

A Qualitative Study of Eastern International Students'
Adjustment to Western Culture and Western Pedagogy in
a British University

Thesis submitted for the degree of

Doctor of Education

at the University of Leicester

by

Linda Akl

School of Education

University of Leicester

March 2010

A Qualitative Study of Eastern International Students' Adjustment to Western Culture and Western Pedagogy in a British University

By

Linda Akl

Abstract

This qualitative study explored the cultural, social, and academic experiences of international students in a British university (MTU), in the current geopolitical climate. The case study involved 18 international students and 22 academic and support staff members. Ethnography and content analysis for interviews during three phases yielded results that apply to Hofstede and Hofstede's (2005) Cultural Dimensions Model, Devito's (2004) Culture Shock Model, and Maslow's (1954, 1970, and 1984) Hierarchy for Human Needs. The foregoing structures joined Western pedagogy in Liberal Secular Ideology to generate the Culture, Human Needs, and Western Pedagogy Model (CHNP). The CHNP Model inferred that culture shock triggered the international students' regression in satisfying their human needs after they immersed themselves in British culture. First, human needs may exist across cultures, but the process for satisfying human needs is culture specific. Second, human needs satisfaction affects culture shock adjustment and Western pedagogy competency. Third, international students' identities were at risk through each culture shock and human needs stage, and as they attempted to develop competency in Western pedagogy. The policy implication for supporting international students is that an academic environment that ignores IS' cultural differences, human needs, and their unfamiliarity with Western pedagogy can destroy IS' motivation to fulfil their academic potential.

Acknowledgements

During this long, lonely, challenging, yet fulfilling journey I had the honour to meet several scholars that have not only nourished my mind and soul, but they have also left an imprint in my heart.

I take great pleasure to acknowledge the continuous encouragement, advice, and invaluable suggestions of Professor Paul Cooper under whose supervision I worked on the current thesis.

I am indebted to Dr. Lark who has nurtured me, supported me, and believed in me. Her strength, wisdom, and love were the shining light that pushed me up in the hardest, darkest, and lonely times.

A deep appreciation is extended to the international students and to the academic and support staff who provided invaluable input.

I would like to express a special gratitude to Dr. Hugh Busher.

I am also very thankful to Ms. Barbara Hall and Ms. Leigh Blair for their continuous assistance throughout this journey.

I would like to profoundly thank my family and friends. Without my mother's unconditional love and endless support, and my father's unwavering devotion and selfless giving, I wouldn't be crossing this milestone in my life.

I sincerely thank my brother for his insightful guidance.

I am equally thankful to Maria, Marina, and Michelle for their continuous encouragement.

I am extremely grateful to Sahar Zaarour, a very special friend. I will cherish every moment we shared on this journey.

I fervently thank my friends, John, Nabil, and Dolly for all their love and support.

I wholeheartedly thank Andre Habchy for his technical assistance and his never-ending support.

It is difficult to express my gratitude to Stuart Newsome who was there for me every step of the way.

Finally, I would like to mention someone who constantly encouraged me to fulfil this dream. During this journey, he fell fatally ill. Although he can no longer orally express his feelings, I can still hear them and feel them. Thank you my beloved Yousef, I know how proud you are of me.

Table of Contents

Chapter 1 Introduction	14
Geopolitical Events	14
Culture, Ethnicity and Identity	18
Culture and Higher Educational Institutions	18
Western Pedagogy in a British University	20
Research and Interview Questions	21
The Researcher and Field Relations	21
Sampling.....	22
Conducting and Analysing Interviews	22
Synopsis	22
Chapter 2 Literature Review	24
Overview	24
Constructing the Literature Review	26
Conceptual Overview	27
Geopolitical Affect on Culture, Ethnicity, and Identity	28
Culture, Ethnicity, and Identity	30
Maslow’s Hierarchy for Human Needs.....	38
The Hofstede’s Cultural Dimensions Model.....	41
Liberal Secular Ideology (LSI)	50
Liberal Secular Ideology and Eastern IS in Western HEI.....	52
British Culture, Ethnicity, and Identity	66
Britain’s Higher Educational Institutions.....	70

Summary for Chapter 2 Literature Review	73
Chapter 3 Methodology.....	74
Qualitative Methodology.....	74
Levels of Analysis	78
Research and Interview Questions	84
The Researcher and Field Relations	89
Data Integrity.....	92
Level 3 Sampling: Case Study and Multiple Case Study.....	95
Data Collection Through Interviews	103
Content Analysis for Interviews.....	112
Summary for Chapter 3 Methodology	117
Chapter 4 Findings and Analysis	118
Overview	122
IS' Responses (N=421) to the Research Question (N=1) for Culture (Culture Shock, Devito, 2004).....	122
Individuation in Culture (Culture Shock).....	152
Summary for Culture (Culture Shock).....	155
IS' Responses (N=206) to Research Questions (N=4) for Social Interaction (Human Needs, Maslow, 1954 and 1970).....	158
IS' Responses to Research Question 1:.....	160
IS' Responses to Research Question 2:.....	160
IS' Responses to Research Question 3:.....	160
IS Responses to Research Question 4:	172
Individuation in Social Interaction (Human Needs)	173

Summary for Social Interaction (Human Needs)	175
IS' Responses (N=728) to Research Questions (N=6) for Academic Experience (Liberal Secular Ideology--Western Pedagogy, Rational/Critical Thinking)	177
IS' Responses (N=488) to Research Question 1	181
RQ1 Summary	199
IS' Responses (N=57) to Research Question 2	200
RQ2 Summary	202
IS' Responses (N=59) to Research Question 3	203
RQ3 Summary	206
IS' Responses (N=108) to Research Question 4	206
RQ4 Summary	216
Academic and Support Staff Responses to Research Question 5	217
RQ5 Summary	220
IS' Responses (N=9) to Research Question 6	220
RQ6 Summary	226
Individuation in Western Pedagogy	228
Summary for Academic Experience (Liberal Secular Ideology--Western Pedagogy, Rational/Critical Thinking)	231
Culture, Human Needs, Pedagogy Model (CHNP).....	235
Synthesising Individuation in Culture Shock, Human Needs, and Western Pedagogy (CHNP Model)	255
Summary for Chapter 4 Findings and Analysis	260
Relationship between Culture, Identity, and Pedagogy	262
Chapter 5 Conclusion	263
Level 1 Geopolitical Climate	263

Level 2 Culture, Ethnicity, and Identity in Britain's National Context, and on Level 3 in the MTU Context	265
Implications and Recommendations	268
The Author's Development as MTU Stakeholder.....	273
Limitations and Future Research.....	274
Summary for Chapter 5 Conclusion.....	275
Appendices	278
References	296
Addenda consisting of 1 compact disc (Coded Interviews for 16 Eastern IS and 2 Western IS).....	333

List of Appendices

Appendix A – British Staff Terminology	278
Appendix B – Hofstede and Hofstede (2005:26) IBM Study Replications (N=6) ..	279
Appendix C – Informed Consent	280
Appendix D – MTU’s Administrative and Ethical Guidelines	281
Appendix D.1 – Access Letter	281
Appendix D.2 – Access Letter Update	282
Appendix D.3 – Ethical Approval Form	283
Appendix E – Web page on the School of Education Website	284
Appendix F – Announcement in e-bulletin	285
Appendix G – Modification in e-bulletin Announcement	286
Appendix H – Interview Protocol	287
Appendix I – Generic Email Sent to Participants for Transcript Validation	288
Appendix J – Examples of Electronic Field Diary (Using NVivo 7 Software)	289
Appendix J.1 – Nawaz’s Case	289
Appendix J.2 – Sally’s Case	290
Appendix J.3 – Sandi’s Case	291
Appendix K – Examples of Queries and Nodes (Using NVivo 7 Software)	292
Appendix K.1 – Queries	292
Appendix K.1.1 – Cases versus Themes Interview 1	292
Appendix K.1.2 – Cases versus Themes Interview 2	293
Appendix K.2 – Tree Nodes	294
Appendix L – Editing Conventions of Participants’ Quotes	295

List of Tables

Table 2.1: Cultural Dimensions Model, Intersection for Collectivist and Individualist Dimension and Power Distance Dimension at the General Norm and Family Category	43
Table 2.2: Cultural Dimensions Model, Collectivist and Individualist Dimension, Category for Language, Personality, and Behaviour	45
Table 2.3: Cultural Dimensions Model, Intersection for Collectivist and Individualist Dimension and Power Distance Dimension at the School Category	46
Table 2.4: Cultural Dimensions Model, Collectivist and Individualist Dimension, The State and Ideas Category	48
Table 3.1: Research Questions for Culture (Culture Shock, Devito, 2004).....	85
Table 3.2: Research Questions for Social Interaction (Human Needs, Maslow, 1954 and 1970).....	87
Table 3.3: Research Questions for Academic Experience (Liberal Secular Ideology-- Western Pedagogy, Rational/Critical Thinking)	88
Table 3.4: Cultural Dimension and Power Distance Dimension, Score and Rank (Hofstede and Hofstede, 2005).....	99
Table 3.5: IS' (N=18) Developmental History and Status (Undergraduate or Postgraduate).....	100
Table 3.6: Summary for IS' (N=18) Developmental History, Cultural Dimension, and Power Distance Dimension	101
Table 3.7: Summary for IS (N=18) Status (Undergraduate or Postgraduate).....	102
Table 3.8: Interview Phases for IS (9 October 2007 – 5 March 2008)	104
Table 3.9: Interview Phases for Academic and Support Staff (9 October 2007 – 5 March 2008)	105
Table 3.10: Author's Response to Interview Challenges	108

Table 4.1: IS' (N=18) Classification Table	120
Table 4.2 Staff (N=22) Classification Table	121
Table 4.3: IS' Responses (N=421) to the Research Question (N=1) for Culture (Culture Shock, Devito, 2004)	124
Table 4.4: IS' Responses (N=206) to Research Questions (N=4) for Social Interaction (Human Needs, Maslow, 1954 and 1970).....	159
Table 4.5: IS' Responses (N=728) to Research Questions (N=6) for Academic Experience	179

List of Figures

Figure 1.1: 9/11 Consequences – Political and Religious Divisions.....	16
Figure 3.1: Levels of Analysis	81
Figure 3.2: Level 3 IS (Culture, Human Needs, Pedagogy Model)	82
Figure 3.3: Level 3 Academic and Support Staff.....	83
Figure 4.19: Individuation in Cultural Adjustment.....	154
Figure 4.20: Summary of Findings for Culture (Culture Shock, Devito, 2004)	157
Figure 4.21: Individuation in Human Needs Satisfaction	174
Figure 4.22: Summary of Findings for Social Interaction (Human Needs, Maslow, 1954 and 1970).....	176
Figure 4.23: Comparison of Student-Staff Academic Experience in Country-of-Origin and in MTU	208
Figure 4.24: Individuation in Western Pedagogy.....	230
Figure 4.25: Summary of Findings for Academic Experience (LSI--Western Pedagogy, Rational/Critical Thinking)	234
Figure 4.1: Aisha's (female, collectivist/large, postgraduate) Culture, Human Needs, Pedagogy Model: Coded Interview.....	237
Figure 4.2: Ameya's (male, collectivist/large, undergraduate) Culture, Human Needs, Pedagogy Model: Coded Interview.....	238
Figure 4.3: Bambi's (female, collectivist/large, postgraduate) Culture, Human Needs, Pedagogy Model: Coded Interview.....	239
Figure 4.4: Dan's (male, collectivist/large, postgraduate) Culture, Human Needs, Pedagogy Model: Coded Interview.....	240
Figure 4.5: Dana's (female, collectivist/large, postgraduate) Culture, Human Needs, Pedagogy Model: Coded Interview.....	241

Figure 4.6: Emma's (female, collectivist/large, postgraduate) Culture, Human Needs, Pedagogy Model: Coded Interview.....	242
Figure 4.7: Eric's (male, collectivist/large, postgraduate) Culture, Human Needs, Pedagogy Model: Coded Interview.....	243
Figure 4.8: Fadel's (male, collectivist/large, postgraduate) Culture, Human Needs, Pedagogy Model: Coded Interview.....	244
Figure 4.9: Fazal's (male, collectivist/large, postgraduate) Culture, Human Needs, Pedagogy Model: Coded Interview.....	245
Figure 4.10: Kala's (female, collectivist/large, postgraduate) Culture, Human Needs, Pedagogy Model: Coded Interview.....	246
Figure 4.11: Karim's (male, collectivist/large, postgraduate) Culture, Human Needs, Pedagogy Model: Coded Interview.....	247
Figure 4.12: Mahmoud's (male, collectivist/large, postgraduate) Culture, Human Needs, Pedagogy Model: Coded Interview.....	248
Figure 4.13: Nala's (female, collectivist/large, postgraduate) Culture, Human Needs, Pedagogy Model: Coded Interview.....	249
Figure 4.14: Nawaz's (male, collectivist/large, postgraduate) Culture, Human Needs, Pedagogy Model: Coded Interview.....	250
Figure 4.15: Sally's (female, collectivist/large, postgraduate) Culture, Human Needs, Pedagogy Model: Coded Interview.....	251
Figure 4.16: Sandi's (female, collectivist/large, undergraduate) Culture, Human Needs, Pedagogy Model: Coded Interview.....	252
Figure 4.17: Chris's (male, individualist/small, postgraduate) Culture, Human Needs, Pedagogy Model: Coded Interview.....	253
Figure 4.18: Erssike's (female, individualist/small, undergraduate) Culture, Human Needs, Pedagogy Model: Coded Interview.....	254
Figure 4.26: Synthesising Individuation in the CHNP Model	259

List of Abbreviations

CHNP	Culture, Human Needs, Pedagogy Model
HEI	Higher Educational Institutions
IS	International Students
LSI	Liberal Secular Ideology
MTU	Middle Town University
MQ	Main Quote
ONS	Office for National Statistics
PBL	Problem-based Learning
RQs	Research Questions
SQ	Supporting Quote
9/11	11 September 2001
7/7	7 July 2005

Chapter 1 Introduction

Higher educational institutions (HEI) are not immune to cultural, economic, political, or social events at the national or international levels (Yang, 2002; Asmar, 2005; Bhatti, 2006; Jacobs, 2006; Lee and Rice, 2007; and Wong and Motha, 2007). Rather, HEI advance policies, programmes, students, staff, administrators, and research affiliated with national and international events. The thesis regards certain international events as geopolitical because a country's geography suffuses with its international politics (Oxford English Dictionary, 2005). Four such events concentrated world news. The first two events happened in 2001 on 11th September and on 7th October. The last two events transpired on 20 March 2003 and on 7 July 2005.

The four events capture brief attention in the next section. The third section explains how culture, ethnicity, and identity are inseparable and impede national and international boundaries. The fourth section moves culture into HEI in general before the fifth section narrows the issue to Western pedagogy in a British university. Sections thereafter describe research and interview questions, the researcher and field relations, sampling, and conducting and analysing interviews. Interviews with international students (IS), academic staff, and support staff will illuminate how geopolitical events permeate culture, social interaction, and academic experiences. Thus, geopolitical events and Western pedagogy motivate the thesis.

Geopolitical Events

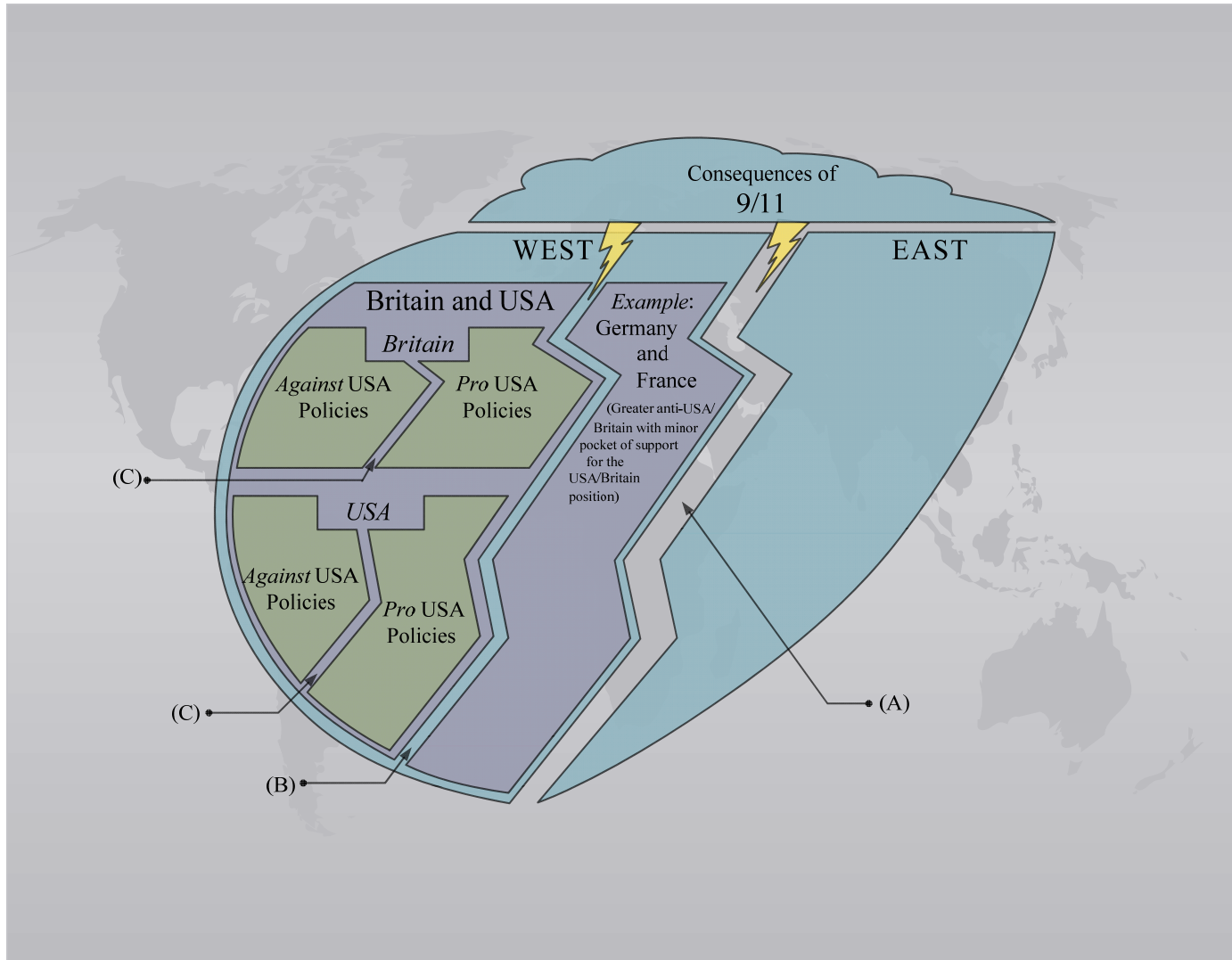
On 11 September 2001, hijackers crashed two airliners into the World Trade Centre in New York City. This watershed event in the 21st Century tipped the balance of long underlying deeply ingrained tensions that have existed for centuries (Irwin, 1995). For example, polarities between East and West, West and West (Pew Global Project Attitude, 2004), and Christians against Muslim surfaced (Rizvi, 2004). On 11 September 2007, the English novelist, Martin Amis, reported:

September 11 entrained a moral crash, planet-wide; it also loosened the ground between reality and reverie. So when we speak of it, let's call it by its proper name; let's not suggest that our experience of that event, that development, has been frictionlessly absorbed and filed away. It has not.

September 11 continues, it goes on, with all its mystery, its instability, and its terrible dynamism (p. 4-5).

The 11th September disaster receives the abbreviation, 9/11, in popular media (BBC, 2009) and in the press (Daily Express, 2009). Some scholars use 9/11 (Ratcliffe, 2004; and Salaita, 2005) whereas other scholars prefer September 11, 2001 (Bhatti, 2006; and Wong and Motha, 2007). The 9/11 event divided political and religious ideologies in three dimensions as Figure 1.1 depicts.

Figure 1.1: 9/11 Consequences – Political and Religious Divisions



Each dimension represents an extremist position. Dimension A is the rift between East and West. Dimension B pits Western countries against each other, for example, Britain and the USA against Germany and France. Within Germany and France, sentiment opposed to Britain and USA policy increased although minor support for their policies exists. Similarly, Dimension C divides Western countries, Britain and the USA. Just as Britain has one faction promoting USA policies, the USA does, too. The divisions emerged in the 2004 Pew Global Project Attitude.

Less than one month after 9/11, the second geopolitical event occurred on 7th October 2001 when the USA and coalition forces invaded Afghanistan (BBC, 2001). Another event secured attention on 20 March 2003 as the Iraq War erupted (CNN, 2003). The fourth geopolitical event, the London bombings, occurred on 7 July 2005 (BBC, 2005). The event attracts recognition as the London Terror Attack (BBC, 2007), as 7 July 2005 (BBC, 2006a), and as 7/7 (Daily Express, 2007). The upheavals on 9/11 and 7/7 mark developing antagonism rather than its origins. As such, the divisions between Islamic and non-Islamic cultures trace to the Crusade period, the early years in the second millennium (Irwin, 1995).

Events on 9/11 and 7/7 changed government laws, societal functioning, and individual perceptions. The UK revised its incitement law (Gallant, 2005). In addition, the UK modified security and community engagement in countering extremist influences in train stations, airports, hospitals, and sport venues (Directgov, 2007a). Further, the UK altered its national security strategy (Directgov, 2007b) and aviation security (Directgov, 2008). Moreover, the UK debate on faith schools is ongoing (BBC, 2002, 2006b, and 2006c). Other changes were visible in the USA's laws for school curriculum (Alvarez, 2006) and in academic freedom (Cockrell, 2003). Thus, 9/11, 7/7, and the two other geopolitical events penetrate Western HEI.

The details for the geopolitical events are in Chapter 2 *Literature Review*. Furthermore, Chapter 2 addresses what the geopolitical events intensified, discrimination against Middle Eastern international students in Western HEI (Asmar, 2005; Bhatti, 2006; Hanassab, 2006; Terzian and Osborne, 2006; and Wong and Motha, 2007). American, British, and Australian literature substitute *international student* with *overseas student* and with *foreign student* (Adrian-Taylor et al, 2007). The thesis adopts Huang's (2008) definition for IS -- individuals with temporary

student visas, most of whom do not speak English as their primary language, and who enrol in HEI.

Chapter 2 also clarifies how HEI react to globalisation, internationalisation, and technology, which defy boundaries, separately and together (Yang, 2002; Bartell, 2003; Stier, 2003; Dedoussis, 2007; Lee and Rice, 2007; and Stromquist, 2007). Similarly, culture reaches beyond national and international boundaries (Mason, 2000; Abdallah-Pretceille, 2006; and Jiang, 2006).

Culture, Ethnicity and Identity

Chapter 2 *Literature Review* exposes culture's attributes regarding inclusion and exclusion, which govern behaviour. Furthermore, Chapter 2 explains the thin and often invisible lines between culture, ethnicity, and identity. Chapter 2 makes another point, that transporting culture across boundaries may produce culture shock. Culture shock has many divisions and four stages (e.g., Devito, 2004; and Zhou et al, 2008). Additionally, culture ignores boundaries in the five-stage quest to satisfy human needs (Maslow, 1954, 1970, and 1987). Alternately, culture respects boundaries in the Cultural Dimensions Model (Hofstede, 1984 and 2001; and Hofstede and Hofstede, 2005).

Culture exists within a social context to provide a framework for individuals to define themselves, and to perceive what is salient to them. Individuals do not recognise culture readily, though, because they think through it (Kim, 2001). Individuals also take their own culture for granted if they are not in frequent contact with other cultures. Individuals, however, recognise their cultural features and vast cultural differences more through frequent contact with people who have different cultural backgrounds (Vaughan and Hogg, 2002; and Jiang, 2006).

Culture and Higher Educational Institutions

Culture affects learning (Evans et al, 2002; Kauchak and Eggen, 2003; and Armstrong et al, 2005). Furthermore, culture, economic issues, and political systems have implications for policies in HEI (Hutchinson, 2006; and Hayhoe, 2007). In addition, what HEI in one culture value may not have value in another culture. The disparity in how culture assigns value in HEI shapes IS' academic experiences.

