specific form of behavior can be given a very different meaning according to the origin culture of the person analyzing and interpreting the process. Mental schemas constitute a cognitive system which enables us to interpret the gestures, utterances and actions of others. Culture influences the organization of the schemas developed by individuals with the justification that different visions and interpretations of reality are culturally variable. In the same sense constructionism stresses the importance of socio-cultural background in the higher order psychological processes VYGOTSKY, as an argument with which to demonstrate the union of culture with cognitive processes and the relation between learning, development and the contexts of personal relations. In this sense the process of social categorization favors positive biases for "own-culture" groups and negative biases for groups belonging to other cultures GUDYKUNST,

Chapter 5 : Integrative communication theory - The Full Wiki

Long-Term Cross-Cultural Adaptation: Translating an Integrative theory into Practice - Young Yun Kim The Evolution of Cross-Cultural Training in the Peace Corps - Laurette Bennhold-Samaan.

The concept, cross-cultural adaptation, refers to a process in and through which an individual achieves an increasing level of psychological and functional fitness with respect to the receiving environment. As the individual acquires some of the characteristics of the host culture, he or she may lose some of the characteristics of their original culture, such as language, customs, and rigid original cultural identity www. It subsequently expanded to study other immigrant and refugee groups in the United States to include American Indians, Japanese and Mexican Americans, and Southeast Asian refugees. In addition to studying groups of immigrants, Young Yun Kim researched groups of students studying abroad in the United States, as well as international students in Japan, Korean expatriates in the United States and American expatriates in South Korea. The first outline of her theory was found in an article titled, "Toward an Interactive Theory of Communication - Acculturation" [4] , leading to a complete rendition of the theory in Communication and Cross-Cultural Adaptation: An Integrative Theory [1] [2] Kim states that there are five key "missing links" in cross-cultural adaptation literature, which her theory attempts to cover: Organizing Principles Adaptation as a Natural and Universal Phenomenon The theory of integrative communication rests on the human instinct to struggle for equilibrium when met with adversarial environmental conditions as experienced in a new culture. This experience is not limited to any one region, cultural group, or nation, but is a universal concept of the basic human tendencies that accompany the struggle on each individual when they are faced with a new and challenging environment. The theory focuses on the unitary nature of psychological and social processes and the reciprocal functional personal environment interdependence [3]. This view takes into account micro-psychological and macro-social factors into a theoretical fusion or "vertical integration. Adaptation as a Communication-Based Phenomenon A person begins to adapt only as they communicate with others in their new environment. Integration relies on that interaction with the host society and the degree to which an individual adapts depends on the amount and nature of communication with members of the host society. Theory as a System of Description and Explanation The present theory is designed to identify the patterns that are commonly present within a clearly defined set of individual cases and to translate these patterns into a set of generalized and interrelated statements. The fact that humans will adapt in a new environment was not questioned, but rather how and why individuals adapt. In her research, Kim introduced anecdotal stories and testimonials of immigrants and sojourners available in non-technical sources such as reports, biographies, letters, diaries, dialogues, commentaries, and other materials in magazines, newspapers, fiction and nonfiction books, radio programs, and televisions programs. This process is known as enculturation , and refers to the organization, integration, and maintenance of a home environment throughout the formative years along with the internal change that occurs with increasing interaction of the individual in its cultural environment. The individual must learn to adapt and grow into the new environment, as they are often faced with situations that challenge their cultural norms and worldview. This is the process known as acculturation as described by Shibutani and Kwan in According to Kim, as new learning occurs, deculturation or unlearning of some of the old cultural elements has to occur, at least in the sense that new responses are adopted in situations that previously would have evoked old ones. The individual is forced to develop new habits, which may come in conflict with the old ones. Assimilation is an ongoing process and is not usually fully attained, regardless of the amount of time spent in the new culture. According to Don C. Locke, one major difference among members of various cultural groups within America is the degree to which they have immersed themselves into the culture of the United States. He states that members of culturally diverse groups can be placed into

several categories. Bicultural individuals are able to function as competently in the dominant culture as their own while holding on to manifestations of their own culture. Traditional individuals hold on to a majority of cultural traits from the culture of origin and reject many traits of the dominant culture. A third type of individual will acculturate and give up most cultural traits of the culture of origin and traits of the dominant culture. Finally, a marginal individual does not fit into the culture of origin nor into the dominant culture. Others develop new habits and begin the process of adaptation , allowing them to become better suited to their environment. Once this occurs, a period of growth often accompanies. The stress adaptation growth dynamic, therefore, is not a linear process but a back and forth endeavor that will entail periods of regression and subsequent progression. Host Communication Competence Communication is a prerequisite for successful adaptation of individuals into a new environment. This relies on decoding , or the capacity of strangers to receive and process information, as well as encoding , or the designing and executing mental plans in initiating or responding to messages. There are three commonly recognized categories: Includes such internal capabilities as the knowledge of the host culture and language, history, institutions, worldviews, beliefs, norms, and rules of interpersonal conduct. Affective competence facilitates cross-cultural adaptation by providing a motivational capacity to deal with various challenges of living in the host environment, the openness to new learning, and the willingness to participate in emotional and physical aspects of the host environment. Host interpersonal communication helps strangers to secure vital information and insight into the mind-sets and behaviors of the local people, thereby providing strangers a reference point for their own behaviors[citation needed], while host mass communication relies on integrating the individual into the host society via media, radio, television, etc After the initial phase, ethnic social communication allows individuals to maintain connectedness to their original culture. Some societies display more openness and warmth to outsiders than others. This takes into account the mental, emotional, and motivational readiness to deal with the new environment, including understanding of the new language and culture.

Chapter 6 : 2, results in SearchWorks catalog

Background of Integrative Communication Theory Edit. Young Yun Kim's Integrative Theory of Cross-Cultural Adaptation explains the transformation process that all human beings experience as they move into a new and culturally unfamiliar environment.

Adaptation â€" In biology, an adaptation, also called an adaptive trait, is a trait with a current functional role in the life of an organism that is maintained and evolved by means of natural selection. Adaptation refers to both the current state of being adapted and to the evolutionary process that leads to the adaptation. Adaptations enhance the fitness and survival of individuals, organisms face a succession of environmental challenges as they grow and develop and are equipped with an adaptive plasticity as the phenotype of traits develop in response to the imposed conditions. The developmental norm of reaction for any given trait is essential to the correction of adaptation as it affords a kind of insurance or resilience to varying environments. Adaptation is, first of all, a process, to rather be with the animal, an internal parasite can illustrate the distinction, such a parasite may have a very simple bodily structure, but nevertheless the organism is highly adapted to its specific environment. From this we see that adaptation is not just a matter of visible traits, in such parasites critical adaptations take place in the life cycle, however, as a practical term, adaptation often refers to a product, those features of a species which result from the process. Many aspects of an animal or plant can be correctly called adaptations, by using the term adaptation for the evolutionary process, and adaptive trait for the bodily part or function, one may distinguish the two different senses of the word. Adaptation is one of the two processes that explain the diverse species found in biology, such as the different species of Darwins finches. The other process is speciation, caused by geographical isolation or some other mechanism, a favorite example used today to study the interplay of adaptation and speciation is the evolution of cichlid fish in African lakes, where the question of reproductive isolation is much more complex. Adaptation is not always a simple matter where the ideal phenotype evolves for an external environment. An organism must be viable at all stages of its development and this places constraints on the evolution of development, behavior and structure of organisms. However, it is not clear what relatively small should mean, the origin of eukaryotic symbiosis exemplifies a more dramatic example. All adaptations help organisms survive in their ecological niches, the adaptive traits may be structural, behavioral or physiological. Structural adaptations are features of an organism. Adaptation, then, affects all aspects of the life of an organism, the following definitions are mainly due to Theodosius Dobzhansky. Adaptation is the process whereby an organism becomes better able to live in its habitat or habitats. Adaptedness is the state of being adapted, the degree to which an organism is able to live, an adaptive trait is an aspect of the developmental pattern of the organism which enables or enhances the probability of that organism surviving and reproducing 2. It is in the part of the Greater Los Angeles Area. It was named after the oak trees that grow in the area. The population was estimated to be , in , Thousand Oaks and Newbury Park were part of a master-planned city, created by the Janss Investment Company in the mids. It included about 1, custom home lots,2, single-family residences, a shopping center. The area was occupied by the Chumash people, and year-old cave drawings may still be seen at the Chumash Indian Museum, Lang Ranch Parkway. The Chumash village was known as Sapwi, which means House of the Deer, the areas recorded history dates to when Spanish explorer Juan Rodriguez Cabrillo landed at Point Mugu and claimed the land for Spain. It eventually became part of the 48, acres Rancho El Conejo land grant by the Spanish government and it served as grazing land for vaqueros for the next fifty years. In the late 19th century it was on the route between Los Angeles and Santa Barbara. The Stagecoach Inn was built in , and is now a California Historical Landmark, the Janss family, developers of Southern California subdivisions, purchased 10, acres in the early 20th century. They eventually created plans for a community and the name remains