HEI promote overt discussions on multiculturalism. Multiculturalism entails incendiary issues such as economics, education, ethnicity, identity, politics, religion, and social interaction. The successor to *multicultural* is cultural *diversity*, which is gaining popularity globally, most evident in Western countries (Joshee, 2003) such as Australia (Wright and Lander, 2003), Canada (Chan, 2006), the USA (Andrade, 2006), and Britain (Bradley, 2007). Diversity refers to individuals who are construed as outside society's mainstream, particularly as it relates to their concerns, issues, and needs (Joshee, 2003).

Cultural diversity exists in Western HEI (Zhou et al, 2005; Jiang, 2006; Adrian-Taylor et al, 2007; and Huang, 2008). Au and Blake (2003) identify students with diverse backgrounds as those who have a social class, ethnicity, and primary language unlike mainstream society. Andrade (2006:57) clarifies further, "diversity is not only the result of increasing minority student enrolments, but of international students". Ethnic minority students and IS have increased their enrolment in HEI in Britain (Modood, 2004; and Brown and Holloway, 2008), in the USA (Fischer, 2007; and Chapman et al, 2008), and in Australia (Holmes, 2005; and Rosenthal et al, 2008). Garcia and Cuellar (2006) predict white students as a minority in the USA and significant growth in non-English-proficient students by 2041.

Despite the prediction, ethnic minority and IS combine as an emerging majority that remains vulnerable to discrimination. Greater diversity has made the transition to HEI more difficult for many students (Scanlon et al, 2007). For foreign and national students, HEI may represent the first opportunity for the students to interact with culturally diverse people (Lewis et al, 2000; and Beekhoven et al, 2004). Hence, growth in cultural diversity and enrolment has not translated into equitable academic outcomes for all students (Pena et al, 2006).

With little doubt, culture is Western in Liberal Secular Ideology (LSI). LSI, a theoretical construct, unites capitalism, democracy, and education as it disassociates with religion (e.g., Davies, 2007; Aloni, 2008; and Papastephanou, 2008). Thus, Western education--pedagogy, conflicts with Eastern (Islamic) pedagogy (Berger, 2003; Halstead, 2004; and Akl, 2007). The opposition is the problem the thesis explores. There is a wide range and contemporary literature on this issue that Chapter 2 will explore.

Western Pedagogy in a British University

Chapter 2 *Literature Review* assists with understanding Western pedagogy in a British university and British culture to which Eastern IS must adjust.

The world's chief educational practices are western, as initially conceptualised in ancient Greece, adapted by ancient Romans, limited by the European Middle Ages, expanded by the Renaissance, and rationalized by the Industrial and Scientific Revolutions (Grigorenko, 2007:165).

Grigorenko (2007:165) adds, "it is difficult to find a widespread educational practice that is radically different from the dominant secular educational paradigm of the west". Western pedagogy's dominance in HEI (Lee, 2005; Koehne, 2006; and Ditton, 2007) is a potential challenge to non-Western IS (Grigorenko, 2007; Hussain et al, 2007; Tharp and Dalton, 2007; and Neri and Ville, 2008).

Western pedagogy in a British university, the overarching case study, is on the third analysis level in Figure 3.1 in Chapter 3 *Methodology*. Within the university context, IS, academic staff, and support staff create sub-case studies (Appendix A defines academic and support staff). Figure 3.1 also sketches the university's position under the second analysis level, Britain's national context. The national context blends culture, ethnicity, and identity to explain xenophobia and Islamophobia. Figure 3.1 also situates the four geopolitical events at the first analysis level.

Geopolitical events deliver consequences to HEI, including those in the UK that enrol over 350,000 IS each year (The Complete University Guide, 2009a). The UK is second to the USA as the most popular destination (The Complete University Guide, 2009a). Of the IS attending HEI in the UK, a high proportion have homes in the Far East (Kingston and Forland, 2008). Their educational system is passive-centred and teacher-centred, favouring rote learning or surface learning (Woodrow and Sham, 2001; Phillips et al, 2002; and Brown, 2008). In addition, the educational system emphasises learning as a one-time process for the young as a collective group (Kingston and Forland, 2008). Similarly, Far Eastern culture is collectivist (Hofstede and Hofstede, 2005). The culture and educational system are essential to understanding how Far Eastern IS can perform in the UK's HEI. Within the HEI, the process for questioning and evaluating co-construes knowledge (Holmes, 2005). As

important, the HEI emphasise learning as a lifelong process for individuals (Hofstede and Hofstede, 2005; and Kingston and Forland, 2008).

The UK's HEI are global, provide IS with comprehensive pre-arrival and arrival support, and award degrees that hold worldwide respect (The Complete University Guide, 2009b). As a traditional British, pre-1992 public university, Middle Town University (MTU) also is a major research university in England and abroad. Chapter 3 *Methodology* explains MTU's selection for the thesis. MTU is in a city where ethnic minorities comprise over 50% of the population (Office for National Statistics [ONS], 2006a). IS at MTU comprise an approximate 13% average of total enrolment (The Complete University Guide, 2009c). The percentage excludes distance learners.

Research and Interview Questions

Beyond MTU as a case study for the thesis, Chapter 3 *Methodology* delves into qualitative methodology extensively. In some regards, Chapter 3 relies on theory in Chapter 2 *Literature Review* for analysing interviews with IS, academic staff, and support staff. The IS and staff are sub-case studies. Chapter 3 also blends theory in the deductive process with inductive reasoning. Blended methodology underlies the open-ended research questions, which solicit candid and fluid responses. The research questions integrate culture, social interaction, and academic experience. Furthermore, the research questions weave the three analysis levels.

The Researcher and Field Relations

The manner in which the author obtained responses to the research questions protected the data's credibility, authenticity, and trustworthiness. Such protection endured although the author was integral to MTU's environment as an international student and researcher. The reason is in how the author maintained an objective distance between herself and the informants. Objectivity required disclosures, authentic representation, mutual trust, confidentiality, and respect for other ethical mandates.

Sampling

Ethics apply to sampling, which the author pursued through multiple techniques. The author chose MTU because it is a convenient and non-probability case. The author chose IS at MTU, however, because they responded to a campus-supported e-bulletin and Web page. The author bolstered a low response rate with snowball sampling, which Chapter 3 *Methodology* explains. Snowball sampling worked with IS, but needed reinforcement through electronic mail to draw enough academic and support staff for interviews. Although sample sizes for IS and staff are modest, scholars condone them.

Conducting and Analysing Interviews

Interviewing IS and staff is a tedious process, but one that rewards with free and abundant dialogue. The rewards are obvious in the three phases over which the author conducted the interviews during six months. Moreover, the benefits are evident in the control IS and staff held regarding their interviews. Such control permitted the IS and staff to validate and interpret their interviews. As challenges arose during the interviews, the author overcame them in a manner that was compatible with scholarly guidance.

The author analysed the interviews with computer software, manually, and through collaboration with another researcher to affirm inter-rater reliability. The author dissected interview transcripts into quotes, arranged the quotes by categories and subcategories in the literature review, and added categories and subcategories with justification. The arrangement was advantageous to coding and analysing the quotes. An engaging analysis is in Chapter 4 *Findings and Analysis*, one that synchronises results with Chapter 2 *Literature Review*, and divulges outcomes that inform MTU and other Western HEI in Chapter 5 *Conclusion*.

Synopsis

The thesis determines Eastern IS' adjustment to Western pedagogy, an adjustment that requires an evolution through culture shock (Devito, 2004; and Hofstede and Hofstede, 2005) and through satisfying human needs (Maslow, 1954 and 1970). Chapter 2 *Literature Review* describes the adjustment, but the literature review only has a limited consensus on how scholars interpret the adjustment (Brown and

Holloway, 2008). The thesis rectifies the foregoing deficiency partially by interpreting the descriptive accounts Eastern IS provide on their adjustment to Western pedagogy.

Their accounts illustrate the *process* through which they came to terms not only with Western pedagogy, but also with inseparable cultural and social adjustments. Chapter 2 *Literature Review* supplies more information on culture, ethnicity, and identity. The chapter also debates culture's insertion in HEI, especially Western culture and Western pedagogy. The justification for selecting Western pedagogy as a British university implements it, is in Chapter 3 *Methodology*. Whereas the results for the selection are in Chapter 4 *Findings and Analysis*, Chapter 5 *Conclusion* applies the results to implications and recommendations for IS and Western HEI.

The five chapters will endeavour to achieve one purpose for the thesis, to enrich communication between Eastern IS and local students, academic staff, and support staff in a British university. Another purpose is to strengthen policies and programmes for the Eastern IS. The ultimate purpose is to increase the likelihood that the Eastern IS will have a fulfilling adjustment to Western pedagogy. The three purposes for the thesis lead to a measurable objective. The objective is to increase retention and graduation rates for Eastern IS in the British university. Eastern IS' perspectives on the microscopic university level bond with the intermediate national level and to the telescopic international level where geopolitical events intensified cultural clashes. Bonding three analysis levels through Eastern IS gives the thesis its significance.

Chapter 2 Literature Review

Overview

Globalisation affects HEI worldwide through market competition (Yang, 2002). Globalisation also affects educational policies strongly (e.g., King, 2007; Mundy, 2007; and Spring, 2008). In addition, how globalisation interacts with internationalisation affects how Western HEI function (Asmar, 2005). Researchers warn educators against confusing globalisation with internationalisation, which are different terms, albeit related closely (Yang, 2002; and Altbach and Knight, 2007). Globalisation is “fundamentally an economic process of integration that transcends national borders” (Yang, 2002:82). Furthermore, globalisation presents students as “economic units”, whereas internationalisation portrays students as “central players in intercultural exchange” (Lee and Rice, 2007:385). The global business industry parallels the higher educational sector in that both are important international exporters (Healey, 2008). As such, HEI are contributing to the economic development within their countries (Breakwell and Tytherleigh, 2008).

Intense globalisation, geopolitical transformations, and technological advances have set new priorities for educational research and development (Bartell, 2003; and Crossley and Tikly, 2004). Geopolitical relates to how geography affects politics in international relations (Oxford English Dictionary, 2005). A geopolitical event, the World Trade Centre bombing in the USA, occurred on 11 September 2001 (9/11). Research implies that 9/11 decreased enrolment amongst IS in HEI in the UK (Watson, 2002) and in the USA (Terzian and Osborne, 2006), mostly among Middle Eastern IS (Lee and Rice, 2007). Another perspective suggests that factors beyond 9/11, such as improved access to domestic education and the increase in tuition fees, discouraged IS’ enrolment in the USA (Naidoo, 2007). Adrian-Taylor et al (2007), however, identify an increase in IS in Western HEI, and Wadsworth et al (2008) claim that IS in the USA remain high despite 9/11.

Since 9/11, many Western countries have addressed ethnicity and belonging as they relate to educating Muslim students. The 9/11 event continues to affect IS, migrant students, and *local* students in Western countries (Asmar, 2005) such as the UK (Bhatti, 2006) and the USA (Wong and Motha, 2007). Local students are in the host country’s mainstream. Before 9/11, Middle Eastern IS experienced

discrimination in the USA more so than other IS (Hanassab, 2006). The 9/11 event elevated old animosities between Eastern and Western countries. Furthermore, 9/11 changed national and international laws, particularly those that restrict new visas (Terzian and Osborne, 2006).

Other geopolitical events include the USA and coalition forces invading Afghanistan on 7 October 2001 (BBC, 2001), the Iraq War, which began on 20 March 2003 (CNN, 2003), and the terrorist bombings in London on 7 July 2005 (7/7) (BBC, 2005). The events' aftermath have re-emphasised *xenophobia*, an “intense or irrational dislike or fear of people from other countries” (Oxford English Dictionary, 2005:1202). Whilst *xenophobia* is broad, *Islamophobia* is “a hatred or fear of Islam or Muslims” (Oxford English Dictionary, 2005:538). *Islamophobia* is a new word in the English language, which first appeared in print in 1991 (Bhatti, 2006) and entered the Oxford English Dictionary in 1997 (Sheridan, 2006). Furthermore, after 9/11 and 7/7, *Islamophobia* expresses concern about radical Islamic terrorism, universally, and potently in English speaking Western countries. Specifically, the 7/7 bombings highlighted ethnicity in the UK. Some second and third generation immigrants portray the attacks as British alienation (Bradley, 2007).

Internationalisation within HEI does not have a clear or consistent definition (Yang, 2002; Bartell, 2003; and Lee and Rice, 2007), but is pertinent to the thesis. First, internationalisation produces effective cross-cultural interactions through teaching and research (Yang, 2002). Second, internationalisation within HEI is a multifaceted process that penetrates culture, curriculum, instruction, research, and staff (Bartell, 2003). Third, HEI hire prestigious academic staff, which Appendix A defines, to recruit IS (Stromquist, 2007).

The internationalisation within HEI requires academic staff to represent diverse nationalities and to work in different international contexts (Dedoussis, 2007). Another requirement is for HEI to respond appropriately to ethnic diversity by integrating IS in an organisation that may need partial reconstruction and a new approach to ethnic diversity (Stier, 2003). Such thoughts may change through a pedagogical model that is not necessarily a “conventional” university teaching method, but an approach that meets diverse students' needs (Stier, 2003:88).

The thesis's purpose is to illuminate cultural, social, and academic challenges that confront Eastern IS as they pursue their aims in a British university that implements Western pedagogy. The purpose obtains support in a literature review that will explain geopolitical events in the 21st Century and explore culture, ethnicity, and identity.

Because academic staff represent diverse cultures and acquire expertise through Eastern and Western pedagogy, the literature review will contrast the pedagogy. Western pedagogy and human development are evident in research that two prominent psychologists conducted. Maslow (1954, 1970, and 1987) does not distinguish between cultures in his Hierarchy for Human Needs and in his humanistic pedagogy. Similarly, Rogers (1961) offers a humanistic pedagogy. Hofstede (1984 and 2001), and Hofstede and Hofstede (2005), however, pinpoint cultural differences in Eastern and Western countries through their Cultural Dimensions Model. The Model addresses human development and its affect on pedagogy.

In addition, the literature review will depict culture, ethnicity, and identity within the United Kingdom of Great Britain and Northern Ireland, which includes England, Scotland, and Wales. Whereas the foregoing is Britain's constitutional title (Oakland, 2006), Britain is an abbreviated title for Great Britain (Lewis and Phoenix, 2004). Additional insight on Western culture and pedagogy is in Liberal Secular Ideology (LSI), which contrasts starkly with Eastern cultures, including Islam as one component. The themes that emerge through the literature review support the research questions the thesis will answer (Creswell, 2003). The thesis, through a top-down approach, will link geopolitical events to how Eastern IS thrive in Western HEI, particularly in a British university.

Constructing the Literature Review

The criteria for selecting the literature in the field includes publications that are recent, cited frequently, and have an empirical or theoretical foundation. The criteria excludes publications before 1999 unless the literature remains pertinent to the thesis, publications that escaped peer review, and publications that are not applicable internationally. The criteria also excluded unpublished conference papers.

The publications emerged through key educational research indexes and search engines (i.e., 2006, 2007, 2008, and 2009 versions of: Academic search premiere/Eric via CSA/Eric via EBSCO host/Eric via First search/British Educational Index (BREI)/Australian Education Index (AUEI)). The search employed terms such as *ethnicity*, *ethnicity and learning*, *ethnicity and education*, *ethnic minority students*, *university culture*, *education in UK*, *ethnic identity*, *ethnicity and identity*, *British culture*, *culture and education*, *xenophobia*, *Islamophobia*, *Western education*, *international students*, and *9/11*. If a journal offered many relevant articles, then a manual search through the journal between the years 1999 and 2009 ensued. The publications were in several university library catalogues in Lebanon, the USA, and England. The foregoing search yielded approximately 60 books and 340 articles.

Conceptual Overview

The thesis is a qualitative investigation to determine the extent to which Eastern IS adjust to Western pedagogy in a British university. The conceptual framework includes the 21st Century's geopolitical climate, and culture in Eastern and Western countries. Challenges other than culture, such as ethnicity, identity, and belonging confront a society as it attempts to meet educational and social needs within a community (Bhatti, 2006). Therefore, the framework also includes culture as it bounds education on one hand. On the other hand, education is one way to transmit culture.

One view is that educational systems function mainly to reproduce culture harmoniously rather than to change culture (Bernstein, 1970). Thus, “it is an unanswered question to what extent an education system can contribute to changing a society” (Hofstede and Hofstede, 2005:53). Pierre Bourdieu claims that an educational system has the most essential “function of conserving, inculcating, and consecrating a cultural heritage” (Swartz, 1997:190).

The primary theme in the literature review is the gulf between Eastern and Western cultures and pedagogy. Eastern cultures have broad characteristics that encompass collectivist models, which differ from each other; they do not form a homogenous block. Western cultures have broad characteristics that encompass individualist models and are easier to depict than models for Eastern cultures. One reason is that Western culture dominates research and Western influences are

prominent in Eastern cultures. As Davies (2002) asserts, “‘Eastern logic’ – if there is such a thing – is most likely influenced by Eastern thinkers as much as by intellectual traditions in the West” (cited in Davies, 2007:23).

The vast gap between Eastern and Western countries is evident in theories on culture, ethnicity, identity, human development, and pedagogy. The gap affects Eastern IS’ cultural, social, and academic experiences at Western HEI. Moreover, the gap contributes to the potential for significant conflict (Zhou et al, 2008). Because 9/11 re-surfaced the conflicts between Eastern and Western countries, the next section examines the geopolitical climate and its affect on culture, ethnicity, and identity.

Geopolitical Affect on Culture, Ethnicity, and Identity

An event with major cultural significance, 9/11, illustrates the geopolitical climate’s influence on culture, ethnicity, and identity. Some people altered their culture (Ratcliffe, 2004; Salaita, 2005; and Wong and Motha, 2007). Before 9/11, Muslim Arab immigrants did not hide their ethnicity or religion. After 9/11, the immigrants defined their culture in mainstream American terms (Salaita, 2005). Furthermore, 9/11 inspired “legalized racial profiling” and American paranoia, evident in, “they [Muslims] hate us because they hate freedom” (Elia, 2006:156).

Political events act as a catalyst for attitudes and debates about culture and ethnicity. For example, 9/11 changed government policy for racial harmony in Singapore (Ismail and Shaw, 2006). In addition, 9/11 increased the negative experiences, overt and covert, for Muslim residents in the UK. The experiences emerged through racial and religious differences for 61.7% of 222 male and female residents. Approximately 20% of the residents attributed the negative experiences to 9/11 (Sheridan, 2006). A post-colonial perspective on 9/11 is one that is beyond the “dominant hegemonic orientation of the West” (Rizvi, 2004:161). Although latent animosities and conflicts between Eastern and Western cultures date to the Crusade period (Irwin, 1995), 9/11 brought them closer to the surface. Rizvi (2004) claims that on one hand, 9/11 generated antagonistic cultures, which reinforced divisions in religion and in civil societies. On the other hand, 9/11 forced attention on how Islamic and Western futures intertwine. Therefore, Rizvi argues that a fundamental flaw exists in viewing Islam and Christianity as two distinct formulations. The distinction only underlines the extremist positions on both sides.

The combined 9/11, war in Afghanistan, Iraq War, and 7/7 aftermaths re-open questions about *Muslim* identity and *Muslim* consciousness among young people and their families in the UK (Bhatti, 2006). These and other unresolved events in the Middle East cultivate xenophobia and Islamophobia. Britain is embracing xenophobia and Islamophobia, not just with Muslims, but also with other ethnic minorities whose skin is not white (Mason, 2000; and Song, 2003). Thus, xenophobia could affect IS in general, and Muslim IS in particular. One way to combat xenophobia and Islamophobia is to educate students about different religions and cultures, which could spark curiosity about Islam rather than fear (Ramarajan and Runell, 2007). The claim that Islamophobia is more explicit in HEI in the UK, and gaining more strength than anti-black racism, has roots in interviews with academic staff and students in HEI in the UK (Jacobs, 2006).

Islamophobia also is a 7/7 repercussion whereby a shared identity between different Asian communities in Britain faded, resulting in a Muslim/non-Muslim schism. In 2006, some ethnic minority individuals in Britain stated that they *feel like an outcast, fear being attacked, get odd looks from people, are singled out, and believe that people think that all Muslims cause trouble* (Channel 4, 2007)ⁱ. In Britain, Asian refers to people of colour with origins in the Indian sub-continent (Mason, 2000). An additional 7/7 consequence is the boundary between two main Asian communities to an extent that non-Muslims (Sikhs, Hindus, and Punjabis) stopped labelling themselves as *British Asians* to distance themselves from Muslims. The non-Muslims feared how white people would perceive them. The consequences have an intensity that is apparent in a humorous message on T-shirts, “Don’t freak I’m a Sikh”. For some people, however, the message illustrates a wedge between the Asian communities.

Assumptions about Muslims are other 7/7 repercussions. Interviewees in the Channel 4 documentary stated, “all Muslims are identified as potential terrorists”, and “all Muslims feel implicated because they are Muslims”. Islamophobia, however, is not skin colour. Furthermore, 9/11 and 7/7 created an identification formula, Asian + beard = terrorist. A dominant argument is that in the post-9/11 era, religion, politics, culture, ethnicity, identity, and academic experiences, in the geopolitical context, have a heightened significance.

The 9/11 event raises questions about the UK's portrayal as a harmonious multi-ethnic, multicultural community. Mason (2000) and Song (2003) argue that the ethnic diversity within the UK is problematic. This is consistent with recent developments in the geopolitical context. Oakland (2006) asserts that the diversification within the UK is causing social fragmentation, anti-social behaviour, and a decline in nationally accepted values and identities. To this point, the thesis has reviewed geopolitical influences on culture, ethnicity, and identity. Although the literature does not distinguish the concepts clearly, the next section offers definitions and relationships.

Culture, Ethnicity, and Identity

Culture in the 21st Century is multifaceted and fluid (Mason, 2000), and has an amorphous tendency in a reaction to globalisation, internationalisation, and cross-cultural exchanges (Abdallah-Pretceille, 2006; and Jiang, 2006). Cultures also share traits (Maslow, 1954, 1970, and 1987; Hofstede, 2001; and Triandis, 2001). Culture, however, excludes *whiteness*, which aligns with positive attributes like privileged, modernity, and freedom (Song, 2003; and Lei, 2006). *Non-whiteness* relates to negative attributes such as underprivileged, undereducated, and alienation. Whereas whiteness affords massive advantages, non-whiteness delivers handicaps, a potential barrier for non-white IS.

In some ways, the definitions for culture are not controversial, although in other ways the definitions have changed over time. The definitions have shifted from a social scientist's behavioural perspective to a more phenomenological approach. Vaughan and Hogg (2002:462) view culture "as the set of cognitions and practices that identifies a specific social group and distinguishes it from others". Culture also "can be thought of as a blueprint that guides the ways in which individuals within a group" (Snowman and Biehler, 2003:145) perceive, believe, evaluate, value, share, and work (Arends et al, 2001; Kauchak and Eggen, 2003; and Femiano et al, 2005). In addition, Peterson (2004) relates culture to individuals' inner values and beliefs, which govern behaviour and environments. For Devito (2004), culture symbolises people's specialised lifestyle. Hofstede and Hofstede (2005) provide a broader definition for culture by relating it to mental software or mental programmes, the patterns of thinking, feeling, and acting. Thus, culture points to phenomena that are

below the surface, invisible, or unconscious to a substantial degree, but are powerful in impact (Schein, 2004).

Culture is a dynamic and slippery concept (McCaffery, 2004). Current definitions for culture are more attentive to internal factors, whereas traditional definitions focus on external factors. Furthermore, traditional cultural concepts do not apply to present concepts (Abdallah-Pretceille, 2006). The basis for this perspective is that treating any culture as an independent entity no longer is possible. The reasons are in globalisation, cross-ethnic and cross-cultural communication, and internationalisation. Thus, culture defies the limits that geographic location or racial origin impose (Abdallah-Pretceille, 2006). This perspective holds that culture cannot account for current changes in society effectively. Moreover, “*culturality*” replaces culture as a concept, and refers to cultural phenomena that are dynamic, interactive, and transformative at an increasing rate (Holliday et al, 2004; and Abdallah-Pretceille, 2006:479).