prominently featured in the city. Jungleland USA was one of Southern Californias first theme parks, wild animal shows entertained thousands in the s and s. Many television and movie productions used the parks trained animals and were filmed there, including Birth of a Nation, Tarzan, jungleland closed in May , in part due to competition from other amusement parks such as Knotts Berry Farm and Disneyland. Some sources mistakenly state that Thousand Oaks was incorporated on September 29, and it is known for being a planned community, as the city is one of few that have actually stayed with the master plan 3. Acculturation â€" Acculturation is the process of cultural change and psychological change that results following meeting between cultures. The effects of acculturation can be seen at levels in both interacting cultures. Acculturation is a change of ones culture through dominance over anothers culture through either military or political conquest. At the group level, acculturation results in changes to culture, customs. Noticeable group level effects of acculturation often include changes in food, clothing, as enculturation is used to describe the process of first-culture learning, acculturation can be thought of as second-culture learning. The concept of acculturation has been studied scientifically since , contemporary research has primarily focused on different strategies of acculturation and how variations in acculturation affect how well individuals adapt to their society. The earliest recorded thoughts towards acculturation can be found in Sumerian inscriptions from B. C and these inscriptions laid out rules for commerce and interaction with foreigners designed to limit acculturation and protect traditional cultural practices. Plato also said that acculturation should be avoided, as he thought it would lead to social disorder, nevertheless, the history of Western civilization, and in particular the histories of Europe and the United States, are largely defined by patterns of acculturation. One of the most notable form of acculturation is imperialism, the most common predecessor of direct change, although these cultural changes may seem simple, the results are more complex. The process varies and the results are more complex because it interferes with the system by members of another. Powell is credited with coining the word acculturation in , the first psychological theory of acculturation was proposed in W. Before efforts at racial and cultural integration in the United States, the theory focuses on the unitary nature of psychological and social processes and the reciprocal functional personal environment interdependence. This view takes into account micro-psychological and macro-social factors into a theoretical fusion vertical integration of theory, while cross-cultural adaptation theory itself is a fusion of previous ideas, it is not about racial or ethnic integration but instead assimilation. And as such it is unlike the works of Bateson, Ruesch and Bateson, Watzlawick Beavin, and Jackson, the sojourner must conform to the majority group culture in order to be communicatively competent. In biological science adaptation means the random mutation of new forms of life, according to Gudykunst and Kim the way of upward-forward evolution toward functional fitness and psychological health is for the newcomer to willfully unlearn and deculturize herself. This is not ecological integration but simple disintegration of the newcomer until their identity is erased, according to Gudykunst and Kim the more the newcomer is disintegrated the better, even if it leads to extreme distress for the immigrant. As Gudykunst and Kim put it, Even extreme mental illness can be viewed as a process of a potentially positive disintegration that will be reintegrated with new material at a higher level. Evolutionary progress for the individual requires the individual to abandon identification with the patterns that have constituted who one is 4. Stress biology â€" Physiological or biological stress is an organisms response to a stressor such as an environmental condition. Stress is the method of reacting to a challenge. Stimuli that alter an organisms environment are responded to by multiple systems in the body, the autonomic nervous system and hypothalamic-pituitary-adrenal axis are two major systems that respond to stress. The second major physiological stress, the HPA axis regulates the release of cortisol, the SAM and HPA axes are regulated by a wide variety of brain regions, including the limbic system, prefrontal cortex, amygdala, hypothalamus, and stria terminalis. Through these mechanisms, stress can alter memory functions, reward, immune function, metabolism, definitions of stress differ, however, one system proposed by Elliot and Eisdorfer suggests five