Explanations are in the constructivist, non-essentialist perspective. Accordingly, individuals are socialised or programmed to behave and to expect other people to behave in a certain way. Two factors, however, override cultural uniformity. The first factor is that, to some extent, holding generalised notions that people are uniform within cultures is illusory. This is so because contexts are unique for each individual, and contexts vary considerably between members of a certain culture, even within the same family. The second factor is that people can create new contexts by adapting to new influences, and by learning new ways of being (Holliday et al, 2004). Whilst “typicality” is evident between two people who share a culture, “it is risky to assume that the contextual influences they have been exposed to result in two people with the same cultural outlook” (Holliday et al, 2004:163). As enlightening, Appiah (2005) argues that culture may not signify diversity as much as identity represents diversity.

Culture has a feature, ethnicity, which defines a particular group of people. In Britain and in the USA, ethnicity labels people from non-Western cultures (Song, 2003). The reason is in classification systems, which emphasise racial differences and positioned white people as the superior race (Lei, 2006). Patterns in racial superiority originate, in part, in colonisation and in the British Empire. The patterns remain in British culture to this day. Institutionalised racism, to a limited extent, acknowledges

white British ethnic groups as superior (Oakland, 2006). Similarly, white Americans do not perceive themselves as an ethnic group. Their ethnicity is invisible and unconscious because societal norms form around the white race, ethnicity, and culture (Chavez and Guido-DiBrito, 1999). Levin-Rasky (2000:274) claims, “white privilege is vehemently denied by whites who rely on a variety of tactics to justify and maintain their investment in the system of benefits and advantages conferred upon them”.

Ethnicity applies loosely to common cultural practices, such as religion, language, identity, national origins, skin colour (Ratcliffe, 2004), and political affiliations (Smyth, 2002). Therefore, defining ethnicity is not simple (Ratcliffe, 2004). Several scholars agree that a single, universally accepted definition for ethnicity does not exist (Mason, 2000; Song, 2003; and Ratcliffe, 2004). A crucial feature that emerges in recent work in this area is that ethnicity is not basic and does not exist naturally or objectively. Rather, ethnicity is a social construct, which culture defines, and relates to individual and group identity (Mason, 2000; and Lewis and Phoenix, 2004).

Although *ethnic* usually refers to black or Asian people, ethnic refers to everybody (Lewis and Phoenix, 2004). Therefore, ethnicity is a relational concept, which presumes that if one ethnic group exists, then another ethnic group must exist (Mason, 2000). “Ethnicity is a matter of self identity (‘we’ statements) and of categorisation (‘they’ statements)” (Mason, 2000:142). Probably the best way to view ethnicity is as multidimensional and stratified (Ratcliffe, 2004).

Distinguishing between *ethnicity* and *race* is important. As a social construct, *race* appears in italics first in the thesis, and in quotation marks in other publications (Lewis and Phoenix, 2004; and Ratcliffe, 2004). Whereas some scholars use the words interchangeably (Song, 2003), other scholars use the words to refer to people “who they consider to have cultures that differ from what they understand to be British or English culture” (Lewis and Phoenix, 2004:117). As such, *race* divides people into groups with unequal status and unequal opportunities in social, educational, and economic terms (Shih et al, 2007). *Race* also is a social rather than biological construct (Pilkington 2003; Lewis and Phoenix, 2004; and Ratcliffe, 2004). In addition, *race* as a social construct, and its arbitrary nature, leads to racial stereotypes (Shih et al, 2007). *Race* as a biological construct, however, leads to racism

(Ratcliffe, 2004). To some extent, scholars insist that ethnicity is preferable to *race* because ethnicity is less controversial (Mason, 2000; and Lewis and Phoenix, 2004).

Separating *race* and ethnicity is not easy because “people’s ethnic identities are often informed and shaped by the ways in which they are racially categorized” (Song, 2003:12). In addition, Pilkington (2003) asserts that racial boundaries rely on physical markers, such as skin pigmentation, hair texture, and facial features. Ethnic boundaries, however, rely on cultural markers such as language, religion, and shared customs. Akl (2007:92) reinforces how language and culture intertwine deeply as she quotes Iskold (2002:103): “one cannot separate the two without losing the significance of either language or culture”.

Culture provides an individual with an identity and attributes that define that identity (Vaughan and Hogg, 2002). As Holliday et al (2004:152) assert, “it cannot be denied that culture is nevertheless basically a group phenomenon which interacts with individual identity”. People are not born with an identity (Woodward, 2004). As individuals mature, they develop a sense of self, a sense of who they are and how they fit into their society (Holliday et al, 2004). Hence, identity characterises the interface between *the persona* and *the social* (Vaughan and Hogg, 2002). The personal relates to how an individual thinks and feels about self. The social involves cultural factors such as religion, education, and society, and pertains to family, peers, and friends (Appiah, 2005).

Social factors, which contribute to an individual’s identity, also include ethnicity, gender (Gove and Watt, 2004), occupation, and class (Woodward, 2004). Appiah (2005) stresses social factors because humans desire company and depend on each other for survival. Furthermore, humans care about what humans create collectively, and humans embrace “socially transmitted conceptions of how a person of that identity properly behaves” (Appiah, 2005:21).

This standpoint communicates that different cultures understand an individual in different ways (Giddens, 1991). If an individual achieves what her or his culture defines as success, then the achievement contributes to a positive self-concept. Alternately, if an individual fails to achieve what her or his culture expects, then the failure will contribute to a negative self-concept (Devito, 2004). Thus, culture influences children’s development (Schultz and Schultz, 2005), the socio-cultural

approach (Smith et al, 2003). When an individual adopts an identity actively, the identity emerges through history, the society in which the individual lives, and through relationships with other people (Woodward, 2004; and Appiah, 2005).

An individual never has one fixed identity (Pilkington, 2003), but has several identities conjointly. For example, an individual could have identities as student, parent, and employee (Woodward, 2004). Furthermore, negotiation between an identity an individual adopts and an identity other people ascribe to an individual produces an ultimate identity (Lewis and Phoenix, 2004). An individual is not free entirely to choose an identity (Song, 2003; and Lewis and Phoenix, 2004). In fact, an individual may assume an identity that other people ascribe although the identity does not match the identity the individual chose (Song, 2003). Consider how Asians in Britain thought of themselves as black when they were in contact with white people because that is how whites defined Asians (Mason, 2000).

Identities form through everyday interactions between people. The way people dress and speak marks them as the same as people with whom they share an identity, and different from people with whom they do not share an identity (Woodward, 2004). In addition, self-identity is “created and sustained in the reflexive activities of the individual” (Giddens, 1991:52). Identities also are fluid, provisional, multi-faceted, recreating, and redefining (Pilkington, 2003; Holliday et al, 2004; and Phinney et al, 2006). Adopting English and European ethnicity simultaneously is possible, wherein an individual stresses each ethnicity more or less strongly depending on the situation, immediate objectives, and other people’s responses and behaviours in daily life (Mason, 2000).

In addition, identities create solidarity when an individual joins forces with another individual, or with a group of people with whom the individual shares gender, colour, or nationality (Appiah, 2005). For example, African-Caribbean women who were academic staff with different ethnic backgrounds, but who shared *race*, established a common ground. Gender identity allowed the women to share a socially constructed reality wherein they perceived and interpreted their daily academic life as belonging to the *black women faculty* (Gregory, 2006). Thus, solidity occurs through a national identity that involves perceiving individuals as the same as *us*, and excluding individuals who are different from *us* (Pilkington, 2003).

Identity is important to society's culture (Woodward, 2004). For example, the perception is that people who have similar passports share a national identity (Pilkington, 2003) or collective identity (Woodward, 2004). Uberoi (2007) perceives national identity differently. The scholar describes a UK national identity that can foster social unity through cultural diversity, a *multicultural national identity* that is beyond the thesis's scope.

A possibility is that "nationality has been overridden by cultural identity" (Storry and Childs, 2002:5). An individual's background imposes identity in part, and an individual chooses identity in part. An individual inherits ethnicity, physical abilities, intelligence, and gender. Other influences on an individual's identity occur through environmental factors such as region, schooling, social class, and religion, whether the individual absorbs the factors wittingly or unwittingly (Storry and Childs, 2002; and Holliday et al, 2004).

Culture's affect on identity suggests that cultural differences in how identities form exist, and that the differences may diametrically oppose each other. Thus, the assumptions in one culture may be inappropriate or very wrong in another culture. A good example is gender identity, which interweaves biological factors complexly, factors that the environment and society affect (Hofstede, 2001; and Gove and Watt, 2004). Gender identity begins in childhood when girls and boys learn the appropriate behaviours for their culture (Bonvillain, 2001; Smith et al, 2003; and Femiano et al, 2005). Every culture has acceptable gender identities (Bloch and Lemish, 2005) that shift across time and between cultures (Gove and Watt, 2004). This implies that gender identities that form in Eastern cultures may contrast gender identities that form in Western cultures. Gender constructs imply that IS' socialisation in a host country may have significance when gender identities (Diekmann and Murnen, 2004) in the host country's culture do not match gender identities in IS' original culture.

The process that influences IS' identity in a host country is similar to the process through which immigrants develop a bicultural identity (Neri and Ville, 2008). Research findings are mixed regarding an individual's ability to acculturate highly in the Western lifestyle (individualist culture), and to identify strongly and simultaneously with the individual's ethnic group (Farver et al, 2002). Phinney et al's (2006) seminal work on ethnicity and identity presents four categories through which

immigrants function in a host country. The categories are assimilation, separation, marginalisation, and integration. Integration is the preferred category because immigrants strive to retain their original culture as they adapt to the host country's culture, a salient point for bicultural identity. A bicultural identity allows an immigrant to belong to an ethnic group and to the host country's culture, a positive result (Phinney et al, 2001). Alternately, assimilation pressures an immigrant to abandon original culture, which could have negative results such as anger, depression, and violence.

Various studies concur that a bicultural identity through integration offers positive outcomes, psychologically and otherwise, for ethnic minority students in the USA (e.g., Louis and Liem, 2005; Violand-Sanchez and Hainer-Violand, 2006; and Anglin and Wade, 2007). Kingston and Forland (2008:211) investigated IS in the UK and suggest that the purpose for studying abroad is to gain experience in the host country rather than to “conform to” or “replace” cultural heritage with the culture in which IS live for a relatively short period. Similarly, Sawir et al (2008) pondered the extent to which IS need to change to cope in a Western country. In addition to learning the English language, should IS adopt an individualist ideology that reduces their commitment to extended family members, or consume alcoholic beverages to integrate with local students? Forbes-Mewett and Nyland (2008:187) offer the following insight:

Improving relations between international students and local students needs to be addressed from a holistic perspective where both cultures can adapt to a new set of circumstances – rather than expecting international students to forgo their original culture to adopt the unchanging culture of the host country.

Expectations for IS to abandon their original cultures may cause “culture shock” (Zhou et al, 2008:63). “The concept of culture shock can be translated into change that is threatening to individual security, that is, a threat to one's acquired values” (Forbes-Mewett and Nyland, 2008:186). Culture shock is an inevitable process that engulfs IS as they attempt to adjust to the host culture. IS, however, deal with culture shock differently (Barletta and Kobayashi, 2007).

Culture shock divides into “emotional shock” (Wilcox et al, 2005:719), “academic shock” (Sovic, 2008:150), “academic culture shock” (Wilcox et al, 2005:719), and “social shock” (Sovic, 2008:150). Another division is “learning shock”, although it does not have an established relationship with IS (Griffiths et al, 2005:276). Culture shock has four stages: a) *The Honeymoon*; b) *The Crisis*; c) *The Recovery*; and d) *The Adjustment* (Devito, 2004).

During *The Honeymoon*, individuals experience fascination with the new culture. Individuals may feel happy to have their own apartment and to be their own boss; freedom. In stage two, however, the differences between the home culture and the new culture begin to create problems, *The Crisis*. For individuals who are living on their own for the first time, day-to-day activities and responsibility invade freedom. Day-to-day activities, though, represent coping mechanisms, which are ways to manage anxiety socially (Giddens, 1991). In addition, frustration and inadequacy begin to surface. This is the stage wherein the new culture’s shock is salient. Because culture shock is most intense at this stage, identity diffusion occurs as IS encounter novel lifestyles, beliefs, values, and behaviours (Barletta and Kobayashi, 2007).

In *The Recovery*, stage three, individuals gain the skills necessary to function effectively. Individuals learn the new language and the new culture, which diminishes inadequacy. As confidence increases, individuals enter stage four, *The Adjustment*. They enjoy the new culture and the new experiences. Although individuals may have trouble periodically, their overall experiences are pleasant.

Numerous studies discuss the culture shock IS encounter in countries unlike their cultural origins (e.g., Tseng and Newton, 2002; Barletta and Kobayashi, 2007; Russell et al, 2008; and Zhou et al, 2008). Brown and Holloway (2008) expose incoherence in the literature on when culture shock begins for IS. What is clear, though, is that culture affects learning (Evans et al, 2002; Kauchak and Eggen, 2003; and Armstrong et al, 2005). Cultures also share basic human needs as Maslow (1954, 1970, and 1987) divulges.

Maslow's Hierarchy for Human Needs

Maslow (1954 and 1970), a prominent Western psychologist, explained human development through his Hierarchy for Human Needs:

1. Individuals have an essential inner nature.
2. An individual's inner nature is weak; however, an individual can strengthen, suppress, or repress, but not eliminate, the inner nature.
3. An individual's inner nature has unique characteristics and common characteristics.
4. If an individual and other humans accept, love, and respect the individual's inner nature, then psychological health is possible.
5. Parents should help children make decisions about their development rather than control children's development.

Basic human needs are in five ascending stages with relative importance: a) physiological; b) safety; c) belonging and love; d) esteem; and e) self-actualisation.

First stage needs are physiological, which include clothing, food, and shelter. Second stage needs are for physical and psychological safety. Such needs include "security, stability; dependence; protection; freedom from fear, from anxiety and chaos; need for structure, order, law, limits; strength in the protector and so on" (Maslow, 1970:39). As a note, the need for safety motivates religion to a partial degree. Only when humans feel somewhat safe, physically and psychologically, do they attend to the third stage, belonging and love. The third stage involves affectionate relationships with individuals, groups, children, family, friends, and partners. People strive with great intensity to maintain the relationships as they consider esteem needs in the fourth stage.

Fourth stage needs have two classifications. One classification represents desires for strength, achievement, adequacy, mastery, competence, confidence, independence, and freedom. Whereas the first classification relies on self, primarily, the second classification depends on other people's opinion. The second classification addresses desires for reputation, prestige, status, dominance, recognition, attention, importance,

and appreciation. Maslow (1954:91) believes, “satisfaction of the self-esteem need leads to feelings of self-confidence, worth, strength, capability, and adequacy, of being useful and necessary in the world. But thwarting of these needs produces feelings of inferiority, of weakness, and of helplessness”. Although not pertinent to the thesis, Maslow’s Hierarchy for Human Needs addresses government’s role in the hierarchy’s first and second stages.

Maslow (1954 and 1970) clarifies how satisfying needs in the first four stages fluctuates. In addition, needs in the first four stages are “deficiency needs” because unmet needs, depending on the extent, motivate individuals to satisfy the needs (Snowman and Biehler, 2003:393). Some people find meaning in life only as they strive to fulfil needs.

Needs in the first four stages are essential to stage five, self-actualisation, in which an individual desires “to become more and more what one is, to become everything that one is capable of becoming” (Maslow, 1954:92). In other words, individuals “need to develop all of one’s potential talents and capabilities” (Snowman and Biehler, 2003:393). Self-actualisation occurs when an individual is true to her or his nature, and self-actualisation enriches life, but self-actualisation is not a destination. Consequently, self-actualisation is a “growth need” because individuals strive constantly to satisfy it (Snowman and Biehler, 2003:393).

Although Maslow gave self-actualisation its high profile, Davison and Neale (2001) add that innate tendency drives individuals, not other people’s evaluations, demands, and preferences. As Maslow (1954:201) cautioned, though, “the self in self-actualization must not have too individualist a flavour”. Self-actualised individuals, though, “felt safe and unanxious, accepted, loved and loving, respect-worthy and respected, and that they had worked out their philosophical, religious, or axiological bearings” (Maslow, 1954:201). Self-actualisation builds on the previous four stages to create a holistic hierarchy. Thus, “the holistic way of thinking and seeing seems to come quite naturally and automatically to healthier, self-actualizing people, and seems to be extraordinarily difficult for less evolved, less mature, less healthy people” (Maslow, 1970:xi).

As individuals strive to satisfy any need, they must avoid unrealistic expectations and aims, which may affect life negatively (Maslow, 1970). Life's disappointments may lead to anger or depression. Maslow's example is young people who focus on perfection in individuals and in relationships. Perfection, however, does not exist except in transient moments as a *perfect experience*. This knowledge is the basis for a healthy psychological state.

Maslow's Hierarchy for Human Needs is similar to how Rogers (1961), another prominent Western psychologist, describes such concepts as person-centred, actualisation, and human growth. Rogers's (1961:35) perspective is, "the individual has within himself the capacity and the tendency, latent if not evident, to move forward toward maturity. In a suitable psychological climate this tendency is released, and becomes actual rather than potential".

Maslow and Rogers extended psychological and physical development to a humanistic pedagogy (Snowman and Biehler, 2003). Rogers (1980) proposed *learner-centred education* wherein students learn without teachers instructing them directly. Such learning, which teachers facilitate, is self-directed, meaningful, and relevant (Rogers and Freiberg, 1994).

The scholars also insisted on educating the whole person. This is a student who is open to experiences and who embraces continuous learning. Furthermore, the scholars intended to revolutionize education by replacing rote learning with experiential learning. Students retain experiential learning because it is pervasive, significant, and leads to personal growth. In effect, "significant learning" (Rogers, 1961: 280) "involves the whole person; it combines cognitive and affective-experiential elements... . It does not separate the mind from the heart, from feelings" (Patterson, 1977: 303).

Rogers and Maslow argued for humanistic pedagogy. According to Maslow, learning is a consequence when students feel as though they belong and have self-esteem (Snowman and Biehler, 2003). Such learning occurs through a positive student-teacher relationship. Although Maslow's Hierarchy for Human Needs is presented as a universal set of ideas, it is a Western philosophy (Gordon and Browne, 2009). The Hierarchy has influenced various fields, including psychology (Francis and Kritsonis, 2006), education (Hoffman, 1990; and Dodd, 2000), higher education

(Mills, 2006), management (Schermerhorn, 2010), and medicine (Ventehodt et al, 2006).

Criticism on the Hierarchy relates to an unscientific methodology (Marchall, 2003). Criticism also targets self-actualisation (Vitz, 2001; Marshall, 2003; and Kermally, 2004). As Marshall (2003:10) reiterates, Maslow has “been charged with making self-actualization seem like an elitist state of psychological grace denied to most of us”. Another controversial viewpoint is that human needs do not have a hierarchical order (Ventehodt et al, 2006; and Kermally, 2004).

Furthermore, the Hierarchy does not touch cultural differences (Kermally, 2004). Western cultural themes are self-determination and independence, which are integral to human development. Individuals, however, are mutually dependent as they satisfy needs. Maslow, however, believes the needs in all stages persist in all cultures. Culture, though, determines an individual’s path to satisfying needs. Unlike Maslow, the Hofstedes are culture specific as they explore human development. In this way, Maslow’s Hierarchy for Human Needs and the Hofstede’s Cultural Dimensions Model complement each other.

The Hofstedes’ Cultural Dimensions Model

Hofstede (1984 and 2001) introduced the Cultural Dimensions Model, which contains five dimensions: a) collectivist and individualist, b) masculine and feminine, c) large power distance and small power distance, d) uncertainty and avoidance, and e) long-term and short-term. Hofstede constructed the Model after asking employees at a large multinational corporation to answer research questions. The IBM employees, in different countries, were similar in all respects except nationality. Hofstede also administered some of the same questions to international non-IBM managers who attended a business school in Switzerland. The managers represented different companies in fifteen different countries. The non-IBM managers’ responses were very similar to the IBM employee responses.

Hofstede’s research is evident in the study Triandis (2001) conducted. In addition, six major studies in Appendix B, and other smaller studies replicate Hofstede’s research. Each study covered fourteen or more countries in the IBM databases. As

notable, Schimmack et al (2005:30) demonstrate that “individualism is a reliable and valid dimension of cultural difference”.

Although Hofstede’s Cultural Dimensions Model is robust as empirical research, the Model attracted criticism because it relies on a limited sample. Whilst criticisms for Hofstede’s work may be a bit too harsh, the criticisms deserve attention. Holliday et al (2004) are amongst Hofstede’s most prominent critics who warn against interpreting Hofstede’s (1984) cultural constructs as factual, and against making generalisations. One warning is that pinning down cultural characteristics is difficult. Another warning is that culture can change, intermingle, and have blurry boundaries. A final warning is that people can belong to and move through complex multiple cultures.

Hofstede and Hofstede (2005), however, are cautious in comparing entire cultures, and in comparing individuals within cultures. The scholars (2005:82) distinguish the “level of analysis” clearly. Furthermore, the scholars claim various individuals exist in a society, and these individuals have different personal values. Hofstede and Hofstede’s tests show that people can score high on individualist and collectivist values, or low on both, or high on one and low on the other. As such, the gulf between individualist cultures and collectivist cultures is distinct and vast.

The thesis hinges on two of the five dimensions in the Cultural Dimensions Model (Hofstede and Hofstede, 2005). One dimension that is most applicable to the thesis, Collectivist and Individualist, has four categories: a) General Norm and Family; b) Language, Personality, and Behaviour; c) School and the Workplace; and, d) The State and Ideas. The other dimension that is most applicable to the thesis is Power Distance, “the extent to which the less powerful members of institutions and organisations within a country expect and accept that power is distributed equally” (Hofstede and Hofstede, 2005:46). Power Distance, large or small, has three categories: a) General Norm, Family, and School; b) The Workplace; and, c) The State. Large power distance aligns with collectivist cultures that are prevalent in Eastern countries such as Asia, South America, and Africa (Vaughan and Hogg, 2002; Anjum et al, 2005; and Hofstede and Hofstede, 2005). Small power distance coordinates with individualist cultures that are strong in Western countries such as Britain, Australia, the USA, and Western Europe.

Whereas the Power Distance dimension includes School in its first category, the Collectivist and Individualist dimension does not include School in its first category. How Power Distance applies to General Norm and Family, though, is important to the thesis according to the synopsis in Table 2.1 (Hofstede and Hofstede, 2005:57 and 92). Therefore, Table 2.1 uses General Norm and Family to pinpoint where the Collectivist and Individualist dimension intersects with the Power Distance dimension. Table 2.1 also illuminates the rules for familial and social relationships by paraphrasing the Cultural Dimensions Model while preserving its meaning. This is true for subsequent Tables on the Cultural Dimensions Model.

Table 2.1: Cultural Dimensions Model, Intersection for Collectivist and Individualist Dimension and Power Distance Dimension at the General Norm and Family Category

Collectivist Cultures	Individualist Cultures
Individuals are born into extended families that continue to protect them in exchange for loyalty.	Adult individuals preserve self-interests and immediate (nuclear) family interests.
Children learn to think in terms of ‘we’.	Children learn to think in terms of ‘I’.
Individuals share resources with relatives.	Individuals, including children, own resources.
Individuals should maintain harmony and avoid direct confrontations.	Honest individuals speak one’s mind.
Power Distance (Large)	Power Distance (Small)
Status balances with restraint.	Individuals handle social relationships with care.
Parents teach children obedience.	Parents treat children as equals.
Respect for parents and older relatives are basic and lifelong virtues.	Children treat parents and other older relatives as equals.