types of stress. The five types of stress are labeled acute time limited stressors, brief naturalistic stressors, stressful event sequence, chronic stressors, acute time limited stressors involve a short term challenge, while brief naturalistic stressors involve an event that is normal but nevertheless challenging. Stressful event sequences are a stressor that occur, and continue to yield stress into the immediate future, chronic stressors are stressors that involve exposure to a long-term stressor. A distant stressor is a stressor that isnt immediate, there is likely a connection between stress and illness. Theories of the stressâ€"illness link suggest that both acute and chronic stress can cause illness, and several studies have suggested such a link, according to these studies, both acute and chronic stress can lead to changes in behavior and in physiology. Behavioral changes can include smoking, changes in eating habits and physical activity, physiological changes can include changes in sympathetic activation or HPA activity, and immunological function. However, there is variability in the link between stress and illness. The HPA axis regulates many bodily functions, both behavioral and physiological, through the release of glucocorticoid hormones, the HPA axis activity varies according to the circadian rhythm, with a spike in the morning. The axis involves the release of corticotropin releasing hormone and vasopressin from the hypothalamus which stimulates the pituitary to secrete ACTH, ACTH may then stimulate the adrenal glands to secrete cortisol. The HPA axis is subject to feedback regulation as well. The release of CRH and VP are regulated by descending glutaminergic and GABAergic pathways from the amygdala, increased cortisol usually acts to increase blood glucose, blood pressure, and surpasses lysosomal, and immunological activity. Under other circumstances, however, the activity may differ, increased cortisol also favors habit based learning, by favoring memory consolidation of emotional memories. Selye demonstrated that stress decreases adaptability of an organism and proposed to describe the adaptability as a special resource, in recent works, it is considered as an internal coordinate on the dominant path in the model of adaptation. Stress can make the more susceptible to physical illnesses like the common cold 5. It was set up by Brewster Kahle and Bruce Gilliat, and is maintained with content from Alexa Internet, the service enables users to see archived versions of web pages across time, which the archive calls a three dimensional index. Since , the Wayback Machine has been archiving cached pages of websites onto its large cluster of Linux nodes and it revisits sites every few weeks or months and archives a new version. Sites can also be captured on the fly by visitors who enter the sites URL into a search box, the intent is to capture and archive content that otherwise would be lost whenever a site is changed or closed down. The overall vision of the machines creators is to archive the entire Internet, the name Wayback Machine was chosen as a reference to the WABAC machine, a time-traveling device used by the characters Mr. These crawlers also respect the robots exclusion standard for websites whose owners opt for them not to appear in search results or be cached, to overcome inconsistencies in partially cached websites, Archive-It. Information had been kept on digital tape for five years, with Kahle occasionally allowing researchers, when the archive reached its fifth anniversary, it was unveiled and opened to the public in a ceremony at the University of California, Berkeley. Snapshots usually become more than six months after they are archived or, in some cases, even later. The frequency of snapshots is variable, so not all tracked website updates are recorded, Sometimes there are intervals of several weeks or years between snapshots. After August sites had to be listed on the Open Directory in order to be included. In , the Internet Archive migrated its customized storage architecture to Sun Open Storage, in a new, improved version of the Wayback Machine, with an updated interface and fresher index of archived content, was made available for public testing. The index driving the classic Wayback Machine only has a bit of material past In January , the company announced a ground-breaking milestone of billion URLs, in October , the company announced the Save a Page feature which allows any Internet user to archive the contents of a URL. This became a threat of abuse by the service for hosting malicious binaries, as of December , the Wayback Machine contained almost nine petabytes of data and was growing at a rate of about 20 terabytes each week. Netbula objected to the motion on the ground that defendants were asking to alter Netbulas

website, in an October case, Telewizja Polska USA, Inc. Code â€" An early example is the invention of language which enabled a person, through speech, to communicate what he or she saw, heard, felt, or thought to others. But speech limits the range of communication to the distance a voice can carry, decoding is the reverse process, converting code symbols back into a form that the recipient of that understands time. One reason for coding is to communication in places where ordinary plain language. For example, semaphore, where the configuration of flags held by a signaller or the arms of a semaphore tower encodes parts of the message, another person standing a great distance away can interpret the flags and reproduce the words sent. An extension of the code for representing sequences of symbols over the alphabet is obtained by concatenating the encoded strings. Before giving a precise definition, this is a brief example. Using the extension of the code, the encoded string can be grouped into codewords as 0 0 01 , and these in turn can be decoded to the sequence of source symbols acabc. Using terms from formal language theory, the mathematical definition of this concept is as follows. In this section, we consider codes which encode each character by a code word from some dictionary. Variable-length codes are useful when clear text characters have different probabilities. A prefix code is a code with the property, there is no valid code word in the system that is a prefix of any other valid code word in the set. Huffman coding is the most known algorithm for deriving prefix codes, prefix codes are widely referred to as Huffman codes even when the code was not produced by a Huffman algorithm. Other examples of prefix codes are country calling codes, the country and publisher parts of ISBNs, Krafts inequality characterizes the sets of codeword lengths that are possible in a prefix code. Virtually any uniquely decodable code, not necessary a prefix one. Codes may also be used to represent data in a way more resistant to errors in transmission or storage, such a code is called an error-correcting code, and works by including carefully crafted redundancy with the stored data. Examples include Hamming codes, Reedâ€"Solomon, Reedâ€"Muller, Walshâ€"Hadamard, Boseâ€"Chaudhuriâ€"Hochquenghem, Turbo, Golay, Goppa, low-density parity-check codes, error detecting codes can be optimised to detect burst errors, or random errors. Pollinating insects are co-adapted with flowering plants. A and B show real wasps ; the rest are Batesian mimics:

Chapter 7 : Integrative communication theory

C. Young Yun Kim's theory of Cross-Cultural Adaptation Â· Young Yun Kim has done much writing in the area of cultural adjustment. We have a chapter by her in the Martin, Nakayama, & Flores reader, as well as a reading on-line from her book that summarizes the theory.

Exploring Communication Competence and Psychological Health: A self-reported structured survey questionnaire was collected from 81 young Korean immigrants. The results show that key research variables are significantly related to the psychological adjustment of young Korean immigrants. The findingsof this study have theoretical implication that communication is at the heart of successful adaptation experiences among young immigrants. The practical implication is also discussed. Asian Americans, Immigrant adolescents, Cross-cultural adaptation, Communication competence, Psychological health Introduction Because of globalization, many people relocate across different cultural and national boundaries. To successfully resettle in the new host cultural environment, immigrants need a certain level of cross-cultural adaptation. The young immigrants are often caught in intercultural conflicts between their co-ethnic group and the dominant society. Previous studies on cross-cultural adaptation have been mostly focused on adult immigrant samples e. The shooting incident at Virginia Tech brought temporary attention to Asian American youth, but the shooter was seen by many as an exception in a normally "model" minority. Among Asian American ethnic groups, Korean Americans are one of the fastest growing. According to the census data U. Bureau of the Census, , approximately 1. One-third of this population was made up of children and adolescents. Unlike their first-generation parents and second-generation peers born in the United States, 1. Growing up in a bicultural world is more stressful than growing up in a monocultural society e. The rapid growth of the Korean American population and the limited study about this group demonstrate that the Asian youth issue also needs close attention. Thus, the purpose of this study is to explore communication competence and cross-cultural adaptation among young Korean immigrants 1. Theoretical Grounding Guiding this investigation is Y. Based on System perspective, Kim defines cross-cultural adaptation as "the entirety of the phenomenon of individuals who, upon relocating to an unfamiliar sociocultural environment, strive to establish and maintain a relatively stable, reciprocal, and functional relationship with the environment" p. In and through contact and communication, immigrants acquire knowledge of the host language, culture, worldviews, beliefs, norms, and rules of social conduct and interpersonal relationships; they learn to resonate emotionally and aesthetically with natives Kim, The core of this structure is the dimension of personal communication, or host communication competence Dimension 1 , which is defined as the cognitive, affective and operational capacity to communicate in accordance with the host communication symbols and meaning systems. This dimension serves as the very engine that pushes individuals along the adaptive path. Inseparably linked with host communication competence are the activities of host social communication Dimension 2 , through which strangers participate in the interpersonal and mass communication activities of the host environment. Activities of ethnic social communication Dimension 3 provide distinct, subcultural experiences of interpersonal and mass communication with their fellow co-ethnics. When immigrants can express their own cognitive and affective experience and communicate that experience to others in the host society, they have acquired a sufficient level of host communication competence Kim, , This communication competence can only be achieved through participating in social communication in the host society, including interpersonal communication and mass communication activities Kim, , , Just as it is through communication that immigrants acquire host communication competence, so it is through their host communication competence that their degree of cross-cultural adaptation is revealed. As the outcome of cross-cultural adaptation, the theory identifies three key facets of intercultural transformation: The level of intercultural

transformation, in turn, helps to explain and predict the levels of all other dimensions. The six dimensions of factors together constitute an interactive and functional model, in which all the linkages indicate mutual stimulations and not unidirectional causations , identified in 21 theorems see Y. Many existing concepts of cross-cultural adaptation from different interdisciplinary approaches are incorporated and the more generic concepts are adopted to explain the individual adaptation experience. For example, the term "strangers" incorporates various existing terms such as immigrants, refugees, and sojourners, and the term "adaptation" is used broadly, incorporating more specific terms such as assimilation, acculturation, integration, and adjustment, thereby integrating the two existing separate areas â€" studies of long-term and short-term adaptation Y. In the structural model, the theoretical relationships among key constructs are presented in theorems. Particularly, as the core of the adaptation process, the predictive relationship among host communication competence, social communication i. In addition, one research question was posed in this study to explore the relationship between identity orientation and psychological health: How is the self-described cultural identity of young Korean immigrants related to their psychological problems? Methods To collect the data, the present study employed a standardized and self-administered survey questionnaire to collect the numeric data from young Korean immigrants 1. Participants The participants were young Korean-American immigrants called 1. Thus, second generation Korean immigrants who were born and raised in the U. The minimum age of the participants was set at 12 years old, considering the level of maturity enough to respond to survey questions regarding their communication and adaptation experiences. A total of 81 Korean-American immigrants participated in the present study. Out of the 81 participants, At the time of the survey, nine respondents The average age of the participants was The average length of stay was 7. The average age when they first moved to the States was Regarding the self-reported cultural identity, Regarding the percentages of Asian students in their school population, the respondents reported: Regarding cultural diversity events in their school, fifty-four respondents Data collection procedure The survey questionnaire was originally written in English. This English questionnaire was translated into the Korean language by a Korean American bilingual interpreter. The questionnaire was pilot-tested by three Korean Americans in the local church where the investigator attends. Based on the pilot test results, the wording of the questionnaire was modified. Because of the difficulty of obtaining a reliable complete list of young Korean immigrants in the area, this study employs convenience sampling combined with a snowball technique to recruit the participants. To recruit survey participants, the investigator contacted Korean church leaders e. In addition, the investigator contacted colleagues in other states New York and Florida and asked for collaboration on this study. To collect the data, after getting consent from local church leaders, the investigator visited churches and administered the questionnaire. The respondents were then asked to suggest other potential participants for the survey. In all cases, the respondents were allowed to choose between an English version and a Korean language version. It took minutes to compete the survey. Out of 94 returned questionnaires, after bad data were excluded, 81 questionnaires were used for the present analysis. The Measurements The four theoretical constructs mentioned above were examined in the present analysis i. The wording of the scales was slightly modified. The four items measuring host communication competence were: The four items measuring ethnic communication competence concerned the same areas i. The reliability test yielded an alpha coefficient of. The three items measuring host interpersonal communication were: The three items measuring ethnic interpersonal communication were: The composite scale yielded an alpha coefficient of. Host and ethnic mass media consumption were assessed. The response categories mostly used four-point items scales e. Items for host mass media consumption included: Items for ethnic mass media consumption included: Psychological health was assessed in terms of psychological problems in two ways, by measuring the degrees of reported "alienation" and "depression. To assess alienation, six items from the item measure of Y. The composite scale yielded an alpha of. Items were slightly modified: Thus, a higher score implies a higher level of depression,