Whereas Eastern countries embrace collectivist cultures, Western countries embrace individualist cultures. In collectivist cultures, group interests prevail over individual interests although in individualist cultures, individual interests are dominant (Hofstede and Hofstede, 2005). General Norm and Family addresses human

culture's basic element, the relationship between an individual and a group. In most collectivist cultures, a child grows up within an *extended family*, which includes grandparents, uncles, and aunts. In the family setting, a child learns to think as a group member, as *we* in an involuntary relationship. The relationship is natural, mutually dependent, practical, and psychological (Hofstede and Hofstede, 2005). Furthermore, the relationship shapes the child's identity, and provides the child with security, protection, and other resources.

The family context is different in individualist cultures, wherein a child grows up with either two parents or one parent, the "nuclear family" (Hofstede and Hofstede, 2005:75). A child sees other relatives infrequently, and develops a distinct personal identity as *I*. As such, the child, family, and other adults own resources as individuals.

Familial and social norms motivate an individual in collectivist cultures to maintain harmony rather than to say *no*. The individual complies with group opinion. In contrast, an individual in most individualist cultures receives praise for honesty and for having an individual opinion (Hofstede and Hofstede, 2005). The individualist culture in Western countries values independence and self-sufficiency over social harmony that preserves conformity, security, and tradition. Social harmony, however, has more value than individual independence in Taiwan's collectivist culture (Yamaguchi, 2001). Collectivist cultures in Far Eastern countries that rely on Confucianism (Kingston and Forland, 2008), harmonious familial and social relationships depend on emotions, a value-based system (Kim, 2001; Yamaguchi, 2001; and Phillips et al, 2002). Furthermore, relationships and emotions play a primary role, whereas individualism and rationality play a secondary role (Kim, 2001).

In collectivist cultures, older people rather than younger people have more power, a large power distance as Table 2.1 shows. Thus, age confers power and status. In collectivist cultures, parents teach children restraint, obedience, and respect for other older people. Table 2.1 demonstrates that the reverse is true for individualist cultures wherein the power distance is small. Individualist cultures disregard age and preserve equality over status. Table 2.1 aligns small power distance with individualist cultures in Western countries, and large power distance with collectivist cultures in Eastern countries for two dimensions where the General Norm and Family category intersect.

Table 2.2 (Hofstede and Hofstede, 2005:97) modifies the second category, Language, Personality, and Behaviour in the Collectivist and Individualist dimension to emphasise communication and self-perception. Table 2.2, however, omits information in the Cultural Dimensions Model that pertains to Behaviour because the information is not pertinent to the thesis.

Table 2.2: Cultural Dimensions Model, Collectivist and Individualist Dimension, Category for Language, Personality, and Behaviour

Collectivist Cultures	Individualist Cultures
“I” is uncommon.	“I” is common.
Individuals are interdependent.	Individuals are independent.
On personality tests, individuals score primarily as an introvert.	On personality tests, individuals score primarily as an extrovert.
Social network is the primary source for information.	Mass media is the primary source for information.

Within the Language, Personality, and Behaviour category, differences exist between collectivist and individualist cultures. Collectivist cultures in Eastern countries avoid ‘I’, whereas ‘I’ is common for individualist cultures in Western countries. In addition, *self* differs in the two cultures. Collectivist cultures encourage an interdependent self, whereas individualist cultures encourage an independent self. On personality tests, individuals in collectivist cultures score higher on introversion scales, whereas individuals in individualist cultures score higher on extroversion scales. Moreover, collectivist cultures gather information primarily through social networks rather than through mass media, the primary source for information in individualist cultures. Whereas the Language, Personality, and Behaviour category in the Collectivist and Individualist dimension does not intersect with the Power Distance dimension in Table 2.2, Table 2.3 provides an intersection for another category.

School represents another intersection for the two dimensions in Table 2.3 (Hofstede and Hofstede, 2005:57 and 104). Recall that the Power Distance dimension includes the General Norm, Family, and School category. School also is in the Collectivist and Individualist dimension under School and the Workplace. Table 2.3

also explains teaching and learning styles, pedagogy, in collectivist and individualist cultures.

Table 2.3: Cultural Dimensions Model, Intersection for Collectivist and Individualist Dimension and Power Distance Dimension at the School Category

Collectivist Cultures	Individualist Cultures
Students contribute to discussions when other students sanction the contribution.	Students contribute to discussions as individuals.
Student groups/teams form around cultural background to complete assignments.	Student groups/teams form, not necessarily around cultural background, to complete assignments.
Students tend to expect teachers and other school officials to give preferential treatment based on shared culture.	Students tend not to expect teachers and other school officials to give preferential treatment (nepotism) based on shared culture.
Students learn to learn. They acquire, memorise, and recite knowledge.	Students learn to understand. They absorb, analyse, and apply knowledge.
Students earn diplomas to enter a higher socio-economic status that contributes to society.	Students earn diplomas to increase economic resources and self-respect.
Power Distance (Large)	Power Distance (Small)
A teacher's position grants authority, respect, and wisdom.	A teacher earns authority, respect, and expert status through a rational process.
A teacher's excellence determines the quality of education.	A student's excellence determines the quality of education.
The parent-child inequality extends to a teacher-student inequality. Teachers involve parents in student discipline.	Teachers and students are equals. Teachers do not expect parental support in disciplining students.
Teacher-centred education wherein teachers take the initiative. Teachers provide knowledge in one-way communication. Students listen and pursue intellectual paths that will provide social benefits.	Student-centred education wherein students take the initiative. Students share knowledge in two-way communication. Students find intellectual paths that will provide individual benefits.

In collectivist cultures, students contribute to class discussions when other students sanction the contribution, whereas in individualist cultures, students contribute to class discussions as individuals. Student groups form around cultural background to complete assignments in collectivist cultures. In individualist cultures, student groups form not necessarily around cultural background to complete assignments. In addition, students in collectivist cultures tend to expect teachers to give preferential treatment based on shared culture as opposed to students in individualist cultures, who tend not to expect teachers to give preferential treatment based on shared culture.

Furthermore, Table 2.3 demonstrates that in collectivist cultures students learn to learn. They acquire, memorise, and recite knowledge. In individualist cultures, students learn to understand. They absorb, analyse, and apply knowledge. Whereas in collectivist cultures students earn diplomas to enter a higher socio-economic status that contributes to society, in individualist cultures students earn diplomas to increase economic resources and self-respect.

In collectivist cultures with a large power distance, students regard teachers as authority figures as Table 2.3 shows. Students respect teachers verbally and non-verbally, and never contradict or criticise teachers. Thus, students in collectivist cultures defer to teachers at school and otherwise (Hofstede and Hofstede, 2005). Another distinction between collectivist and individualist cultures is in communication. Teachers tend to talk more than students talk during class sessions. In addition, the parent-child inequality extends to a teacher-student inequality. In contrast, students in individualist cultures regard teachers as equals. Equality justifies students who argue and disagree with teachers. In addition, teachers expect students to interrupt teachers to ask questions. Furthermore, students may criticise and disrespect teachers. Students behave this way inside or outside school (Hofstede and Hofstede, 2005).

Distinctions in teacher-student relationships exist between collectivist and individualist cultures. In collectivist cultures, students perceive teachers as *fountains of knowledge* or as a *guru*. In individualist cultures, students perceive teachers as experts who transfer knowledge (Hofstede and Hofstede, 2005). Whereas the quality of education in collectivist cultures depends on one-way communication and teachers'

excellence, the quality of education in individualist cultures depends on two-way communication and students' excellence. Therefore, in collectivist cultures education is teacher-centred wherein teachers take the initiative, whereas in individualist cultures education is student-centred wherein students take the initiative. Thus, in collectivist cultures with large power distance students remain dependent on teachers even after reaching high education levels. In contrast, students in individualist cultures with small power distance become more independent from teachers as they proceed in their studies (Hofstede and Hofstede, 2005).

The extent to which teachers and students talk, interrupt, represent authority, behave, and bear the responsibility for excellence demonstrates power. Although teachers embody more power than students possess in collectivist cultures with a large power distance, teachers and students share power in individualist cultures with a small power distance. School is where the Collectivist and Individualist dimension intersects with the Power Distance dimension in Table 2.3.

Table 2.4 (Hofstede and Hofstede, 2005:109) rewords The State and Ideas category in the Collectivist and Individualist dimension to address how ideology accounts for public and individual interest, equality, and freedom. Table 2.4, however, omits information in the Cultural Dimensions Model that relates to the State because the information is not significant for the thesis.

Table 2.4: Cultural Dimensions Model, Collectivist and Individualist Dimension, The State and Ideas Category

Collectivist Cultures	Individualist Cultures
Public interests prevail over individual interests.	Individual interests prevail over public interests.
Equality prevails over individual freedom.	Individual freedom prevails over equality.
Social harmony and consensus are ultimate goals.	Self-actualisation is an ultimate individual goal.

Differences exist between ideas in collectivist cultures and ideas in individualist cultures. Collectivist cultures protect group interests over individual interests. Furthermore, collectivist cultures emphasise equality over individual freedom. Moreover, collectivist cultures treasure social harmony and consensus over self-actualisation.

The State and Ideas is the last category in the Collectivist and Individualist dimension in the Hofstede's (2005) Cultural Dimensions Model. Whereas the dimension encompasses three other categories, another dimension that adds to the framework for the thesis is Power Distance. Power Distance contributes three categories to the framework, two of which intersect with the Collectivist and Individualist dimension.

In collectivist cultures, individuals are interdependent as they function culturally, socially, and academically. In individualist cultures, however, individuals manage cultural, social, and academic endeavours independently. Thus, cultural constructs weigh heavily on individual competency, aims, and expectations.

Like Hofstede (1984 and 2001), and Hofstede and Hofstede (2005), Maslow (1954, 1970, and 1987) contends that individuals are different and that culture affects human development. Maslow, however, discloses that humans are interdependent and have human needs that are common across cultures. Whereas Maslow's Hierarchy for Human Needs is in a five-stage hierarchy, the Hofstede's Cultural Dimensions Model separates human dependence in collectivist cultures from human independence in individualist cultures. Through electronic mail, Lark (2008, 15 September) interprets Maslow by integrating the Hofstede's Cultural Dimensions Model:

Only through harmonious interactions with other humans (collectivist) can an individual become her or his best self (individualist). The self becomes centered as it invests in other selves (humans), learns from other humans, and develops comfort with self-knowledge. The knowledge is about mind (education), body (health), and soul (spiritual). As self-knowledge expands with compatibility between the mind, body, and soul, and as the mind, body, and soul move closer to fulfilling life's mission, the individual moves closer to self-actualizing.

The lower four levels (physiological; safety; belonging and love; and esteem) of Maslow's Hierarchy for Human Needs are compatible with collectivism. It is in the higher level need, whereby human beings seek to individuate that Maslow's Hierarchy becomes individualistic. Thus, self-actualisation is incompatible with a collectivist viewpoint since it involves transcendence of group norms, as Hofstede and Hofstede (2005) acknowledged in Table 2.4.

This strikes at the very heart of collectivism and helps explain why there is such vehement opposition to Westernisation in some collectivist cultures. The impulse towards individualism is seen as a destructive force from a collectivist standpoint. In collectivist cultures, one assumes, the highest aspirations for human development must be more group focused, perhaps taking the form of some kind of service to the group which strengthens the cohesion and stability of the group. At its most extreme the collectivist side of this tension is reflected in such phenomena as: arranged marriage; uniformity of dress; reverence for age; unquestioning attitude to authority. Whereas self-actualisation is concerned with serving one's personal and highly individualised (internally generated) values, the collectivist approach requires adherence to externally imposed values. These seem to be diametrically opposed positions.

Although Maslow is holistic culturally, and the Hofstedes' offer a cultural dichotomy, the next section captures Western culture as Liberal Secular Ideology.

Liberal Secular Ideology (LSI)

Western countries rely on a liberal tradition in economics, education, family, philosophy, politics (government), psychology, and society. The foregoing categories are evident in Maslow's Hierarchy for Human Needs and in the Hofstedes' Cultural Dimensions Model. The thesis, however, delved into the research that Maslow and the Hofstedes conducted to the extent that is most relevant to IS' challenges. Recall that Maslow justified human needs in human development without cultural distinction. The Hofstedes, however, separated human development by countries and culture. Eastern countries nurture collectivist cultures and Western countries preserve individualist cultures. This section adds history and depth to Western countries under the umbrella, *Liberal Secular Ideology* (LSI).

Liberal Secular Ideology (LSI) emerges “from the minds of western thinkers from western culture” (Davies, 2007:23). LSI’s foundation is in individual pursuits for happiness through capitalism, democracy, and education. Ideally, capitalism produces wealth. Ideally, democracy protects human rights; equality, freedom, and liberty. A liberal society is “willing to respect and accept behaviour or opinions different from one’s own” (Oxford English Dictionary, 2005:584). A liberal society also is “favourable to individual rights and freedoms” (Oxford English Dictionary, 2005:584). Ideally, education is “concerned with broadening general knowledge and experience” (Oxford English Dictionary, 2005:584). Liberal education provides “the necessary training to discover one’s rationality” (Kim, 2001:64). Education, alone, is “the process of teaching and learning” (Oxford English Dictionary, 2005:317).

Education, capitalism, and democracy perpetuate each other in LSI to penetrate culture and society. Ultimately, LSI thrives outside religious constraints, wherein secular refers to “not religious or spiritual” (Oxford English Dictionary, 2005:932). As notable, LSI is loyal to its rules for behaviour, an ideology, which is “the set of beliefs held by a particular social group” (Oxford English Dictionary, 2005:501). LSI combines what other scholars refer to as liberalism (Freedon, 1998), liberal secularism (Papastephanou, 2008), secular, liberal democratic (Burt, 2003; Dunne, 2003; Feinberg and McDonough, 2003; Williams, 2003; and Alam, 2007), and Canada’s secular educational system (Collett, 2007). In addition, Aloni (2008) recognises Spinoza’s influence on liberal democracy and secular humanism in Western culture. Thus, LSI is no more than a theoretical construct for several ideological differences between Eastern and Western cultures.

LSI’s birth occurred around the 19th Century after workers in a collectivist culture protested their exploitation (Hofstede, 2001). A shift occurred in Western Europe wherein communism, democracy, and fascism developed (Kim, 2001). The shift separated collective entities such as family, religion, and society into sectors that honoured individuality (Hofstede, 1984; and Kim, 2001).

Rene Descartes (1997 and 2007) emphasised individuality and rationality. By his account, only individuals know what is true with absolute certainty; other people or authorities cannot dictate what is right or wrong. Imposing the individuality and rationality in Western pedagogy “beyond the cultural contexts in which and for which

they were originally designed” (Serpell, 2007:23) may erect educational barriers. One reason is, “learning and thinking develop in social contexts and bear the marks of culture” (Schliemann and Carraher, 2001:145).

Western pedagogy reinforces LSI, which conflicts with Islamic pedagogy. Islam is “the religion of the Muslims, based on the belief in one God and regarded by them to have been revealed through Muhammad as the prophet of Allah” (Oxford English Dictionary, 2005:538). Islam is divine law, which integrates the economy, education, family, society, and the state.

Halstead (2004), a scholar on Islamic education over the last 20 years, studied the disjuncture between Islamic pedagogy and Western pedagogy. As Halstead (2004:522) explains, “no aspect of a Muslim’s life can remain untouched by religion”. Berger (2003:4) confirms the explanation with, “as soon as one looks at culture one is looking at religion”. As Akl (2007:92) emphasises, “religion and language profoundly affect the evolution of the culture which, in turn, influences the educational system”. Furthermore, Halstead (2004:525) clarifies how “religion must be at the heart of all education, acting as the glue which holds together the entire curriculum into an integrated whole”. Because Islam directs education, teachers must have morals, which are as important as academic expertise. For students, Islamic pedagogy reduces “the importance of certain skills within education, such as questioning, verifying, criticising, evaluating and making judgements, in favour of the uncritical acceptance of authority” (Halstead, 2004:526). Halstead (2004:526) points to the foregoing assertions as the “huge gulf” between Islamic and Western pedagogy. The gulf accentuates the culture shock that engulfs Eastern IS after they dislocate from familiar to unfamiliar surroundings.

Liberal Secular Ideology and Eastern IS in Western HEI

Dislocation thrusts IS into culture shock, which requires adjustments to an unfamiliar culture, economy, education, family, government, and society (e.g., Rosenthal et al, 2007; Brown, 2008; Ku et al, 2008; and Sovic, 2008). IS incur more adjustments than local students (Ramsay et al, 2007) although all new students undergo multiple challenges as they adjust to university life (Eisenchlas and Trevaskes, 2003; and Ramsay et al, 2007). Unlike IS, local students are acquainted with the cultural, social, and academic frameworks (Eisenchlas and Trevaskes, 2003).

IS endure adjustments like immigrants (Neri and Ville, 2008). Both groups leave their citizenship (Brown, 2008; and Sawir et al, 2008) and acquire a new status as a minority group (Forbes-Mewett and Nyland, 2008). Moreover, IS must adjust to losing their identities (Tseng and Newton, 2002), to general displacement (Scanlon et al, 2007; Russell et al, 2008; and Zhou et al, 2008), and to newfound freedom, which leaving family and society magnifies (Barletta and Kobayashi, 2007; Rosenthal et al, 2008; and Russell et al, 2008).

IS face adjustments on and off campus (Brown, 2007; Brown and Holloway, 2008; and Sawir et al, 2008). The adjustments relate to time zone (Spencer, 2003), food, 2002), natural environment and climate (Neri and Ville, 2008), social norms (Hechanova-Alampay et al, 2002; and Sawir et al, 2008), and language (Neri and Ville, 2008). Language difficulties include idiosyncratic communication (Sawir et al, 2008) and verbal or non-verbal communication (Hechanova-Alampay et al, 2002).

IS have additional adjustments to day-to-day living, including housing accommodations (Zhang and Brunton, 2007; Brown and Holloway, 2008; and Sawir et al, 2008). IS in the UK faced threats to safety (Giddens, 1991; UKCOSA, 2004; and Forbes-Mewett and Nyland, 2008) and financial difficulties (UKCOSA, 2004; Barletta and Kobayashi, 2007; and Russell et al, 2008). Zhang and Brunton (2007) identified Chinese IS who could not manage their budgets while they were in New Zealand. Local New Zealand university students, however, displayed financial independence comfortably. The explanation is Chinese IS lived with their parents before they lived in New Zealand.

Furthermore, IS must adjust to homesickness (Tseng and Newton, 2002; Barletta and Kobayashi, 2007; Poyrazli and Lopez, 2007; and Russell et al, 2008). IS also must adjust to cross-cultural gender relationships, anxiety, stress (Yi et al, 2003; Barletta and Kobayashi, 2007; Brown and Holloway, 2008; and Russell et al, 2008), cultural fatigue, social activities, values, lifestyles, feeling worthless, frustration (Tseng and Newton, 2002), and depression (Tseng and Newton, 2002; Yi et al, 2003; Barletta and Kobayashi, 2007; and Russell et al, 2008).

Alienation or isolation, bewilderment, and confusion also confront IS, including ethnic minority students (e.g., Mann, 2001; Read et al, 2003; Asmar, 2005; and Russell et al, 2008). Alienation academically, socially, or otherwise is a

“*disconnection* in the context of a desired or expected relationship” (Case, 2008:323). Thus, the disconnection may lead to loneliness, a serious challenge (Constantine et al, 2005; Zhang and Brunton, 2007; and Sawir et al, 2008).

Sawir et al (2008) found the Hofstede’s Cultural Dimensions Model powerful in explaining loneliness among IS in Australia. Niemantsverdriet et al (2006) also applied the Model to uncover IS’ socio-cultural differences in Australia. Similarly, Holmes (2005) used the Model to identify IS’ difficulties with Western Pedagogy in New Zealand. The difficulties were obvious in attempts to replace dialectic learning styles with dialogic learning styles. The latter styles are useful in class discussions, student-staff relationships, IS’ interaction with local students in class, self-expression, argumentation, and critical thinking.

Specifically in Holmes’ work, Chinese students accepted rather than questioned knowledge. The acceptance is reasonable in collectivist cultures with large power distance. Furthermore, a large power distance explains Chinese students’ tendency not to ask questions or to give answers or to debate issues. Instead, they listened attentively to save face and to maintain harmony. This was the manner in which they respected and deferred to staff as authority figures in high positions.

Large power distance in the Hofstede’s Model also justifies how IS interact with academic staff in Bjorge’s (2007) work. She found that IS perceived a necessary inequality in their relationships with academic staff. As a result, IS were formal in their electronic communication with academic staff.

Adjustments other than in communication are crucial. For example, IS have unpredictable encounters when they define their roles as foreigners, respond to host nationals’ ignorance about IS’ original culture, and establish new social contacts (Sawir et al, 2008). Actually, IS are temporary foreigners, neither insiders nor outsiders (Sawir et al, 2008). Therefore, IS are inclined to have minimal relationships with host nationals (Russell et al, 2008).

The adjustments are more difficult for IS who have false assumptions about similarities between the host culture and their original culture (Zhou et al, 2008). The adjustments are more difficult, too, if IS have unrealistic expectations about family and self (Russell et al, 2008). IS must amend expectations to fit the new cultural

setting (Mathiesen and Lager, 2007) and educational setting (Huang, 2008). Unrealistic expectations correspond to what Maslow (1954) regards as a precursor to an unhealthy psychological state. IS who have fixed expectations may attract more stress and anxiety than IS who do not hold preconceived expectations (Sovic, 2008). Anxiety relates to an individual's overall security rather than to a particular danger (Giddens, 1991).

IS need more than the usual support they had in their original culture (Ramsay et al, 2007; and Sawir et al, 2008). Family support reduced alienation effectively (Maudeni, 2001; Heggins and Jackson, 2003; and Constantine et al, 2005). Wilcox et al (2005) discovered that although family support buffers the stress IS experienced in the UK, social support provides a stronger buffer. The discovery was the same for IS with friends who offered emotional, practical, and information support (Ramsay et al, 2007). Social support gave Chinese IS in New Zealand more satisfaction than academic support. Social support improved well-being among IS in Australia, which enabled them to overcome disorientation upon arrival, but not enough to improve their academic performance (Neri and Ville, 2008).

Married IS adjusted better socially than single students (Poyrazli and Kavanaugh, 2006). Married IS, however, encountered more challenges such as balancing their time between their partners and academic studies (Poyrazli and Grahame, 2007). Challenges also existed through new visa restrictions on spouses after 9/11. The restrictions were heavier on Saudi Arabian and Lebanese IS in the USA. For example, IS' spouses had to change their visa status to study part-time.

IS, married or not, had to adjust if racial discrimination occurred (Tseng and Newton, 2002; Poyrazli and Grahame, 2007; and Russell et al, 2008). Skin colour may underline considerable discrimination against IS, neo-racism according to Lee and Rice (2007). Neo-racism "emphasizes cultural differences as a basis of discrimination that appeals to popular notions of cultural preservation" (Lee and Rice, 2007:383).

This was the situation for IS who were non-white, non-Western, non-fluent in English, and identifiable foreigners with obvious cultural backgrounds in Africa, Asia, India, Latin America, and the Middle East (Krahe et al, 2005; Lee and Rice,

2007; and Poyrazli and Lopez, 2007). The IS endured peers, academic staff, and members of the local community ignoring them, verbal insults, and confrontations inside and outside the classroom. Asian IS, for example, reported greater challenges than European IS in American universities (Poyrazli and Kavanaugh, 2006). Similarly, academic staff, other students, and other people in the community discriminated against Middle Eastern and African IS in an American university (Hanassab, 2006).

In addition, ethnic minority students detected their marginalisation and alienation on campus in the UK (Modood, 2004; and Parker and Song, 2007), in the USA (Lewis et al, 2000; Lew et al, 2005; and Ward, 2006), in the Netherlands (Beekhoven et al, 2004), and in Canada (Reid and Radhakrishnan, 2003). Gonzalez (2000:83) referred to alienation and marginalisation as “cultural starvation”. Cultural starvation decreases when family, friends, and minority academic staff, as support systems, provide minority students with cultural nourishment (Gonzalez, 2000; and May et al, 2006). Woodrow and Sham (2001) grounded their research in the Hofstede’s Cultural Dimensions Model and detected challenges to ethnic minority students. For first generation ethnic minority students in the USA, peer support was a better predictor for academic adjustment than family support (Dennis et al, 2005).