suggesting a lower level of psychological health. Information was collected like gender, age, length of stay in the U. Finally, an open-ended question requested that respondents provide any comments about the survey. Results The results of the present analysis are presented based on statistical analysis of the structured questionnaire survey data testing the four research hypotheses. Preliminary Analysis This section reports the descriptions of the major research variables based on means and standard deviations. Along with this general description, the effect of gender difference on the research variables was examined. A t-test analysis shows no statistically significant difference in the mean scores between male and female participants on key research variables Refer to the table 1. In addition, correlational analysis was conducted to examine relationships between the background variables and key research variables. Among the background variables, length of stay, the age when they moved to the U. Clearly, the longer they stayed in the U. At the same time, the longer their stay in the U. Also, they tend to broaden their friendship with co-ethnics. Age when they moved to the U. Obviously, when they moved to the U. In addition, they were less likely to be competent in the host language although there might be individual differences , were unwilling to use host mass media, and were less likely to be willing to establish and maintain wide interpersonal ties with host nationals. This suggests that those who moved to the States at older age tend to have more stress and more psychological difficulty adapting to the host culture. It suggests that in the environment with less cultural diverse events, young immigrants tend to be less motivated to have encounters with co-ethnics and use ethnic mass media. Clearly if young immigrants tend to be closer to main stream American society e. The results of the correlational analysis clearly support this hypothesis. This suggests that the greater the level of host communication competence i. The results of the correlational analysis also support this hypothesis.

Chapter 8 : Library Resource Finder: Staff View for: Handbook of intercultural training

Young Yun Kim. Long-Term Cross-Cultural Adaptation: Translating an Integrative theory into Practice. Laurette Bennhold-Samaan. The Evolution of Cross.

The concept, cross-cultural adaptation, refers to a process in and through which an individual achieves an increasing level of psychological and functional fitness with respect to the receiving environment. As the individual acquires some of the characteristics of the host culture, he or she may lose some of the characteristics of their original culture, such as language, customs, and rigid original cultural identity www. It subsequently expanded to study other immigrant and refugee groups in the United States to include American Indians, Japanese and Mexican Americans, and Southeast Asian refugees. In addition to studying groups of immigrants, Young Yun Kim researched groups of students studying abroad in the United States, as well as international students in Japan, Korean expatriates in the United States and American expatriates in South Korea. The first outline of her theory was found in an article titled, "Toward an Interactive Theory of Communication - Acculturation" [4] , leading to a complete rendition of the theory in Communication and Cross-Cultural Adaptation: An Integrative Theory [1] [2] Kim states that there are five key "missing links" in cross-cultural adaptation literature, which her theory attempts to cover: Organizing Principles Adaptation as a Natural and Universal Phenomenon The theory of integrative communication rests on the human instinct to struggle for equilibrium when met with adversarial environmental conditions as experienced in a new culture. This experience is not limited to any one region, cultural group, or nation, but is a universal concept of the basic human tendencies that accompany the struggle on each individual when they are faced with a new and challenging environment. The theory focuses on the unitary nature of psychological and social processes and the reciprocal functional personal environment interdependence [3]. This view takes into account micro-psychological and macro-social factors into a theoretical fusion or "vertical integration. Adaptation as a Communication-Based Phenomenon A person begins to adapt only as they communicate with others in their new environment. Integration relies on that interaction with the host society and the degree to which an individual adapts depends on the amount and nature of communication with members of the host society. Theory as a System of Description and Explanation The present theory is designed to identify the patterns that are commonly present within a clearly defined set of individual cases and to translate these patterns into a set of generalized and interrelated statements. The fact that humans will adapt in a new environment was not questioned, but rather how and why individuals adapt. In her research, Kim introduced anecdotal stories and testimonials of immigrants and sojourners available in non-technical sources such as reports, biographies, letters, diaries, dialogues, commentaries, and other materials in magazines, newspapers, fiction and nonfiction books, radio programs, and televisions programs. This process is known as enculturation , and refers to the organization, integration, and maintenance of a home environment throughout the formative years along with the internal change that occurs with increasing interaction of the individual in its cultural environment. Entering a New Culture The transition into a new culture can be shocking, and internal conflicts often arise. The individual must learn to adapt and grow into the new environment, as they are often faced with situations that challenge their cultural norms and worldview. This is the process known as acculturation as described by Shibutani and Kwan in According to Kim, as new learning occurs, deculturation or unlearning of some of the old cultural elements has to occur, at least in the sense that new responses are adopted in situations that previously would have evoked old ones. The individual is forced to develop new habits, which may come in conflict with the old ones. Assimilation is an ongoing process and is not usually fully attained, regardless of the amount of time spent in the new culture. According to Don C. Locke, one major difference among members of various cultural groups within America is the degree to which they have immersed themselves

into the culture of the United States. He states that members of culturally diverse groups can be placed into several categories. Bicultural individuals are able to function as competently in the dominant culture as their own while holding on to manifestations of their own culture. Traditional individuals hold on to a majority of cultural traits from the culture of origin and reject many traits of the dominant culture. A third type of individual will acculturate and give up most cultural traits of the culture of origin and traits of the dominant culture. Finally, a marginal individual does not fit into the culture of origin nor into the dominant culture. People handle this change in various ways, to include avoidance, denial, and withdrawal, as well as regression into pre-existing habits in order to eliminate discomfort in the new environment. Others develop new habits and begin the process of adaptation , allowing them to become better suited to their environment. Once this occurs, a period of growth often accompanies. The stress adaptation growth dynamic, therefore, is not a linear process but a back and forth endeavor that will entail periods of regression and subsequent progression. Host Communication Competence Communication is a prerequisite for successful adaptation of individuals into a new environment. This relies on decoding , or the capacity of strangers to receive and process information, as well as encoding , or the designing and executing mental plans in initiating or responding to messages. There are three commonly recognized categories: Includes such internal capabilities as the knowledge of the host culture and language, history, institutions, worldviews, beliefs, norms, and rules of interpersonal conduct. Affective competence facilitates cross-cultural adaptation by providing a motivational capacity to deal with various challenges of living in the host environment, the openness to new learning, and the willingness to participate in emotional and physical aspects of the host environment. Host interpersonal communication helps strangers to secure vital information and insight into the mind-sets and behaviors of the local people, thereby providing strangers a reference point for their own behaviors, while host mass communication relies on integrating the individual into the host society via media, radio, television, etc After the initial phase, ethnic social communication allows individuals to maintain connectedness to their original culture. Some societies display more openness and warmth to outsiders than others. This takes into account the mental, emotional, and motivational readiness to deal with the new environment, including understanding of the new language and culture.

Chapter 9 : Handbook of intercultural training. (edition) | Open Library

Integrative communication theory is a theory of cross-cultural adaptation proposed by Young Yun Kim. Actually it is a reiteration of the s work of Robert (William) Park entitled Race and Culture and the work of Milton Gordon entitled Assimilation in American Life.

A General Introduction Adaptation: We should differentiate between different types of cross-cultural travel. It is not about a single stressful experience on any single trip, but about the ongoing stress of living in a new culture over a period of time. Some emigrate leave a culture to seek better opportunities; others leave, for example, as refugees. Many of these do not have a choice of the culture to which they choose to immigrate enter a culture. Often, but not always, social class combines with purpose of immigration. Those who emigrate because they choose to do often have more financial support and higher social status depending on the closeness of the culture to which one is immigrating and the firmness of the border between cultures. Refugees can be any social status, but, if the travel distance is far such as from Southeast Asia to the U. There can be a wide variety of patterns of adjustment of one group to another. That is, these terms which you learned earlier this semester deal more with the degree to which an immigrant group or co-culture adopts the culture of the dominant or new culture. This level of adjustment is more often the topic of study of sociologists and anthropologists. This is related to acculturation, and many of the same variables and explanations for one work for the other. In a sense, competence deals with appropriate communication more detailed def below ; but it also deals with acculturation, because the more competent one is, the more one will acculturate and vice versa , and if one acculturates several times to different cultures, one might become a multicultural person. If you want more extended notes, including summaries of some specific research, please contact me! I probably have outlines of this research in my files. This is related to other important words: The definition acculturation raises some issues! The problem is that one could be totally psychologically comfortable in a new culture that is, adjusted but not adopt the norms and values of the new culture! Maybe people acculturate in some ways but deliberately? I think we see this a lot with Indian immigrants, who often may keep close in-group ties in the new culture, even with cricket games in the park, arranged marriages, and so on. Perhaps adjustment is dialectical, existing in tension, with people adjusting in some ways but maintaining their original identity in other ways which exist in constant change and tension. What are the 4 stages and what are they like? Many writers, based on the original work of Oberg have pictured acculturation in some series of stages some see 3, 4, 5, or more. For our purposes, we will use a standard four-stage model: The Four Stages 1. In the words of Carley Dodd textbook writer a third response to the culture stress is flex, where one learns to deal with, even embrace cultural differences or to work with them with stability and a good attitude. Many organizations that train cross-cultural travelers use this, and it is standard knowledge that anyone with a class in intercultural communication should probably know! Perhaps there is more than one dimension of adjustment, such that one might be doing great in terms of getting around or getting the job done, but just miserable psychologically. So, why do we like it? Because, I think 1 it makes general sense. Like many of our cultural notions, there is some truth to the fact that there are different responses to adjustment. People often like what seems easy, even if academic research does not support it. With which of the stages would you associate it? It is important if you train to note the symptoms of culture shock! Here are some of them, from Taft, 1. Culture fatigue, irritable, hostile, insomnia, psychosomatic disorder 2. A sense of loss, uprooted 3. Rejection by new enevironment members 4. Feeling of powerless impotenceâ€"but not that kind of impotence! An important note is that Janet Bennett is that the same sorts of things that people confront, and the same sort of stage process if this, indeed, exists, as noted above! She calls the principle, to use a broader term, transition shock. John Berry, along with others, has described a 4-fold pattern of assimilation by a person or group to a culture see figure. Some