IS with obvious cultural backgrounds tend to encounter more discrimination than IS whose physical appearance tends to fit with the majority or local Western culture (e.g., Krahe et al, 2005; Lee and Rice, 2007; and Poyrazli and Lopez, 2007). This discrimination mostly occurred off campus and related to American’s limited knowledge and misconceptions about other countries. White IS with less obvious cultural backgrounds in Europe, Canada, and New Zealand did not report discrimination (Lee and Rice, 2007).

Discrimination hinders acculturation, causes stress, and decreases educational satisfaction (Wadsworth et al, 2008). As unsettling, discrimination pushes IS into self-segregation based “not on who they are, but on who they are not” (Schmitt et al, 2003:9). IS have segregated themselves by ethnicity to belong more strongly to subcultures than to students in the dominant cultures (Kramer and Berman, 2001; Brunner, 2006; Hanassab, 2006; and Barletta and Kobayashi, 2007). Al-Sharideh and Goe (1998) encourage IS to establish relationships with IS who have the same ethnic

background to compensate for not assimilating with other students. Self-segregation, though, reduces contact with the local population and impairs IS as they attempt to improve their English (Spencer, 2003). The impairment was evident with African IS in Britain (Maundeni, 2001). Discrimination intensifies the adjustment process, which varies not just among IS with diverse backgrounds, but between IS and local students (Smith, 2004).

IS encountered difficulty in establishing friendships with local students in the USA (Kingston and Forland, 2008), in Australia (Ramsay et al, 2007; and Sawir et al, 2008), and in the UK (Pritchard and Skinner, 2002; and Huang, 2008). Pritchard and Skinner (2002) cemented their findings on the interaction between IS and local students in the Hofstede's Cultural Dimensions Model. Culturally diverse IS wanted more opportunities to mix with local students in the UK (UKCOSA, 2004). IS reported this difficulty as they attempted to integrate with British students, noting that heavy alcohol consumption was a barrier for some IS (UKCOSA, 2004). Furthermore, East and Southeast Asian IS were considerably less likely to have British friends than European IS (UKCOSA, 2004). The likelihood for friendships with local students was transparent with Asian IS who felt as though they were *the other* in New Zealand (Collins, 2006).

This sentiment is compatible with the observations that Muslim IS shared; students in a large international Australian university did not invest effort in accommodating IS' desire to mix (Forbes-Mewett and Nyland, 2008). Forbes-Mewett and Nyland (2008) offer two justifications for the Australian students shunning Muslim IS. The first justification is that a reciprocal fear threatened security, which may apply to IS in other universities. The second justification is that some Muslim IS feared rejection if they mingled with the Australian students.

Another explanation for IS not interacting with local students is that language erects barriers (Yeh and Inose, 2003). Local students in the USA regarded IS with backgrounds in China, Japan, India, Mexico, and the Middle East as speaking *broken English* (Lindemann, 2005). The local students, though, did not regard IS with backgrounds in France, Italy, and Spain as speaking *broken English*. The perceptions illustrate the discrepancies between white and non-white IS in Western HEI. Language, which incorporates speech styles, is a strong component in social

evaluations (Vaughan and Hogg, 2002). Furthermore, language and ethnicity shape judgements about academic competency (Galguera, 1998).

The English language represents yet another adjustment for IS to rise above (e.g., Lew et al, 2005; Ku et al, 2008; and Sovic, 2008). Limited English proficiency affects ethnic minority students, too (Holmes, 2005; and May et al, 2006). As significant, limited English proficiency hinders social and academic adjustment (Wright and Lander, 2003; Zhang and Brunton, 2007; and Brown, 2008). Furthermore, linguistic ability increased IS' anxiety in the UK (Brown and Holloway, 2008), Asian IS' academic stress in the USA (Poyrazli and Kavanaugh, 2006), and depression among Taiwanese IS in the USA (Dao et al, 2007). In general, local students do not mix with IS although exceptions exist, as with the Taiwanese IS who interacted with their American peers (Ying, 2002).

Social and academic support among IS, and between IS and local students, has major importance because other people validate IS' self-esteem and self-image (Maslow, 1954, 1970, and 1987; Hechanova-Alampay et al, 2002; and Wilcox et al, 2005). Social support helped first-year IS in the Netherlands cope with stress and difficulties during their transition to higher education (Eggens et al, 2008). Social support, though, entails accommodations that may oppose culture. For example, Andrade (2006) interviewed IS in their senior year to determine their integration into the mainstream culture on a religious American campus. The senior IS "encountered cultural practices that required them to modify their thinking and accept behaviours that were considered inappropriate in their home countries" (Andrade, 2006:71). IS who are satisfied with their social support perceive less discrimination, hatred, and negative feelings due to an environmental change (Ye, 2006). Adequate social support, however, may not eliminate loneliness (Sawir et al, 2008). Furthermore, IS with inadequate social support are at a higher risk for dropping out (Scanlon et al, 2007). With or without adequate social support, IS may require counselling although they seek it at a lower rate than local students (Hyun et al, 2007).

With one exception (Russell et al, 2008), cultural or communication differences were the reasons IS did not seek counselling (Heggins and Jackson, 2003; Kilinc and Granello, 2003; Zhang and Dixon, 2003; and Zhang and Brunton, 2007). Counsellors in the USA may have minimal success with IS (Dipeolu et al, 2007). Asian IS in the

USA preferred to seek help through family, religious leaders, and friends rather than through counselling services (Heggins and Jackson, 2003). The reason is in the “cultural stigma and shame”, and in emotional expression, which may disrupt social harmony or signal weakness (Heggins and Jackson, 2003:383). Similarly, Turkish IS in the USA coped with challenges without using counselling services (Kilinc and Granello, 2003:66) because “Turkish culture values strength and resiliency and reinforces the stigma associated with seeking professional mental health services”. Likewise, Chinese IS in New Zealand were reluctant to seek counselling to avoid shame (Zhang and Brunton, 2007). Yang et al (2006) suggest that counsellors should distinguish between Chinese IS who arrived in the USA recently from Chinese IS who have lived in the USA longer. The distinction may apply to other IS. Regardless, counselling may not improve the social adjustments for IS.

Social adjustments and cultural adjustments blend with academic adjustments that Eastern IS must undergo in a Western academic system that reinforces LSI. IS are unfamiliar with Western pedagogy (Brown, 2007; and Russell et al, 2008), which is competitive rather than cooperative (Andrade, 2006). Through the Hofstede's Cultural Dimensions Model, Brown (2007 and 2008) exposed dissonance between Western pedagogy in the UK and the pedagogy to which Eastern IS were accustomed. Asian IS were uncomfortable with critical thinking, a skill in Western pedagogy, because it required them to scrutinise academic staff's knowledge and to disagree appropriately. The reason for the discomfort is Eastern pedagogy does not allow scrutiny and disagreement because teachers have all the answers. As a note, British students also needed to acquire skills in critical analysis, but voicing their opinions was not as shocking for them as it was for IS. Many Western British students and Eastern IS understand higher education differently (Hayes and Introna, 2005).

Western pedagogy engages students in critical thinking through self-expression, argumentation, and self-directed learning (Mann, 2001; Davies, 2007; and Silen and Uhlin, 2008). Critical thinking inspires class discussions and presentations. Critical thinking also helps IS to overcome their natural shyness in communication, and encourages IS to communicate in a foreign language with native English-speakers (Brown, 2008; and Sovic, 2008).

Critical thinking is essential to problem-based learning (PBL), which divulged cultural differences when it entered Asian universities. “PBL is grounded in the liberal traditions of university education, which include ideas such as learning through inquiry, valuing learner autonomy and using authentic learning contexts for the development of critical thought” (Hussain et al, 2007:761-762). The aforementioned scholars witnessed an “‘Asian’ version of PBL” when Asian students did not question their peers or tutors, or seek clarification during tutorials. The tutor was in control and corrected misunderstandings. As such, the scholars argue for an ontological shift to introduce Eastern IS and academic staff to PBL for the first time.

The questions that PBL motivates students to ask, as in the Socratic Method, contradict the expectations Eastern IS have for teachers to transmit information, one-way communication (Beykont and Daiute, 2002). As such, Eastern IS regard academic staff as having authority over students and as not welcoming challenges to that authority. In addition, Eastern IS expect to participate in class discussions minimally, and to ask questions for which academic staff provide answers just before class sessions end. Specifically, Chinese IS prefer to think about a topic before they participate in a class discussion to save *face* (Phillips et al, 2002), important in Confucius culture (Kim, 2001; and Hofstede and Hofstede, 2005). Furthermore, Chinese students demonstrate knowledge through examination. Chinese students also pursue education to develop as well-rounded individuals who contribute to society, and to reflect favourably on family (Phillips et al, 2002).

Rather than participate in class discussions, a Chinese international student was silent in response to her American peers whom she believed overpowered her and judged her as “stupid and weird” (Hsieh, 2007:384). She also believed academic staff labelled her as incompetent (Hsieh, 2007). As a result, the Chinese international student adopted a negative identity as a useless and voiceless student. Vaughan and Hogg (2002) insist that a population accentuates its ethnic identity when that identity is a source for self-respect. Hsieh (2007) suggests that academic staff attribute silence in class to Chinese culture.

Silence was the choice for Turkish graduate IS in the USA. Their background was in a teacher-centred culture wherein students speak in class when teachers request them to do so. Although academic staff in the USA encouraged classroom

participation, the Turkish IS abstained. They attributed not participating to linguistic barriers, cultural differences, and the attitude that academic staff and local students projected (Tatar, 2005). Tartar (2005) believes academic staff and local students should acknowledge IS and include them in class discussions, which should pertain to reading material. Furthermore, academic staff should facilitate the discussions. Zhou et al (2005) found similar circumstances among Chinese IS in Canada.

Pritchard and Skinner (2002) identified a problem that engulfed Eastern IS who studied in the UK. The Eastern IS were respectful in thinking about what academic staff said before they responded. British students, however, talked rather than tolerate gaps in conversation. Whereas British students had to acquire patience as IS gathered their thoughts, IS had to learn how to eliminate gaps in conversation.

Academic staff were the “the fountain of knowledge” for Lebanese IS at American University of Beirut, which imposed Eastern pedagogy (Dedoussis, 2007:143). As such, the IS listened to academic staff. When academic staff asserted the participative and supportive leadership in Western pedagogy, rather than the directive style in Eastern pedagogy, the IS responded positively. Academic staff who modify students’ attitudes and behaviour can overcome culture’s affect on education (Dedoussis, 2007). Brown (2007) expands the argument by mentioning the frustration academic staff and IS could avoid if academic staff assist ill equipped IS in critical thinking.

Critical thinking demands related study skills, learning styles, and taking notes (Peelo and Luxon, 2007). Cultural differences in learning styles, though, emerged between Asian IS and Australian students (Ramburuth and McCormick, 2001). In addition, taking notes proved difficult because it required IS to write in English (Spencer, 2003; Brown, 2008; and Kingston and Forland, 2008). Differences between Eastern and Western cultures restrict IS in thinking critically and tempt IS to plagiarise (Spencer, 2003; and Hayes and Introna, 2005). Asian IS who were accustomed to *text-based* teaching were deficient in the confidence and skills for reading, for analysing and referencing multiple authorities, and for formulating and justifying arguments (Hayes and Introna, 2005).

In addition, McCabe et al (2008:464) investigated the relationship between culture and academic dishonesty to discover “the individualistic versus the collectivist behaviour of US versus Lebanese students”. The discovery was apparent as the scholars compared a sample that included three private Lebanese universities to a sample that included seven American universities. The scholars (2008:464) urge universities to develop “collectivist-appropriate teaching strategies that emphasize and take advantage of the power of collaborative work”.

Other research, however, rejects culture as an explanation for plagiarism among IS and refer to local students who indulge in plagiarism (Maxwell et al, 2006; and Kingston and Forland, 2008). Maxwell et al (2006) found that Australian students plagiarise more than Asian IS. Scholars doubt the stereotypes for Asian IS who practice Confucianism; obedience, non-autonomy, and passivity (Ramburuth and McCormick, 2001; and Kingston and Forland, 2008). Kingston and Forland (2008) identified Asian IS who viewed plagiarism as unacceptable, a violation that warranted less punishment in their home countries than in the UK. Davies (2007:23) defends Asian IS who do not demonstrate “*Western* critical thinking skills” by explaining that the IS are “less well-inculcated in western patterns of critical thinking”. Neri and Ville (2008) extend the defence to Western pedagogy in general, which serves Western students better than non-Western students.

Resolving plagiarism among IS requires Western academic staff to explain Western pedagogy, and to communicate their expectations explicitly (Hayes and Introna, 2005; and Duff et al, 2006). In addition, close interaction between academic staff and IS is necessary (Duff et al, 2006). The interaction, though, has boundaries that stereotypes outline (Galguera, 1998).

Formal and informal interaction between academic staff and students has a fundamental role in academic performance (Read et al, 2003; and Mortenson, 2006), motivation (Hufton et al, 2003), and identity formation (Scanlon et al, 2007). Students work harder when they know that academic staff recognise and respect their efforts and aspirations (Hufton et al, 2003). Students also flourish through unconditional acceptance (Kohn, 2005), and understand their responsibility as they interact with academic staff (Scanlon et al, 2007). Informal interaction reveals the informal norms for addressing academic staff (Forbes-Mewett and Nyland, 2008). A functional

relationship between academic staff and students develops and contributes to a positive well-being (Hyun et al, 2007).

Eastern IS in the USA appreciated academic staff who *cared* about their students (Ku et al, 2008). “*Caring* may be interpreted as being available, working with the students and showing extra patience” (Ku et al, 2008:375). *Caring* is important in collectivist cultures (Kim, 2001; and Hofstede and Hofstede, 2005). Chinese students expect teachers to care, criticise, and correct behaviour (Phillips et al, 2002). A close student-teacher relationship exists in China. Authority and “heart” interrelate, wherein the teacher transmits knowledge and guides students in their personal development like a parent (Phillips et al, 2002:353).

Positive interaction between academic staff and IS depends on clarifying expectations (Read et al, 2003; and Scanlon et al, 2007). Expectations that lacked clarity translated into negative academic outcomes and inadequate supervision for ethnic minority and IS in the UK (Read et al, 2003), IS in the UK (Sovic, 2008), and IS in Australia (Scanlon et al, 2007). In Canada, IS and academic staff reported non-receptivity, inadequate time, and different expectations for responsibilities (Adrian-Taylor et al, 2007).

When IS do not establish a *successful* relationship with academic staff, IS are at a higher risk for failure. Academic staff must consider how IS and local students have different needs (Ku et al, 2008). HEI that do not attend to students’ basic needs hinder the extent to which students integrate academically (Prescott and Simpson, 2004). Thus, an orientation that addresses the differences in needs and between Eastern and Western pedagogy is necessary (Brown, 2008; and Kingston and Forland, 2008).

Niemantsverdriet et al (2006) suggest that IS and academic staff should expand their skills in self-directed Western pedagogy. IS must improve in process-oriented instruction that encompasses learning goals, self-regulation, diagnostics, and reflection in “domain-specific instruction” (Niemantsverdriet et al, 2006:110). IS also may improve through reading and understanding course materials before attending lectures, engaging in classroom oral presentations to practice English, and communicating in English with native English-speaking friends (Spencer, 2003). Although some IS in the UK acknowledged that developmental centres offered study

support, language units, and counselling services to IS, the IS did not use them (Kingston and Forland, 2008).

Academic staff should offer additional support to IS as they adjust to Western pedagogy by providing written rather than oral feedback (Kingston and Forland, 2008). Furthermore, academic staff should devote more time to IS (Brown, 2008). Constraints on time and availability, though, interrupted the teaching and learning process for Chinese IS in New Zealand (Skyrme, 2007). Such constraints also created *distance* between academic staff and ethnic minority students in the UK (Read et al, 2003). New academic staff in the UK must balance teaching excellence and professional development so “that academics teach and teach students well” (Nicholls, 2005:621-622). Similarly, Brown (2007:246) argues IS’ recruitment “should be accompanied by a commitment on the part of the institution to put the relevant systems of support (pastoral and academic) into place: it is time to revisit the time allocated to supervisors to responsibly supervise their students”.

Teaching links to research as academic staff develop their skills (Akerlind, 2008). Academic staff, however, tend to decrease their time with students as HEI increase emphasis on research. Academic staff at a university in the USA received more rewards for research than for teaching, but were concerned about the personal and academic challenges that overwhelm IS (Trice, 2003). When academic staff fail to provide IS with necessary knowledge, IS turn to peers and “begin to develop as the independent learners valued by the university” (Scanlon et al, 2007:239).

Western pedagogy, which reinforces LSI, is dominant (Lee, 2005; and Ditton, 2007) and has expert status in producing knowledge among IS (Koehne, 2006). “Although the western educational system is, no doubt, the dominant one today, there is a huge amount of variability on how this system ‘performs’ in different cultural, religious, linguistic, and societal circumstances” (Grigorenko, 2007:182). Pedagogy is culture specific, particularly that which involves assessment (Sternberg, 2007), motivation (Hufton et al, 2003; and Harkness et al, 2007), and learning preferences (Woodrow and Sham, 2001; Holmes, 2005; and Andrade, 2006). Western pedagogy “has been essentially monocultural, predominantly to serve the interests of the host country” (Ditton, 2007:42). Furthermore, Western pedagogy “is too focused on

Western civilizations, often at the expense of other non-Western civilizations” (Lee, 2005:202).

Non-Western IS are accustomed to a pedagogy that may or may not match Western pedagogy (Holmes, 2005). In addition, pedagogy for students who share culture may not accommodate students with other cultures (Abdallah-Pretceille, 2006). Thus, an alternative pedagogy warrants consideration. Tharp and Dalton (2007) identified a complex issue when IS returned home believing Western pedagogy informed best practices. To diffuse the issue, Tharp and Dalton suggest a dialogical pedagogy that connects educational goals to different cultures. The suggestion is compatible with Niu’s (2007:88) remark that China is receptive to incorporating “western psychological and educational models to guide its education reforms”. In addition, Shenghong and Dan (2004) promote a balanced mix between traditional Confucianism and Western pedagogy for Taiwan and China.

Balancing pedagogies implies cultural diversity, which is apparent in Western pedagogy (e.g., Napoliello and Powell, 2005; Morrier et al, 2007; and Rose and Bylander, 2007). Brooks and Thompson (2005:48) state, “it is crucial to help students consider diversity, understanding, and the places where the two intersect and clash”. Multicultural education is “education that promotes educational equity for all learners” (Armstrong et al, 2005:115). Discussing cultural diversity among Eastern IS, however, may disrupt harmony (Akl, 2007).

To what extent can Eastern IS adjust to Western pedagogy? The question is pertinent to the thesis and to future research if Jackson and Wasson (2002) are correct about early experiences organising into definite thought systems. Valiente (2008:86) is confident that IS studying at a Western university have the capability to develop “accommodative techniques to survive and succeed”. The short periods for cultural transition, however, are insufficient for IS to acclimate to Western teaching and assessment methods. Valiente proposes that Western HEI, particularly in the UK, employ cross-cultural communication and management theories to complement learning styles. Furthermore, Valiente urges the HEI to consider the theoretical and practical implications that accompany internationalisation within HEI. The implications reach cultural commonalities, curriculum content, teaching styles, and assessment techniques. Valiente’s (2008:87) preference is “to focus on what each

culture contributes to the learning process and to the knowledge within specific subjects”. Thus, “the attention to cultural diversity and its influence on learning styles is a step forward from the traditional proposals that insist in correcting others’ cultures and behaviour, either by imposing or transposing on them ‘generally accepted’ Western standards” (Valiente, 2008:87).

Because culture shock forces IS into adjustments, which affect their enrolment, another pertinent question is: What responsibility do Western HEI have for assisting Eastern IS with their adjustment, and for accommodating the differences between Eastern and Western pedagogy? Tomalin (2007:631) suggests the HEI in the UK “have a responsibility towards both students and staff to couple the financial and policy driven requirements of widening participation and internationalisation with adequate training and institutional support”. Tomalin’s study identified concerns about cultural and religious diversity in the UK. Young et al (2007) discovered staff who explained attrition with factors that are internal to students, whereas students focus on their experiences at the university. The scholars suggest that HEI in the UK should consider opinions students and staff provide regarding their attrition.

Whether the scholars in this chapter adopted the Hofstede’s Cultural Dimensions Model or embedded their research in other concepts, the results and implications were similar. The remarkable distinction is that the Hofstede’s Model revolved around white cultures, but the scholars concentrated on non-white IS. The scholars revealed that Western pedagogy demands adjustments, which are more difficult for non-white IS than for white IS. Eastern IS who cannot or will not adjust to Western pedagogy risk low grades or failure (Brown, 2008), including dropping out of Western HEI. IS may not gain the optimal benefits Western HEI offer if academic support mechanisms for IS do not account for cultural differences effectively (Kingston and Forland, 2008). Without such benefits, the cultural, social, and academic adjustments IS make may not reward their efforts, notably in Britain.

British Culture, Ethnicity, and Identity

A common mistake is to equate the UK with Britain, and Britain with England, which can cause grave offence particularly among the Celtic nations, Wales, Ireland, and Scotland (Childs, 2002). The Celtic nations represent an ethnicity unlike the

Anglo-Saxon English. In addition, people in the British Isles are diverse, culturally and ethnically (Childs, 2002). Furthermore, life and identities among the people within and between England, Wales, Scotland, and Northern Ireland differ at the national and local levels (Oakland, 2006). Therefore, the thesis repeats *UK*, *Britain*, and *British* to remain consistent with how authors and IS use the terms.

Between the 1880s and the 1950s, Britain had “full civil rights within a liberal, pluralistic polity”, and had dominant, but not exclusive “whiteness” (Bridge and Fedorowich, 2003:3). During that time, Britain claimed, “many ethnic backgrounds (both white and non-white) eagerly adopted the British identity” (Bridge and Fedorowich, 2003:3). Thereafter, British national identity was weaker as the local population identified with English, Scottish, Welsh, Northern Irish, or Irish (Bradley, 2007). Evidence is in 2004 when 58% white British were more likely to describe their national identity as *English* than the 36% white British who associated their national identity with British. In contrast, most non-white ethnic minorities asserted themselves as British with 88% as mixed race. Additional non-white ethnic minorities were 86% Black Caribbean, 83% Pakistani, 83% other black, 82% Bangladeshi, and 75% Indian (ONS, 2006b). According to Smyth (2002:226):

When one considers that there are many such ethnic communities in Britain, all experiencing different levels of assimilation and alienation; and when one further considers that different generations will not engage with the available identities in the same ways, then one may begin to appreciate that the question of what is and is not ‘British’ has become extremely complex in recent years.

Although *Britishness* is contentious (Storry and Childs, 2002; and Lowry, 2003), it describes British culture and British identity, whilst the UK describes a geopolitical entity.

Over the past 60 years, two competing forces, social values and immigration patterns, changed in Britain (Childs, 2002). One force extends liberties and tolerates differences in social structures, including gender roles (Garrett, 2002), and differences in employment, family values, and class (Storry and Childs, 2002). The other force increases tensions between ethnic groups with disparate economic status and values. Geography designates ethnic minority groups that have economic disadvantages. The competing forces are behind the individual liberty and social cohesion that diminish

as instability increases and communities disintegrate (Oakland, 2006). The result is a fragmentation in British identity. A counter view is that British identity is coherent because it incorporates different cultures in a tolerant and inclusive society (Oakland, 2006). As Childs (2002) recognises, the 21st Century detects plural cultural identities in Britain rather than a homogenous British culture.

The UK population is diverse and in flux. The last national census in 2001 recorded 4.6 million people, 92% for the whites, and 8% for ethnic minorities (ONS, 2004). About 6% of the 8% ethnic minorities are Asians with origins in former British colonies in the Indian subcontinent, the Caribbean, and Africa (Mason, 2000). Asians in the UK are highly visible because they tend to live in recognisable communities in the Midlands, London, Bradford, Leeds, Glasgow, and textile towns in Yorkshire and Lancashire (Cusick, 2002). The remaining 2% of the 8% ethnic minorities includes mixed race, Chinese, and other ethnic minorities (ONS, 2004). Ethnic minorities concentrated in England in 2001 (ONS, 2006c) and accounted for almost 11% of the English population in 2005 (Dunnell, 2007).

Ethnic minorities in the UK have skin colour that is not white (Mason, 2000). A person who is white, English, and Christian is in the ethnic majority (Lewis and Phoenix, 2004). Thus, Britain is white, essentially, secular, and Christian in ethos (Ratcliffe, 2004). Immigrants, however, are increasing their proportion in Britain every year. The immigrants represent the independent countries that once formed the British Empire (ONS, 2009) and Eastern Europe (Cowell, 2006). Understanding culture, ethnicity, and identity in Britain is important for understanding the potential cultural, social, and academic challenges IS may encounter. British culture “is a highly elusive concept, its boundaries increasingly porous, its content hard to define” (Crang and Jackson, 2001). As Storry and Childs (2002:14-15) explain:

It is difficult to make generalisations about because Britain is an amalgam of paradoxes. It is generally conformist and conservative but it is also in a constant state of change. It is governed by Parliament, but the people’s voice is strong. It has a monarch but many people are republicans. It generates a lot of popular and much ‘high’ culture, but also philistinism and hooliganism.

Popular British culture includes music, magazines, television, sport, and fashion. British culture also is evident in schools, politics, media, weather, and language

(Storry and Childs, 2002). Often, Britain portrays itself as an individualist culture with people who possess an individualist mentality (Hofstede and Hofstede, 2005; Oakland, 2006; and Bradley, 2007). Currently, British people bear descriptions as more “nonconformist, multi-ethnic, secular and individualist than in the past” (Oakland, 2006:12).

Multiculturalism in the UK, though, became problematic in response to geopolitical events (Ratcliffe, 2004; and Oakland, 2006). Specifically, British plurality incites opposing groups such as the Muslims and Hindus, Greeks and Turks, and Protestants and Catholics. Storry and Childs (2002) noted that although in many countries ethnic and religious groups clashed, in Britain different groups worked together peacefully. The groups experience good quality in education and healthcare. The groups also experience robust economic conditions, which override ideological differences (Storry and Childs, 2002).

Song (2003), however, observes tense racial politics in the growing support for the British National Party (BNP) in English elections. Additional evidence is in disturbances between white and Asian youths in Northern cities, and in an increase in racist attacks on South Asians in Northern England since 9/11 (Ratcliffe, 2004). Northern England is where Bangladeshi Muslims and Pakistani Muslims concentrate. As Anwar (2008:130) explains, “in addition to domestic events, what happens to Muslims in other countries has relevance to British Muslims in terms of the public perception of Muslims and the media coverage, which is generally negative, and has a direct impact on these perceptions”.

Historically, Britain has had a high stratification in social classes. McDonough (2002) claims that social class structures in Britain are in the past. In contrast, Oakland (2006) asserts that class structures still exist as he refers to 2005 research on social mobility in Britain. Platt (2005) agrees that social class does matter. Different mechanisms such as wealth and accent distinguish social classes. For example, the upper class has grand homes, aristocratic backgrounds, and *posh* accents. Alternately, the middle class has semi-detached homes, the working class has council flats, and both classes have *common* accents (McDonough, 2002). According to McDonough (2002), accent is the one unchanging characteristic for class position.

Beyond the diversity in social class, Britain has diverse religions. Whereas Christianity was the dominant religion in Britain's history, 170 religious denominations such as Islam, Hinduism, Buddhism, and Sikhism exist in the 21st Century (Oakland, 2006). In 2001, white Christians were the largest single group by far, which totalled 40 million people, approximately 70% of Great Britain's population (ONS, 2005). Black Christians totalled 815,000 people, and Christians with mixed ethnicities totalled 353,000 people. The largest groups that comprised other religions were Pakistani Muslims (686,000), Indian Hindus (471,000), Indian Sikhs (307,000), Bangladeshi Muslims (261,000), and white Jews (259,000) (ONS, 2005). The majority of Muslims either were born in the UK or left homes in the Indian subcontinent or in African countries (Cusick, 2002). Oakland (2006:254) argues that secularisation as "the movement from sacred to worldly concerns" affects most religions, especially Christianity.

Britain has diversity in religion, social class, and culture. Defining British culture, however, is very intricate. Furthermore, harmonising the relationships between cultures, social classes, religions, ethnicities, and identities is more complex in the current geopolitical climate. Thus, the climate has ramifications for the relationships between IS and local students in Britain's HEI.

Britain's Higher Educational Institutions

Britain is a Western country wherein white people are the majority in the general population and in the educational system (Bariso, 2001). White privilege is evident in Britain's educational system (Nayak, 1999; and Gaine, 2000), which hosts three levels: a) school; b) further or adult learning; and c) higher education (Oakland, 2006). Within Britain's HEI, "white, middle-class and male" students are the mainstream population, and ethnic minority students and IS are outside the mainstream (Read et al, 2003:271).

Ethnic minority students and IS have difficulty academically, culturally, and socially in Britain (Read et al, 2003). Generalisations about ethnic groups and education in Britain, however, are inappropriate (Platt, 2005). Ethnic minority students who are Chinese or other Asian, Indian, or Black African were more likely to have degrees than white students (ONS, 2002). In addition, ethnic minority students

entered universities at rates similar to or higher than the rates for whites (Modood, 1993; and Ratcliffe, 2004).

Ratcliffe (2004) explains the decisions that ethnic minority students make regarding universities could be related to cultural bias. For example, local South Asian students prefer to attend the local university to remain closer to their home. Cultural bias also is evident in prestigious universities, which have white ethos, academic staff, personnel, and students. The universities may reproduce stereotypes inadvertently, which may attract similar people and foster ethnic segregation.

Ethnic minorities who enter universities or have degrees may not have chosen *good* universities or earned *good* degrees according to Richardson (2008). Richardson (2008:44) discovered consistent and “endemic” odds for white students earning a *good* degree in Britain’s HEI. The odds for white students were two times greater than the odds for Asian students and three times greater than the odds for black students. Thus, all social classes have not experienced an improvement in educational equality or in economic reward at the same speed or intensity as *massification* in HEI promised (Watson, 2002; and McCaffery, 2004). Such massification has afforded Britain’s universities an increase in entrants, whether the increase distinguishes “massive universities rather than universities for the masses” according to Rosado and David (2006:361).

The distinction relates to social class differences, which are significant in ethnic minority students’ experiences in higher education (Ball et al, 2002). Socioeconomic class at birth predicts educational achievement most powerfully (Storry, 2002). Moreover, the distinction is evident in the social class advantage, which privileged parents maintain to ensure educational success for their children (Platt, 2005). Rich and Cargile (2004) believe one way to undermine white privilege in HEI is to help students identify what perpetuates racial attitudes. Furthermore, the distinction is explainable through Bourdieu’s Cultural Capital Theory for IS in 25 nations (Barone, 2006). Bourdieu identifies a correlation between social class and cultural capital. Cultural capital is general cultural awareness plus educational credentials, which increases with social class, and is inheritable through families (Bourdieu and Passeron, 1990; and Reed-Danahay, 2005). Cultural capital, though, does not correlate with educational attainment in Greece (Katsillis and Robinson, 1990).

Britain's HEI are leaning less toward social class and more toward race (Galbraith, 2002). Law (2003), however, exposes the relative insulation Britain's HEI have maintained against objections to racism, and against ethnic and cultural diversity. Contrarily, Pennell and West (2005) confirm a decline in social class differences and an increase in participation in Britain's HEI as ethnic minority students receive financial payments, including grants. Social class and racial differences in the educational setting, to whatever extent, require individuals to maintain respectable relationships (Bariso, 2001).

To reflect Britain's social and ethnic diversity, Basit and McNamara (2004) call for an increase in ethnic minority academic staff. Recruiting such staff, however, is not enough to eliminate possible racial conflicts with local students (Lee and Janda, 2006). The conflicts extend to different expectations regarding roles, behaviour, and leadership style for academic staff (Dedoussis, 2007). Shah (2006) contends that educational leadership should draw on diverse perspectives among students and communities in Britain's fast-changing societal structures. Lei (2006) welcomes an approach that will assist white academic staff with recognising their position within a white system, and with reflecting critically on how their cultural lenses affect their pedagogy. To counter Western pedagogy's hegemonic narratives, Rebollo-Gill and Moras (2006) want more reflexivity among academic staff and students.

Rather than focus on social and ethnic differences in pedagogy, Haggis (2004:349) focuses on "learner difference" in pedagogy. Learner difference is impractical for academic staff to accommodate as student diversity escalates, and resources and time diminish. Haggis (2004:349), however, argues for pedagogy in Britain's HEI to account for "difference" in the assumptions:

It is an acceptable practice to give out a reading list or set of essay questions expecting that students will know how to think, read and write in response to these [...] [and that] the essay feedback which refers to 'structure', 'evidence' and 'argument' is transparent and self-explanatory (p. 349-350).

Pedagogy (Haggis, 2004; Peelo and Luxon, 2007; and Lea and Callaghan, 2008) and professional development (Knight et al, 2006) interact within HEI. What is debatable, though, is the conflict between high quality teaching and high quality research (Nicholls, 2005). Arguably, Britain's pre-1992 universities are more active in

research than post-1992 universities, which are “teaching led” primarily (Breakwell and Tytherleigh, 2008:110). Pedagogy in Britain’s HEI endures challenges through tradeoffs between teaching and research, between homogeny and diversity, and between expansion and stability in IS recruitment (Asmar, 2005). The challenges are resolvable through cultural and academic integration in Peelo and Luxon’s (2007) model.

Summary for Chapter 2 Literature Review

The literature review examines the cultural, social, and academic hurdles that Eastern IS must overcome in Britain’s HEI and in Western HEI. The gap between Eastern and Western cultures and pedagogies is wide, noticeably so in LSI, LSI’s contrast to Islam, and in the Hofstede’s Cultural Dimensions Model (2005). The gap, however, disappears, in Maslow’s Hierarchy for Human Needs (1954, 1970, and 1987), and does not receive emphasis in Rogers’s (1961) humanistic pedagogy.

The literature review indicates that Eastern IS travel to Western HEI to attain prestigious academic degrees. During the process, Eastern IS risk not satisfying their human needs as they adjust to Western pedagogy, which tends to ignore differences in needs. The process entails overwhelming culture shock with stages that Eastern IS may pass through at various speeds and completion. Thus, the extent to which Eastern IS move beyond culture shock and master Western pedagogy affects their academic aims and enrolment in Western HEI.

Therefore, the literature review implies that if Western HEI assist Eastern IS with an expedient adjustment to culture shock, then both parties can accomplish their missions. The key to mutual rewards is that both parties must contribute to educational policies, which the geopolitical climate shapes. The literature review is pertinent to the thesis’s intent to answer questions about how Eastern IS survive during their academic pursuits in a British university, a Western country. The questions gain in significance after geopolitical events such as 9/11, the war in Afghanistan, the Iraq War, and 7/7 in the 21st Century.

ⁱ The perspectives in this paragraph reflect popular media, Bobby Friction’s (2007) documentary on Channel 4. The documentary investigated what young British Asians think about race and identity in the “post-7/7 world”.

Chapter 3 Methodology

Cohen et al (2007) warn against confusing methods with methodology, and methodology with design. Methodology refers to general logic, theoretical perspective, conceptual framework, and philosophical basis (Blaxter et al, 2001; Luttrell, 2005; and Bogdan and Biklen, 2007). In addition, methodology encompasses the entire approach through which researchers gain knowledge (deMarrais and Lapan, 2004; Greckhamer and Koro-Ljungberg, 2005; and Bogdan and Biklen, 2007) and why (Scott and Morrison, 2006). Thus, the thesis distinguishes methodology as the intellectual rationale for conducting qualitative research within the interpretive paradigm.

Social scientists do not agree, collectively, on the design for qualitative research (Creswell, 2007). Therefore, a perfect research design does not exist (Patton, 2002). The thesis's design began with a problem, which required qualitative methodology, a deep involvement with culture and marginalised groups (Creswell, 2007). The problem is IS' cultural, social, and academic experiences in a British university during the current geopolitical climate. The experiences include interactions with British people, local students, academic staff, and support staff. Whereas the interactions are compatible with qualitative methodology, the interactions evade quantitative methods. Quantitative methods have limited sensitivity to race, economic status, and individual differences (Silverman, 2006). As Creswell (2007:40) asserts, "... to level all individuals to a statistical mean overlooks the uniqueness of individuals". Qualitative methodology cultivates that uniqueness.

Qualitative Methodology

Whereas qualitative methodology adopts inductive reasoning, in general, quantitative methodology adheres to deductive reasoning (Fraenkel and Wallen, 1993; Fossey et al, 2002; Best and Kahn, 2006; Hittleman and Simon, 2006; and Bogdan and Biklen, 2007). Inductive reasoning is a theory building process in which the researcher collects, combines, analyses, synthesises, and interprets evidence. Evidence "emerges from the bottom up (rather than from the top down)" (Bogdan and Biklen, 2007:6). Ideally, the process yields a coherent theory (Hyde, 2000; and Scott and Morrison, 2006). In other words, inductive reasoning produces grounded theory, unlike deductive reasoning.

Deductive reasoning commences with an established general theory, a hypothesis about the relationship between two variables (Hyde, 2000; and Scott and Morrison, 2006). Hypothesis testing ensues through experiments, the results for which will confirm or reject the hypothesis. Hyde (2000) argues that researchers demonstrate inductive and deductive reasoning in their investigations without recognising the two processes formally. Creswell (2003:183) concurs that although the reasoning in qualitative research “is largely inductive, both inductive and deductive processes are at work”. The thesis relies on inductive and deductive processes.

Inductive reasoning begins with evidence and ascends to theory. Deductive reasoning, however, begins with theory and descends to evidence. Disregarding origins, theories are the framework for a paradigm. Beyond amalgamating theories, a paradigm embraces assumptions that relate logically, concepts, propositions, and variables. Therefore, a paradigm orients researchers’ thoughts at particular times (Guba and Lincoln, 1994; and Bogdan and Biklen, 2007). Researchers, however, disagree on the terms within each paradigm and its nature (Grogan and Simmons, 2007).

The interpretive paradigm shapes qualitative methodology for social interactions, social phenomenon. Qualitative methodology emerges through the case study, the multiple case study, the ethnography, and content analysis. The case study illuminates ideas (Lincoln and Guba, 2003), identifies uniqueness (Hays, 2004), and adheres to a rigor that is rich in detail (Seale, 2003). To this end, a case study demands adequate access to its informants’ knowledge, meanings, and declared motivations (Merriam, 1995; Creswell and Miller, 2000; Kurdziel and Libarkin, 2002; Chioncel et al, 2003; and Golafshani, 2003). This means that a case study “is a one-off event” (Bassey, 2007:144). As such, replicating a case study requires adjustments for unique prevailing circumstances, including contextual relationships.

A case study is suitable for the needs and resources that small-scale research entails (Bassey, 2007). Whereas Bassey (2007) views the case study as an approach, Yin (2003a) refers to the case study as a strategy. Stoecker (1991), however, rejects the case study as a data collection strategy. The thesis adopts the case study as an approach for analysing a given subject (Robson, 1993; and Tsui, 2003). Moreover,

this chapter delineates how the author implements the case study approach (Creswell, 2007).

A British university is the case because it “occurs in a specified social and physical *setting*” (Miles and Huberman, 1994:27). The British university enrolls IS, and employs staff. Academic staff, support staff, and IS comprise the multiple case study according to various definitions (Freebody, 2003; Thomas, 2003; Hays, 2004; and Creswell, 2007). All cases involve identifiable participants and boundaries, the university environment (Bassey, 2007; and Cohen et al, 2007).

The cases assist the author with understanding perspectives in depth and within context (Stoecker, 1991; Robson, 1993; Cohen and Manion, 1994; Kurdziel and Libarkin, 2002; Flyvbjerg, 2004; and Creswell, 2007). The cases also enable the author to examine and compare discrepancies, diverse opinions, misconceptions, and embedded information (Cohen and Manion, 1994). Furthermore, the cases aid the author with searching for meaning (Altheide and Johnson, 1994; and Holliday, 2002). Verifying how shared meaning contributes to establishing and maintaining the social world is the educational researcher’s role (Cohen and Manion, 1994; Campbell et al, 2004; and Piper and Stronach, 2004). Cumulatively, the meaning that pushes through the cases transforms the thesis into a phenomenological study (Creswell, 2007). The phenomena are social interaction and academic experience.

In addition to the case study and the multiple case study, the ethnography contributes to the interpretive research ethos. Whereas the case study uncovers complex patterns for individuals in social interrelationships (Lather, 2003), the ethnography reveals complex patterns within a group that has a shared culture (Creswell, 2007; and Hammersley and Atkinson, 2007). The ethnography is appropriate because the Eastern IS represent a common culture, collectivist. Furthermore, the author studied the Eastern IS as a group, in-depth, and in the natural setting, which the Western university provided. In effect, the Eastern IS form a sub-culture within the broader Western university’s culture.

Because the author was an international student in the university under study, she was immersed in the natural setting and in the IS’ lives. Therefore, the author understands IS from within, which affords some protection to validity (Cohen and Manion, 1994). In other words, the author is able to *get inside the student* (Hittleman

and Simon, 2006; and Creswell, 2007). As significant, the author worked with diverse students as an experienced academic staff at another university. Thus, the author was a participant observer as academic staff and as an international student. Through these roles and over extensive time, the author revised the research questions appropriately (Creswell, 2007).

Responses to the research questions for the ethnography, the multiple case study, and the case study expose patterns the author can weave and interpret. The patterns also are evident in content analysis, which require interpretation (Miles and Huberman, 1994). Interpretation is subjective because data “gathered during research is never separable from researchers’ selves and is inextricably linked to the perspective of the researchers, who are the only instruments of data collection” (Grant and Preissle, 2004:175). As important, interpretive research constructs rather than reproduces knowledge (Hittleman and Simon, 2006). Furthermore, interpretive research is ontological, whereby humans understand reality through social construction (Morrison, 2007). In studying reality, researchers put “artificial boundaries” around the subjects, a necessity for interpretive research, yet a drawback (Cohen et al, 2007:26).

The boundaries in the thesis are around IS’ perceptions of their cultural, social, and academic experiences while living in Britain during the current geopolitical climate. Different boundaries that include IS’ family or similar British universities for comparison may have produced answers other than those in Chapter 4 *Findings and Analysis* to the research questions. Given that all knowledge is conditional because it is socially constructed, under new conditions it may cease to be valid. This is a key principle of interpretive research. Given the boundaries in the thesis, however, the answers are trustworthy, but are not necessarily applicable to other realities.

Reality in social interactions is dynamic to some extent (Leech and Onwuegbuzie, 2005). For this reason, the positivist paradigm rejects dynamic and subjective reality for objective reality. Objective reality is knowledge, an epistemology, which explains what is real in the positivist paradigm (Hittleman and Simon, 2006). Grant and Preissle (2004:171) assert, “... a one-to-one match between observed reality and actual reality is assumed”. Objective reality operates according to natural laws

(Blaxter et al, 2001; and Lincoln and Guba, 2003), which Lincoln and Guba (2003) refer to as universal rules.

Universal rules empower a researcher to generalise results in one context to broader contexts, the positivist paradigm's greatest advantage. A case study, however, does not produce generalisable results (Thomas, 2003). The results must possess internal validity, an accuracy that eliminates bias (Harwell, 1999; Flyvbjerg, 2004; and Best and Kahn, 2006). In addition, the results must offer reliability, results that are dependable repeatedly. To achieve these objectives under the positivist paradigm, researchers must minimise their influence on quantitative methodology and its results (Chioncel et al, 2003; Lincoln and Guba, 2003; and Hittleman and Simon, 2006).

Cohen et al (2007:26) argue that “just as positivistic theories can be criticised for their macro-sociological persuasion, so interpretive and qualitative theories can be criticised for their narrowly micro-sociological perspectives”. Such perspectives, however, are essential to the inductive reasoning that supports grounded theory in the interpretive paradigm. Current theories explain culture shock, cultural differences, and culturally non-distinct human needs. In addition, some scholars apply culture shock and cultural differences to IS. Theories, however, do not explain the university's affect on IS who are in culture shock, who are overcoming culture shock, who are attempting to satisfy human needs, or who desire to complete academic aims. Nonexistent theories and inadequate theories give the thesis its purpose (Creswell, 2003). To achieve its purpose, the thesis relies on the case study, the multiple case study, the ethnography, and content analysis. Each qualitative approach receives generous attention in subsequent sections beginning with levels of analysis.

Levels of Analysis

The thesis traverses three analytical levels in Figure 3.1 below. Each level opens to reveal another level, analogous to a Russian doll. The outer Level 1, the geopolitical context, represents the independent variables. The independent variables include international transgressions and retaliation. The first international event began on 11 September 2001 (9/11) when Eastern “terrorists” bombed a city, New York, in a Western country, the USA. The second international event occurred on 7th October 2001 when a Western country, the USA, and coalition forces invaded an Eastern country, Afghanistan. The third international event began on 20 March 2003 when a

Western country, the USA, led coalition forces into war with an Eastern country, Iraq. The fourth international event occurred on 7 July 2005 (7/7) when Eastern “terrorists” bombed a city, London, in a Western country, Britain. The four international events on Level 1 open to reveal intermediate Level 2, Britain’s national context.

Level 2 represents the intervening variables -- culture, ethnicity, and identity, which ignite xenophobia and Islamophobia. Level 2 also encloses the innermost Level 3, Britain’s HEI context, specifically MTU as the overarching case. Level 3 represents the dependent variables that characterise IS as sub-case I, and academic and support staff as sub-case II. The dependent variables for IS are developmental history, culture shock, human needs, and LSI (Western pedagogy, rational/critical thinking) in Figure 3.1 below.

Figure 3.2 below specifies how developmental history builds on age, gender, country, cultural dimension (collectivist or individualist), power distance (large or small), and British residency. The second dependent variable for IS, culture shock, ripples through the four stages the literature review discussed. The stages are categories in Figure 3.2 and in Table 3.1, which also indicates subcategories. The author added the subcategories Honeymoon Other and Adjustment Other. Furthermore, the author added categories to culture shock: Culture Shock Other, Culture Shock (British People’s Racism Against IS Off Campus), Culture Shock (British People’s Racism Against IS On Campus), and Culture Shock (Geopolitical Climate’s General Affect).

As another Level 3 dependent variable for IS, human needs ascends through five stages according to the literature review. The stages are categories in Figure 3.2 and in Table 3.2, which also provides subcategories. The author added the categories Human Needs Other and Human Needs (Geopolitical Climate’s Personal Affect).

The fourth and final Level 3 dependent variable for IS is LSI (Western pedagogy, rational/critical thinking). The author added preliminary categories for Status (undergraduate or postgraduate), Discipline, Aim, and Expectations to Figure 3.2. Other categories in Figure 3.2 and in Table 3.3 match those in the literature review. The author added racism in the interaction with local students, academic staff, and support staff. The author also added categories for Outcome, Western Pedagogy Other, and Western Pedagogy (Geopolitical Climates Academic Affect).

The four Level 3 dependent variables for IS in Figure 3.2 represent the Culture, Human Needs, Pedagogy (CHNP) Model. The CHNP Model emerged from IS' responses in the preliminary analysis of the data. Subsequently, the Model led to a refinement in the research's focus. Thus, the methodology of this study emerged cyclically. Therefore, the CHNP Model is a conceptual/theoretical construct for structuring and categorising the IS' responses, based on Chapter 2's literature review. This is the reason why the CHNP Model is appearing in this chapter.