cultures try to force assimilation; others encourage pluralism; some people separate themselves from the minority, and some seek to segregate the minority culture. She says we should neither insist on the sojourner adapting nor think that the sojourner is the only one adapting. Members of the dominant culture also adapt to the sojourner, just as dominant culture members shift their behavior in interaction with minority members. Many researchers try to predict how immigrants and sojourners will adjust with a variety of variables. As noted above, one might adjust psychologically be very happy and comfortable , but not adjust in terms of adopting the norms of the new culture. Berry see identity notes and Young Yun Kim is two such authors. Note her assumptions on pp. Know the general idea of her approach: Rather than see culture shock as bad, she feels it is necessary, even good. Kim sees cross-cultural travel, in this sense, as empowering. The transformation occurs, of course, through communication! The model she provides Figure 2 is difficult to understand to a degree. Here is my own visualizationâ€"you can use them both together. Kim takes what is called a systems approach: In this system, the feedback or process is done through communication of two typesâ€"mass and social interpersonal , and with two groupsâ€"own and new culture groups. All this occurs within an environment. Finally, Kim believes that adjustment leads to a new repertoire of thoughts, feelings, and behaviors that help one to be a more global, multicultural person. The model is different from most other approaches in a few key ways! Hanging out only with people of your own culture will not help you adjust! Own-culture media also serves as a bridge and becomes important when one returns home to reduce return culture shock! People in the environment are part of the process, making adjustment harder or easier! This may occur through variables such as host receptivity and conformity pressure. But could one learn and follow the rules of the new culture but still feel miserable and sad? Suddenly, it seems important to know exactly how we are defining adjustment. Do you want to know more!? The variables are listed on pp. The way we did this presentation was an interactive session, where the participants developed the solutions in the later panels. We then typed them into the presentation on-the-spot and returned the PPt to all participants. On-line for a limited time only, as the university limits my Web domain space. Here are some quick hints: The cycle of cross-cultural adaptation and re-entry. Surprisingly, many travelers actually experience as much or more culture shock coming home! One student in traveled to Ireland he has given me permission to tell his story. He wrote me from Ireland before returning home: I found your email to be most practical and helpful. When the student returned home, he was trying to show his pictures of Ireland to his family. No one really wants to see them. They especially rejected his view that America is wasteful. One of my friends from the mission field said she came home and one day she just broke down. Unfortunately, while many organizations prepare for the trip there, much fewer prepare employees for returning home. Many business people are told even if not in words to forget their years of experience and new knowledge they have gained abroad and to fit back into the old mold. For this reason and others a large number of return employees end up leaving their company within a year of their return abroad. And many return home not because of their own lack of adjustment, but that of their spouses and family, who are often ignored by companies in cross-cultural training. The stages are similar as is the lack of strong empirical support! We begin with anticipation at the trip home, being excited to be returning home. After we get home, things are not as we expect, so we enter crisis, but hopefully we adjust. Like culture shock, return culture shock is often based not on major crises, but on the little things see my journal â€"I have a lot to say about this! Change in self and others see notes below. We expect others to change in same way we did; they expect us to be the same as when we left. Unrealistic expectations may expect everything to be the same and return to be easy. Either we expect the U. They might want to, but often after a few brief minutes, they tire of hearing about it and want to talk about other things. No one wants to listen Here are what some other authors say: Clyde Austin, who has written a lengthy annotated bibliography on return culture shock narrows the symptoms of culture shock to 4: Psychological Stress from the changes, setting up the details of living back home, re-establishing relationships 2. Self-Evaluation who am I: People

change and often are not sure if they belong to the culture they just came from or to their original culture.