Level 3 also contains two dependent variables for academic and support staff, which are developmental history and LSI (Western pedagogy, rational/critical thinking) in Figure 3.1 below. More details are in Figure 3.3, which shows the same categories in developmental history for academic and support staff as in the developmental history for IS, except for age and British residency. LSI (Western pedagogy, rational/critical thinking) for academic and support staff includes categories for title/post and discipline. Other LSI categories are, experience in HEI in years, experience at MTU in years, and the courses they instruct (undergraduate, graduate, or both). Whereas dependent variables for academic staff, support staff, and IS are on institutional Level 3 in Figure 3.1, Level 3 nests in Level 2. Whereas intervening variables are on national Level 2 in Figure 3.1, Level 2 nests in Level 1. The international Level 1 is the geopolitical context.

Figure 3.1: Levels of Analysis

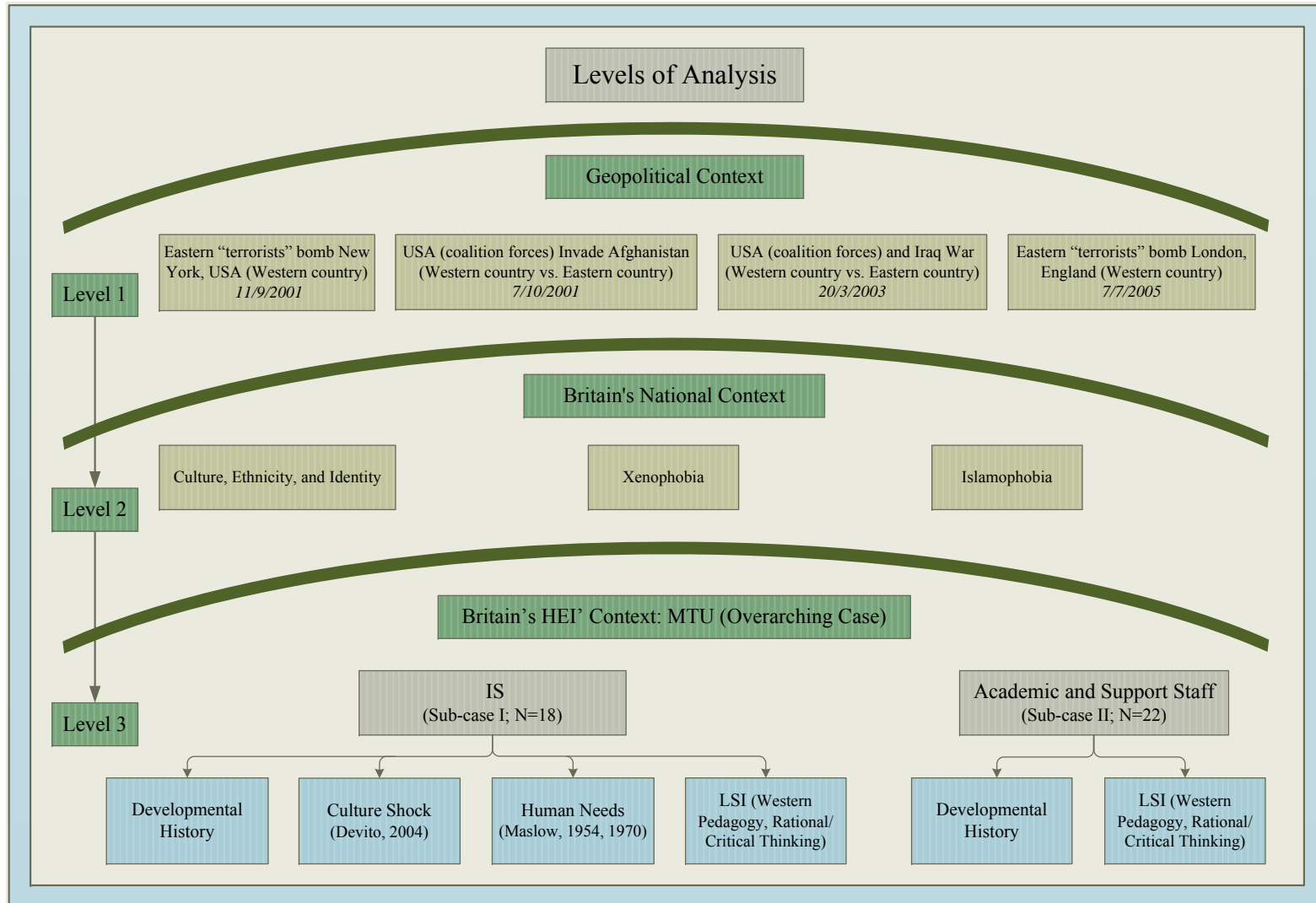


Figure 3.2: Level 3 IS (Culture, Human Needs, Pedagogy Model)

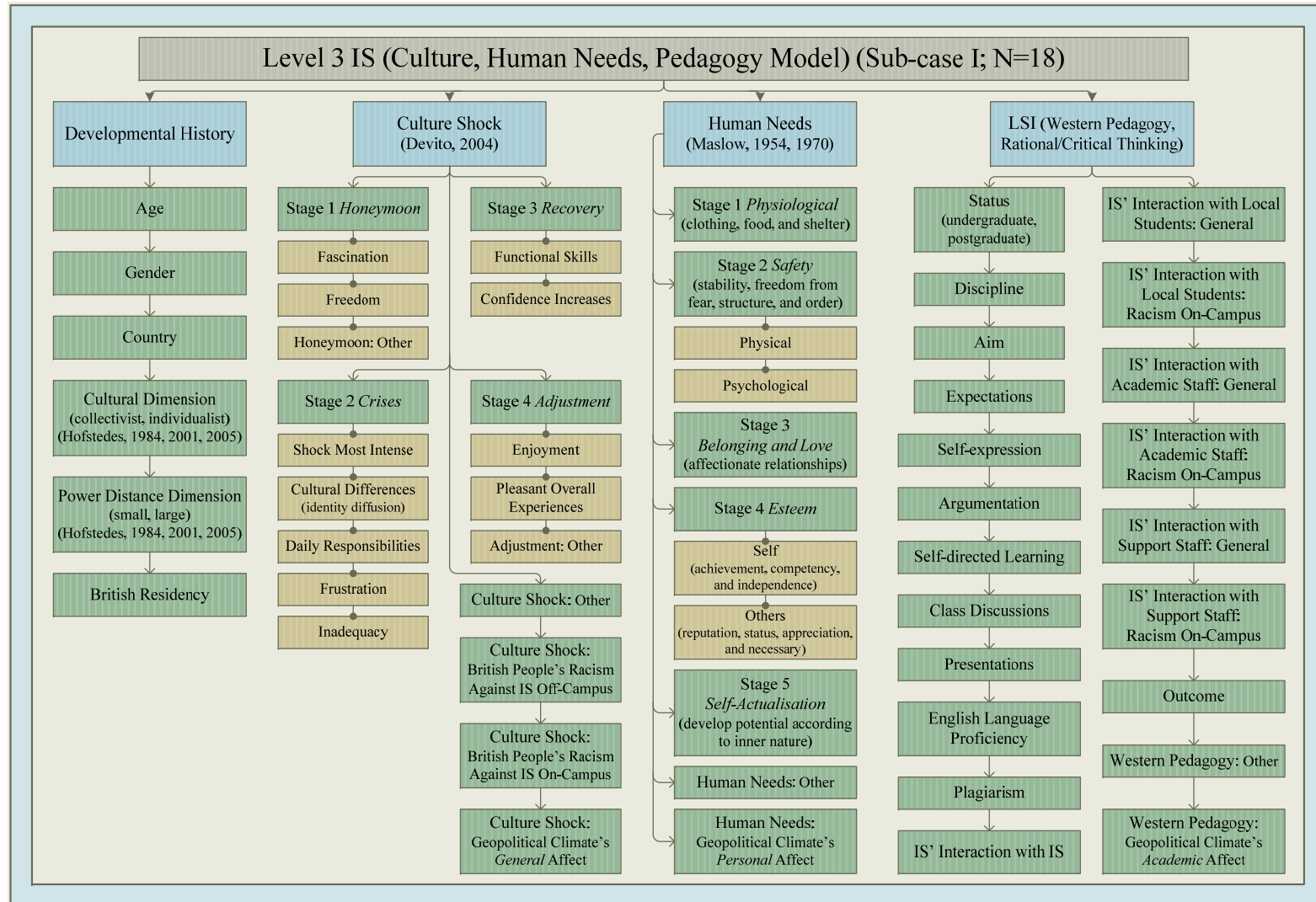
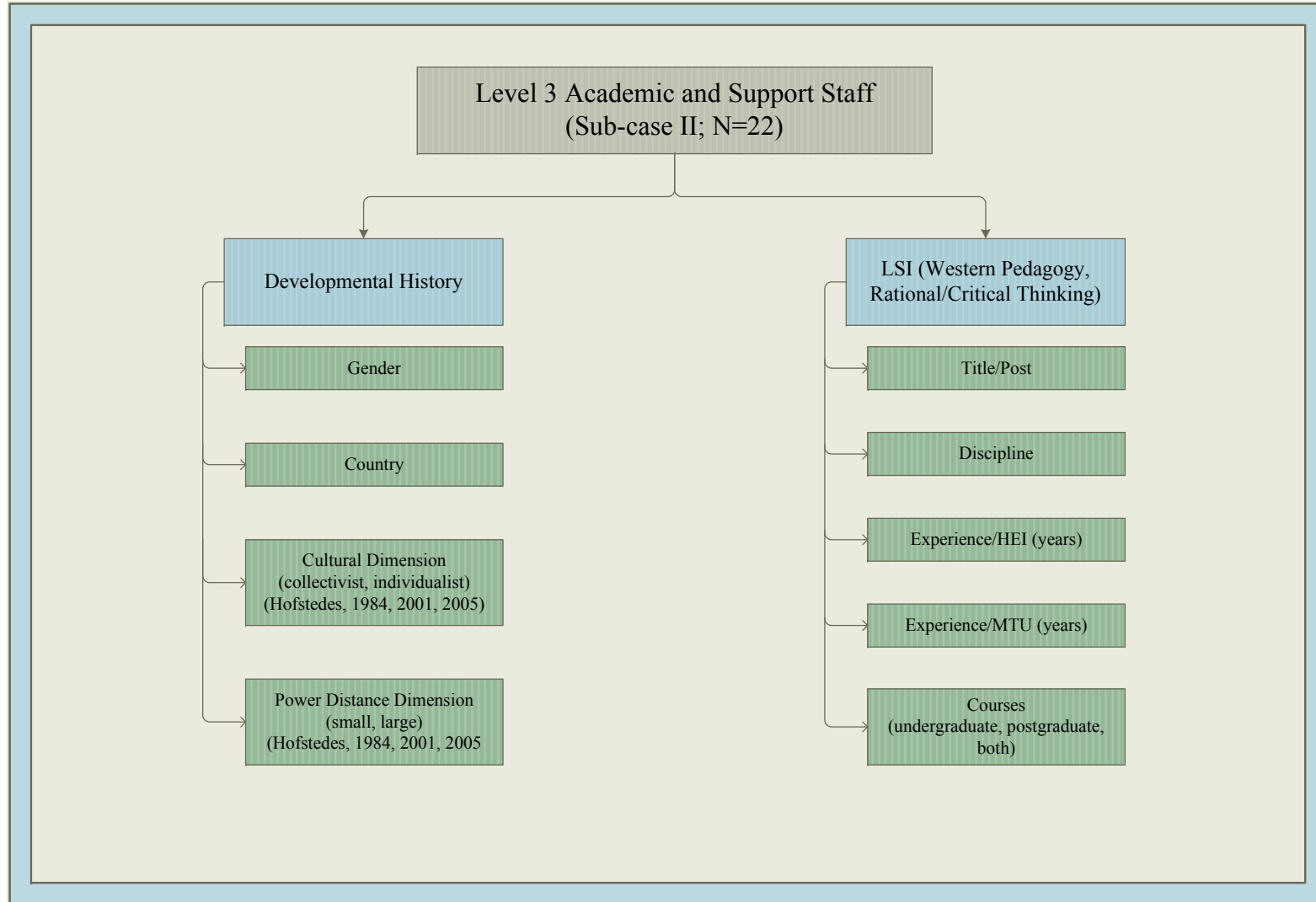


Figure 3.3: Level 3 Academic and Support Staff



Research and Interview Questions

The literature review demonstrates how culture directs social interaction and academic experiences. The literature review also implies that cultural origins and cultural alternatives intersect to provide IS with multiple realities and a complex problem. The complexity elicits open-ended research questions (Bogdan and Biklen, 1992). Such questions restate the thesis's purpose with more specificity (Silverman, 2006; and Creswell, 2007). In addition, such questions contain *what* and *how*, which are exploratory, are descriptive, and dominate the thesis (Darlington and Scott, 2002; and Yin, 2003a). Further, such open-ended questions are less interrogatory than *why* questions (Darlington and Scott, 2002). Interview questions, however, contain other wording to probe relevant experiences (Denzin, 2002). The thesis's author revised the interview and research questions in several cycles and over time as she observed the problem.

The research questions pertain to culture, social interaction, and academic experience. The questions tie to the three levels of analysis in Figure 3.1, Figure 3.2, and Figure 3.3. Culture questions extract responses that relate the geopolitical context in international Level 1 to the British national context in Level 2. This is true for IS, and for academic and support staff. Culture questions also solicit responses that confirm cultural dimension. Moreover, responses identify the culture shock stage through which IS may have passed or in which IS remain. Social interaction questions mimic the intent for culture questions, yet they also delve into Britain's HEI in Level 3, notably MTU. In addition, responses to social interaction questions pinpoint the stages during which IS satisfy or do not satisfy human needs. Other Level 3 questions concentrate on academic experience to discern the extent to which IS have or have not grasped Western pedagogy in LSI. Furthermore, responses to academic experience questions hone in on blocked or open passages to IS' academic aims. The passages are through IS' competency, other IS, local students, academic staff, and support staff. How the research questions for culture, social interaction, and academic experience focus the interview questions is apparent in Table 3.1, Table 3.2, and Table 3.3. Further, all questions directed the author as the researcher in field relations.

Table 3.1: Research Questions for Culture (Culture Shock, Devito, 2004)

Research Question	Culture (Culture Shock)
1. How do IS describe their adjustment to British culture?	Stage 1 Honeymoon
	Fascination
	Freedom
	Honeymoon: Other
	Stage 2 Crises
	Shock Most Intense
	Cultural Differences (identity diffusion)
	Daily Responsibilities
	Frustration
	Inadequacy
	Stage 3 Recovery
	Functional Skills
	Confidence Increases
	Stage 4 Adjustment
	Enjoyment
	Pleasant Overall Experiences
	Adjustment: Other

table continues

Table 3.1: Research Questions for Culture (Culture Shock, Devito, 2004) (Continued)

Research Question	Culture (Culture Shock)
	Culture Shock: Other
	Culture Shock: British People's Racism Against IS Off-Campus
	Culture Shock: British People's Racism Against IS On-Campus
	Culture Shock: Geopolitical Climate's General Affect

Table 3.2: Research Questions for Social Interaction (Human Needs, Maslow, 1954 and 1970)

Research Question	Social Interaction (Human Needs)
1. How do IS describe their social interaction with people in Britain who are not MTU students?	Stage 1 Physiological (clothing, food, and shelter)
	Stage 2 Safety (stability, freedom from fear, structure, and order)
2. How do IS describe their social interaction with local students at MTU who are not IS?	Physical
	Psychological
3. Which human needs did IS satisfy?	Stage 3 Belonging and Love (affectionate relationships)
4. Which human needs did IS not satisfy?	Stage 4 Esteem
	Self (achievement, competency, and independence)
	Others (reputation, status, appreciation, and necessary)
	Stage 5 Self-actualisation (develop potential according to inner nature)
	Human Needs: Other
	Human Needs: Geopolitical Climate's Personal Affect

Table 3.3: Research Questions for Academic Experience (Liberal Secular Ideology--Western Pedagogy, Rational/Critical Thinking)

Research Question	Academic Experience (LSI -- Western Pedagogy, Rational Critical Thinking)
1. How do IS describe their experiences with coursework?	Self-Expression
	Argumentation
2. How do IS describe their academic experience with other IS?	Self-Directed Learning
	Class Discussions
3. How do IS describe their academic experience with local students?	Presentations
	English Language Proficiency
	Plagiarism
4. How do IS describe their academic experience with academic and support staff?	IS' Interaction with IS
	IS' Interaction with Local Students: General
	IS' Interaction with Local Students: Racism On-Campus
5. How do academic and support staff react to IS?	IS' Interaction with Academic Staff: General
	IS' Interaction with Academic Staff: Racism On-Campus
6. To what extent do IS believe they achieved their academic aims?	IS' Interaction with Support Staff: General
	IS' Interaction with Support Staff: Racism On-Campus
	Outcome
	Western Pedagogy: Other
	Western Pedagogy: Geopolitical Climate's Academic Affect

The Researcher and Field Relations

Social scientists use *reflexivity* to describe the process for understanding and attempting to control how a researcher's presence affects the study context (Morrison, 2007). The process is "a reflexive, reactive interaction between the researcher and the decontextualized data that are already interpretations of a social encounter" (Cohen et al, 2007:368). The author was careful, however, about *positioning herself* within context to analyse themes in individual cases and in multiple cases (Yin, 2003b; and Creswell, 2007). Therefore, the author examined her personal values, assumptions, and biases (Powney and Watts, 1987; and Creswell, 2003). Furthermore, she considered her age, gender, and *race* (Hammersley and Atkinson, 2007). In addition, the author scrutinised her language (Darlington and Scott, 2002). She also attempted to understand the various cultures she studied and cultural interrelationships (Dimmock, 2007).

Personal and professional experiences have shaped the author's perspective on cultural differences. For most of her life, she has lived in Lebanon and in the USA, two very different cultures. For the last 22 months, the author resided in Britain, a third culture. Initially, the author was not familiar with the British culture and educational system. As a lecturer at four diverse universities, the author encountered multi-ethnic students and staff. Her multiple realities enhanced her knowledge of and sensitivity to cross-cultural interactions.

The author refers to IS and academic and support staff as informants rather than as interviewees, participants, or respondents. Respondents answer questions the interviewer formulates without contributing to the questions (Powney and Watts, 1987). Informants, however, share information according to their terms. The author was acquainted with most informants. Because the author was not British, the IS felt comfortable with portraying their feelings about British people and MTU honestly. Furthermore, the author introduced herself as *Lebanese-American*, which elicited various reactions from all informants. Far Eastern IS have cultural origins in South Korea, Japan, Taiwan, and China. They reacted neutrally to the author's Lebanese and American identities, yet positively to the author's non-British identity.

A misconception about Lebanon is that because people associate it with the Middle East, Lebanon is a Muslim-dominant country. As such, Muslim IS with Asian backgrounds in Pakistan or with Middle Eastern backgrounds in Palestine perceived the author as *one of them*. The perception eased the way for Muslim IS to share their stories. The misconception about Lebanon as a Muslim-dominant country, however, prompted some (academic and support) staff informants to overemphasise Islamic awareness on campus. The misconception inspired the author to stop wearing a crucifix, which symbolised her Christian faith, shortly after she began collecting data. In retrospect, the crucifix may have changed (academic and support) staff's assumptions that the author was Muslim, thus their reactions.

In addition to varied reactions to the author's Lebanese background, the author's American background was enough for a female Pakistani student to change her demeanour towards the author. After the discovery, the student associated the author with a disliked Western world, explicitly. Otherwise, the author had common reference points with IS, academic staff, and support staff because she was immersed in the environment.

Immersion, dual ethnicities, and multiple roles as an international student, academic staff, and researcher added complexity to the thesis. Thus, the author was more intricate to the research context than a researcher who is either not entrenched in the research context or is naïve about the research context, the field. Conceptually, *field relations* addresses a researcher's self-presentation, specifically how a researcher enacts and controls her or his role (Bogdan and Biklen, 1992). The rules for field relations, however, are difficult to establish (Hammersley and Atkinson, 2007).

In the field, the author endeavoured to represent herself accurately to all informants. She did not disclose her religious and political ideologies. She encouraged informants, particularly IS, to feel at ease and safe as they told their stories. The author hoped that a somewhat informal relationship with IS would motivate them to confide in her (Cohen et al, 2007) and to trust her (Powney and Watts, 1987; and Silverman, 2006). The author wanted to eliminate defensiveness among IS and academic and support staff so she could probe their perspectives in-depth (Hammersley and Atkinson, 2007). The author also wanted IS to share their stories as active informants rather than as subjects in research (Hammersley and Atkinson,

2007). Ideally, active informants will not feign behaviour, but will disclose information generously (Glesne and Peshkin, 1992).

To achieve a sound relationship with all (IS and staff) informants, the author invested considerable time at MTU. Although a sound relationship was the objective, the author exercised restraint in identifying with the IS. Identifying too closely with the IS could have inspired them to self-censor what they said. Self-censorship is likely if the IS presumed, mistakenly, they had a shared understanding with the author (Darlington and Scott, 2002). Ultimately, the author's intent was to establish "*rapport* (a stance vis-à-vis the person) and *neutrality* (a stance vis-à-vis what they are saying)" (Ribbons, 2007:216).

The IS related to the author because she was an international student herself. In addition, the author *listened* (Creswell, 2007), respected the IS' limits when she probed their stories (Darlington and Scott, 2002), and was attentive and empathetic (Cohen et al, 2007). Further, she offered them support, recognition, and positive reinforcement (Ribbons, 2007). For example, if IS became emotional during the interview, the author comforted them and gave them the option to terminate the interview. The author's caring generated more openness. The author also offered support through e-mail, by telephone, and through informal conversation when IS felt alone or homesick. Additional rapport and trust were the results when the author reassured IS who were self-conscious about their English that they were improving. She also reassured IS that she could understand their pronunciation clearly. Furthermore, the author did not react to anything the participants said, and she did her best to remain neutral to their stories.

Rapport as an objective motivated the author "to combine ease of manner, trustworthiness and approachability, whilst presenting the image of being of a status worthy of the subjects' time and effort" (Cooper, 1993:263). The combination entailed exchanges between friendly acquaintances. In addition, the combination reduced inhibitive influences that could invade formal interviews (Bogdan and Biklen, 1992). As significant, the combination minimised the power researchers tend to have over research subjects (Creswell, 2007). Thus, self-presentation, appearance, speech, and demeanour are important in field relations (Hammersley and Atkinson,

2007). Although the author adapted her demeanour to accommodate different contexts and different informants, data integrity remained a high priority.

Data Integrity

The positivist paradigm favours validity and reliability to demonstrate objective truth (Altheide and Johnson, 1994; and Lather, 2003). Most interpretive research, however, must exhibit credibility (Creswell and Miller, 2000). Credibility, authenticity, and trustworthiness are preferred terms in interpretive research (Flyvbjerg, 2004).

Credibility has roots in a researcher's judgements (Lincoln and Guba, 2002). The thesis's author judged how long to remain in the field, how much data to collect for meaningful results, and how data analysis should evolve into a persuasive narrative (Creswell and Miller, 2000). To this end, the author conducted the study with honesty (Cousins, 2002; and Creswell, 2003). This entailed describing each stage in sufficient detail to assist the reader with tracking the findings to conclusions (Merriam, 1995; and Hughes, 1999). The author also reflected on the critical issues continuously, and remained attuned to how time constraints could affect the study's trustworthiness (Glesne and Peshkin, 1992). As such, she scheduled sufficient time for her exposure to data during the study (Creswell, 2003).

As the study began, the author articulated her bias in writing as a previous section, *The Researcher and Field Relations*, mentions (Creswell, 2003). She also limited bias by inviting informants to challenge her if they detected bias. Further, the author invited a representative for NVivo 7 to evaluate the data gathering and analysing process. The representative, Fiona Wiltshier, was a training and research consultant, the regional manager for Europe, the Middle East, and Africa (EMEA). The representative judged the process as thorough and accurate. A subsequent section, *Content Analysis for Interviews*, gives more details on the representative's evaluation. In another attempt to limit bias, the author consulted with a researcher, a critical friend, who was competent with research methods. The researcher's opinion added to the data's trustworthiness (Merriam, 1995; Hughes, 1999; and Bassey, 2007).

Trustworthiness extends to the author obtaining the informants' written consent to their role in the study (Darlington and Scott, 2002; Creswell, 2003; Silverman, 2006; and Bogdan and Biklen, 2007). "The principle of informed consent arises from the subject's right to freedom and self-determination" (Cohen et al, 2007:52). To assist with self-determination, the author specified the research objectives orally and in writing to ensure that the informants understood the objectives and their voluntary participation clearly (Silverman, 2006; Bogdan and Biklen, 2007; and Creswell, 2007). Appendix C contains the informed consent, which states that the study fulfilled academic objectives.

An additional credibility measure the author took was to ensure that the informants understood that the author did not have preconceptions for the study's outcome (Best and Kahn, 2006). Moreover, the author conducted the interview in the informants' environment under circumstances she controlled tightly (Harwell, 1999). The environment was quiet, was without distractions, and was conducive to audio taping. Beyond this, the author steered the informants' responses to the research questions (Cousins, 2002).

The author described the responses richly and thickly to convey the findings (Creswell, 2003; and Silverman, 2006). The descriptions included discrepant information that ran counter to the themes (Creswell, 2003). Moreover, the author complied with standardised methods for preparing field notes and transcripts (Silverman, 2006). The author's notes and transcripts quoted and paraphrased the informants' words with their permission and validation (Creswell, 2003). Furthermore, the author deleted *off the record* information unless it had harmful potential (Creswell, 2007).

Throughout the study, the author gathered data systematically and interpreted it comprehensively (Entwistle and Nisbet, 1970; and Bassey, 2007). As important, she involved informants actively in confirming data interpretation (Barnes, 1992; Fossey et al, 2002; Holliday, 2002; Chioncel et al, 2003; Creswell, 2003; Bassey, 2007; Creswell, 2007; and Ribbons, 2007). Thus, the author was democratic according to Scott and Morrison (2006:88), whereby "the researcher allows participants in their research project a veto over what is included and what is not included in the research report". As notable, the author gave informants access to data collection devices and

activities such as verbatim transcriptions, written interpretations, and reports (Creswell, 2003).

Qualitative data collection raises more ethical issues than other social research because the relationship between the researcher and the subject is close (Blaxter et al, 2001; Fossey et al, 2002; and Tisdale, 2004). Professionalism captures the issues overall (Blaxter et al, 2001; and Ian, 2003). A specific ethical issue is vulnerable populations, which the informants were not. The informants were not minors, mental incompetents, or individuals with neurological impairment (Busher and James, 2007). Furthermore, the informants were not crime victims, pregnant women, prisoners, or persons with AIDS (Creswell, 2003).

In addition, the informants were not vulnerable to topics that had the potential for causing distress (Anderson, 1990; and Busher and James, 2007). If the author suspected distress for any reason, then she repeated the informants' right to terminate the interview (Darlington and Scott, 2002). At all times, the author protected the informants' rights and welfare (Anderson, 1990; Glesne and Peshkin, 1992; Baez, 2002; Creswell, 2003; Silverman, 2006; and Bogdan and Biklen, 2007). This is true for when the author probed the informants' responses to establish authenticity (Powney and Watts, 1987; and Cooper, 1993). In probing, she did not suggest possible answers, but suggested a starting point for more elaborate answers. At all times, the informants knew their right to discontinue involvement in the research (Bogdan and Biklen, 2007).

Ethical issues in research also relate to confidentiality (Baez, 2002; and Bogdan and Biklen, 2007). The author explained to the informants that only she could link their identity to the study. She protected their identity by assigning pseudonyms, fictitious names (Creswell, 2007). The fictitious names are compatible with the ethnic non-fictitious names. For example, Muslim IS received fictitious Muslim names. Furthermore, Western academic and support staff received fictitious Western names. Far Easter IS received fictitious Western names, however, because they introduced themselves with non-fictitious Western names. Whereas the author is able to connect the non-fictitious names to the fictitious names, the connection does not exist with anonymity, a related ethical issue (Cohen et al, 2007).

The author developed the thesis in compliance with MTU's administrative and ethical guidelines, which are in Appendix D. MTU's gatekeepers, the senior academic staff, granted the author access to pertinent documents, and accepted her presence (Silverman, 2006; and Cohen et al, 2007). As significant, the author honoured ethical standards for qualitative methodology (Cohen and Manion, 1994; Blaxter et al, 2001; Fossey et al, 2002; Ian, 2003; Tomal, 2003; Ryen, 2004; Best and Kahn, 2006; Hittleman and Simon, 2006; and Cohen et al, 2007). The standards extend to sampling.

Level 3 Sampling: Case Study and Multiple Case Study

Before the author decided how to sample IS, academic staff, and support staff at MTU, she considered what she knew about both populations, and about available resources. Such considerations assisted with the rationale for sampling (Creswell, 2007). The author also considered how the theoretical framework related to sampling techniques (Scott and Morrison, 2006). Thus, sampling links intricately to the research process (Fossey et al, 2002). The author decided on non-probability rather than on probability sampling (Blaxter et al, 2001). Non-probability sampling targets a particular group that represents itself, not an entire population (Cohen et al, 2007). Such targeting seeks to elucidate the particular, but avoids generalising, as the section on *Qualitative Methodology* advocates (Creswell, 2007).

Non-probability, convenience sampling presented MTU as the case study. MTU is first class in the University League Table 2009 (The Complete University Guide, 2009d). A high ranking among universities entails *student satisfaction, research assessment, entry standards, student/staff ratio, academic services spend, facilities spending, good honours, graduate prospects, and completion rates* (The Complete University Guide, 2009d). In addition, MTU claimed one of the top positions in England according to the National Student Survey 2008 (Press Release, 2008). Furthermore, MTU won the Queen's Anniversary Prize for Higher Education, twice. Other newspapers such as the Times and Guardian, and their university guides, have given MTU high acclaim. For example, the Times Higher Education Supplement described MTU as one of the best universities in the UK. MTU comprises five faculties, some of whom rank top in the UK. Numerous famous graduates, professors,

and scholars have an affiliation with MTU. Their names, however, will remain confidential to protect MTU's identity.

In January 2006, MTU employed 190 full-time professors; 188 full-time senior lecturers and readers, 325 lecturers, and 1196 full-time academic and support staff. In December 2006, the student population included approximately 20,000 undergraduates, graduates, and postgraduates. Across disciplines, the students enrolled full-time (home and overseas), part-time, and in distance learning (home and overseas). The entire student population includes slightly more females than males. Demographics for IS enrolled at MTU are in official university documents for 2008. Publication details, however, must remain confidential to protect MTU's identity.

Of the 20,000 students, 28% were IS who enrolled full-time and in distance learning. IS represent over 100 different countries of which Asia, specifically the People's Republic of China, is the largest provider at 53%. IS with origins in the People's Republic of China, an Eastern country, provided the most non-European IS, 18,208, who attended UK universities during 2006-2007 (The Complete University Guide, 2009e). Whereas Africa has a 6% representation among IS at MTU, the USA and Canada have a smaller representation. Representation aside, MTU's mission statement reflects Western values.

Considering MTU's cultural representation, the author's goal was a multiple case study sample that included breadth. Ideally, the non-probability sample would contain IS with origins in the Far East, Middle East, and Europe. As important, the author desired a gender balance in the sample. Thus, criterion sampling identifies subjects who conform to predetermined criteria (Creswell, 2007). Accordingly, the criteria for IS preferred MTU as a first experience for undergraduates and postgraduates in a foreign culture. Whereas undergraduates seek a bachelor's degree in Britain's HEI, postgraduates seek a master's degree or a doctoral degree.

To comply with MTU's data protection regulation, the author created a Web page on the School of Education's Website, as in Appendix E. Compliance extended to announcing the study on the e-bulletin as in Appendix F. The e-bulletin directed IS to the Web page. Three weeks after the e-bulletin, the author revised its content to specify gender and ethnicity for IS as in Appendix G. Because the response rate did not match expectations, the author transitioned to snowball sampling. Snowball

sampling “identifies cases of interest from people who know people who know what cases are information-rich” (Miles and Huberman, 1994:28). Like a snowball, the sample accrues more participants (Fogelman and Comber, 2007). Snowball sampling relied on IS to inform their friends and classmates about the study. The author also attempted to recruit IS personally by distributing flyers.

No evidence in snowball sampling indicates that the informants discussed their interviews with each other. Whereas some informants belonged to different faculties, those within the same faculty affiliated with various departments in that faculty. In addition, no evidence indicates that informants enrolled in the same courses. As far as the author can detect, the informants answered interview questions independently. The author conveyed the informants’ feelings as they expressed them.

As with IS, the author discovered that recruiting academic and support staff as another multiple case study was not an easy process. As such, the author asked IS to identify their academic and support staff, and she asked academic and support staff if they knew anyone who would participate in the study. After one month with an insufficient response rate, the author sent e-mail, approximately 60, to academic and support staff in five faculties.

Although the author’s target sample was 18 for IS, and 18 for academic and support staff, she continued to recruit for both groups to offset attrition. As Fogelman and Comber (2007) term it, the achieved sample number was 21 for IS, and 22 for academic and support staff. Of the 21 IS in the sample, 3 withdrew after the first interview. Family illness removed one international student. A physical injury caused another international student to return home. Unknown reasons motivated the third international student to leave MTU. Since one interview did not produce sufficient data, the achieved sample for IS became 18.

Of the 22 academic and support staff in the sample, 2 academic staff and 2 support staff withdrew after the first interview. One among academic staff and one among support staff offered a busy schedule as a reason to discontinue their participation in the study. The other two staff (one academic and one support) offered no reason. One among the support staff asked the author to re-record the first interview fearing that she or he said too much. The evidence for academic and support staff exiting the study points to discomfort with its topics.

The sample size for academic and support staff, and for IS are small, but typical for understanding subjects in-depth (Robson, 1993). Despite the small numbers, data collection is large (Fossey et al, 2002). The numbers, however, are within the minimum 8 to 15 subjects Hill et al (1997) recommend for determining the extent to which findings apply individually or to the group.

Table 3.4 indicates that the total 18 IS have origins in countries that receive scores and ranks according to Hofstede and Hofstede (2005) in the cultural dimension and in the power distance dimension. Of the total 18 IS, 16 IS have origins in countries with collectivist cultures, and 2 have origins in individualist cultures. Furthermore, Table 3.4 supplies the cultural dimension score for which 0 equals strongly collectivist and 100 equals strongly individualist. The scores represent a country's relative, not absolute, position, and the scores measure differences. Table 3.4 also gives the power dimension rank for which 1 equals the largest power distance and 74 equals the smallest power distance. Whereas Hofstede and Hofstede (2005) scored and ranked each country, the author determined the power distance. Table 3.4 includes Great Britain because it is the national context for the study, not the original country for IS.

Table 3.5 combines the cultural dimension and power distance dimension in Table 3.4 with segments in the developmental history and status as undergraduate or postgraduate for IS in Figure 3.2. Table 3.6 uses developmental history to summarise age, cultural dimension, and power distance dimension for IS. Table 3.7 uses undergraduate or postgraduate status to distinguish IS by gender.

Table 3.4: Cultural Dimension and Power Distance Dimension, Score and Rank (Hofstede and Hofstede, 2005)

		Cultural Dimension			Power Distance Dimension		
IS (N=18)	Country (N=10)	Culture	Score	Rank	Power Distance	Score	Rank
5	Pakistan	Collectivist	14	68-69	Large	55	48
4	Taiwan	Collectivist	17	64	Large	58	43-44
1	South Korea	Collectivist	18	63	Large	60	41-42
3	China	Collectivist	20	56-61	Large	80	12-14
1	Arab (Palestine)	Collectivist	38	39-40	Large	80	12
1	Japan	Collectivist	46	33-35	Large	54	49
1	India	Collectivist	48	31	Large	77	17
1	Hungary	Individualist	80	4-6	Small	46	55
0	Great Britain	Individualist	89	3	Small	35	63-65
1	United States	Individualist	91	1	Small	40	57-59

Table 3.5: IS' (N=18) Developmental History and Status (Undergraduate or Postgraduate)

IS	Age	Gender	Country	Cultural Dimension and Power Distance Dimension	Status
Aisha	26	Female	Pakistan	Collectivist/Large	Postgraduate
Ameya	21	Male	Indian	Collectivist/Large	Undergraduate
Bambi	24	Female	China	Collectivist/Large	Postgraduate
Chris	51	Male	United States	Individualist/Small	Postgraduate
Dan	26	Male	Taiwan	Collectivist/Large	Postgraduate
Dana	30	Female	Japan	Collectivist/Large	Postgraduate
Emma	34	Female	China	Collectivist/Large	Postgraduate
Eric	29	Male	Taiwan	Collectivist/Large	Postgraduate
Erssike	25	Female	Hungary	Individualist/Small	Undergraduate
Fadel	25	Male	Palestine	Collectivist/Large	Postgraduate
Fazal	28	Male	Pakistan	Collectivist/Large	Postgraduate
Kala	30	Female	Taiwan	Collectivist/Large	Postgraduate
Karim	40	Male	Pakistan	Collectivist/Large	Postgraduate
Mahmoud	30	Male	Pakistan	Collectivist/Large	Postgraduate
Nala	37	Female	South Korea	Collectivist/Large	Postgraduate
Nawaz	30	Male	Pakistan	Collectivist/Large	Postgraduate
Sally	24	Female	China	Collectivist/Large	Postgraduate
Sandi	20	Female	Taiwan	Collectivist/Large	Undergraduate

Table 3.6: Summary for IS' (N=18) Developmental History, Cultural Dimension, and Power Distance Dimension

Category	Female	Male	Total
Age	20, 24, 24, 25, 26, 30, 30, 34, 37 (N=9)	21, 25, 26, 28, 29, 30, 30, 40, 51 (N=9)	18
Cultural/Power Distance Dimensions			
Collectivist/Large	8	8	16
Individualist/Small	1	1	2
Total	9	9	18

Table 3.7: Summary for IS (N=18) Status (Undergraduate or Postgraduate)

Status	Female	Male	Total
Undergraduate	2	1	3
Postgraduate	7	8	15
Total	9	9	18

Data Collection Through Interviews

Interviews in qualitative methodology require intensive labour and consume substantial time (Darlington and Scott, 2002). Interviews, however, are practical and useful for answering the research questions (Creswell, 2007). One reason is that interviews explore continuous and changing perceptions unlike other data collection methods (Ribbons, 2007). Given that, interviewing is a cyclic and interactive process (Powney and Watts, 1987).

The semi-structured interview revolves around specific topics, but permits informants to elaborate freely and to move beyond the topics (Powney and Watts, 1987; Fontana and Frey, 1994; Freebody, 2003; Nisbet, 2005; and Ribbons, 2007). Other advantages permit the informants to choose their words and definitions (Silverman, 2006). The semi-structured interview also encourages the informants to interpret their viewpoints on the topics (Bogdan and Biklen, 1992; Darlington and Scott, 2002; and Nisbet, 2005). Another benefit pertains to the comparable data a semi-structured interview extracts (Bogdan and Biklen, 1992). In effect, the semi-structured interview is an informant style interview (Robson, 1993).

Table 3.8 and Table 3.9 recount the phases for the interviews between 9 October 2007 and 5 March 2008, approximately six months. Whereas the pilot interviews engaged 3 IS in Table 3.8, interview Phase I, II, and III engaged 53 IS over 6 months. The 14 IS who interviewed during Phase III also interviewed during Phase II and Phase I. Furthermore, Table 3.8 and Table 3.9 accumulate the minimum, maximum, and average duration for the interviews. The Tables also calculate the average duration between interviews. Table 3.9 spreads the interviews with academic and support staff through the pilot study and two phases thereafter. The two phases involved 40 academic and support staff. The 18 academic and support staff who interviewed during Phase II also interviewed during Phase I.

Table 3.8: Interview Phases for IS (9 October 2007 – 5 March 2008)

		Duration		
Phase	Number	Minimum and Maximum	Average	Average Between Interviews
Pilot	3	13 – 22 minutes	16 minutes	N/A
I	21	13 – 41 minutes	31 minutes	2 months
II	18	25 – 77 minutes	40 minutes	2 months
III	14	22 – 58 minutes	37 minutes	2 months
Total	53			

Table 3.9: Interview Phases for Academic and Support Staff (9 October 2007 – 5 March 2008)

		Duration		
Phase	Number	Minimum and Maximum	Average	Average Between Interviews
Pilot	1	20 minutes	N/A	N/A
Phase I	22	18 – 67 minutes	37 minutes	2 months
Phase II	18	10 – 63 minutes	35 minutes	2 months
Total	40			

The author offered IS, academic staff, and support staff as informants control over their interviews (Cooper, 1993). She did this by asking them to select a day and time that were suitable for them to conduct the interviews. Interview protocol, which determines success, is in Appendix H (Powney and Watts, 1987; and Creswell, 2007). Accordingly, the author prepared for the interviews carefully (Powney and Watts, 1987). She memorised questions to maximise eye contact with the informants (Creswell, 2007). She prepared the informants for each step in the interview process. She listened more than she spoke (Creswell, 2007). She asked questions in a straightforward and non-threatening tone and body language. She focused on the questions (Creswell, 2007). She eliminated cues, which could sway responses (Robson, 1993). She probed the informants, gently, to elaborate on their responses (Marshall and Rossman, 1999; and Darlington and Scott, 2002).

The responses during the pilot study directed the author in refining the questions for the remaining interviews (Creswell, 2007; and Fogelman and Comber, 2007). The techniques for collecting data through the pilot interviews did not require modification. Two questions during the pilot interviews, however, required modification because the IS gave identical responses to both questions. Thus, the author merged the two questions into one question. After Phase I, the author asked additional distinct questions in subsequent phases to continue capturing unique stories. The distinct questions are a cognitive interviewing technique, which the author used with IS, academic staff, and support staff (Cooper, 1993).

All informants conveyed their perspectives without encumbrances such as expectations or knowledge on outcomes in similar research (Powney and Watts, 1987; and Creswell, 2007). Furthermore, all informants could *interpret* the symbols and actions in their social world (Barnes, 1992). Their interpretations added sensibility to their social interactions (Glesne and Peshkin, 1992). Moreover, all informants interpreted their experiences subjectively within context, MTU (Cohen and Manion, 1994; Blaxter et al, 2001; Fossey et al, 2002; Hittleman and Simon, 2006; Scott and Morrison, 2006; and Cohen et al, 2007). This achieved the purpose of exploring the informants' perspectives, interpreting their meanings, and analysing them systematically (Marshall and Rossman, 1999; Darlington and Scott, 2002; Best and

Kahn, 2006; Hittleman and Simon, 2006; Scott and Morrison, 2006; Bogdan and Biklen, 2007; and Creswell, 2007).

As the IS' confidence in the author increased during the interviews, the interview duration increased. The duration between interviews gave informants time to reflect on their culture, social interaction, and academic experience before the next interview. Thus, time encouraged the IS to develop their narratives more carefully than what they could have offered during a single interview. Although the possibility existed that numerous interviews may not have produced new responses, rich data emerged during each interview (Robson, 1993). Thus, numerous interviews with approximately two months between each phase enabled the author to chronicle how IS' responses may have changed during their British residency.

The author completed the interviews with all informants within time constraints if possible (Creswell, 2007). Her exit plan for the interviews required a gradual rather than abrupt closing. As such, the author thanked each informant, sincerely, in person, or through e-mail for her or his cooperation. The author continues to correspond with a few informants through e-mail. The correspondence maintains the friendly and professional relationship that developed during the interviews. Throughout the interviews, the author remained respectful and courteous (Creswell, 2007). This is true for her responses to the challenges she anticipated during the interviews, as Table 3.10 portrays.

Table 3.10: Author's Response to Interview Challenges

Interview Challenge	Author's Response
Emotional Outbursts (Creswell, 2007)	Two IS participants cried as they discussed how other people behaved toward them. The author soothed them, asked if they wanted to stop the interview, and gave them as much emotional support as possible.
Responding Briefly (Creswell, 2007)	When IS responded to questions briefly, the author used the cognitive interviewing technique (Cooper, 1993). She also was patient until the IS responded.
Talking Non-stop (Glesne and Peshkin, 1992)	The author limited verbose informants and steered them to the topics politely.
Author's Presence May Bias Responses (Cohen et al, 2007)	Author's self-presentation minimised bias as <i>The Researcher and Field Relations</i> explains.
Evading Questions (Glesne and Peshkin, 1992)	Academic and support staff, more so than IS, were cautious in their responses. One reason was to convey a positive self-image (Glesne and Peshkin, 1992). Unequal status between (academic and support) staff and the author restricted the probing technique (Robson, 1993).

table continues

Table 3.10: Author's Response to Interview Challenges (Continued)

Interview Challenge	Author's Response
Interview Arrangements and Confirmation (Robson, 1993)	Noncommittal academic and support staff, and IS who did not notify the author before not fulfilling their interview commitment created a moderate problem.
Informant Fatigue (Cohen et al, 2007)	Informants chose their interview schedule, which controlled their fatigue.
In-depth Interviews Reveal Words, Not Behaviour (Darlington and Scott, 2002)	Interview phases and the approximate six-month period authenticated the interviews.
Time-consuming Interviews (Cohen et al, 2007)	The thesis proposal accounted for the time interviews would consume.
Time Constraints Restrict Quantity (Marshall and Rossman, 1999)	Interview phases and the approximate six-month period generated approximately 100 interviews, a sufficient quantity.

table continues

Table 3.10: Author's Response to Interview Challenges (Continued)

Interview Challenge	Author's Response
Time-consuming Data Transcription (Bogdan and Biklen, 1992)	The author's skills improved to permit her to transcribe 15 minutes in an interview in 1 hour. She became familiar with (academic and support) staff's stories after transcribing most of their interviews, and with the IS' stories after transcribing their Phase I and Phase II interviews. Thereafter, the author relied on a professional service that produced high quality transcriptions.

Additional challenges during the interviews, which the author did not anticipate, related to English language proficiency. The Far Eastern IS' and one Pakistani international student had difficulty with pronunciation. After several meeting with them, the author adjusted to their accents. In addition, most of the IS had difficulty expressing their feelings in English. As necessary, the author used simple words as she prompted them with care to protect the meaning in the questions (Robson, 1993).

As most IS improved their English, subsequent interviews progressed with greater ease. For example, communication challenges with a Chinese student decreased after the first 17-minute interview. Subsequent interviews with the Chinese student increased to 25 and 40 minutes. Another example is a Japanese student who interviewed for 15, 33, and 40 minutes. Further, Far Eastern IS were determined to use correct English, most noticeable in the time they used to validate their transcripts. The author assured them, orally and in writing, that the corrections were not necessary.

As with the unanticipated challenges in interviewing IS, the author did not anticipate all challenges with interviewing academic and support staff. The difficulty with obtaining authentic academic and support staff interviews is evident in the interviews with Thiago who is South American. Initially, Thiago was very open, unguarded actually, during his 46-minute first interview. He offered diverse information and examples for cross-cultural interaction between IS and academic staff. After Thiago validated his first interview transcript via e-mail, he requested the author to *remove* sensitive comments. During the second 10-minute interview, Thiago evaded questions about encounters IS had with academic staff at MTU. The contrast between Thiago's attitude during his first and second interviews is dramatic. His attitude represents the comfort and the discomfort other academic and support staff revealed in their body language and in their answers.

Unanticipated and anticipated challenges aside, the author used a microphone to record the interviews (Ribbons, 2007). The microphone was sensitive to the interview room's acoustics (Creswell, 2007). Thereafter, the author stored audio files as transcription files on the computer (Miles and Huberman, 1994). She also created three back-up copies for the files as security against accidental loss or damage

(Bassey, 2007; and Creswell, 2007). The interviews represent documentary and narrative material (Fraenkel and Wallen, 1993; Mangen, 1999; and Picciano, 2004).

The author invited each informant to validate her or his interview transcripts. Appendix I contains the invitation, which the author sent through e-mail. In addition to transcripts, the author developed a field log, a detailed account for how she planned her time on-site, for transcription, and for analysis. The author also maintained an electronic field diary that used the NVivo 7 software. The diary chronicles the author's feelings, experiences, and perceptions throughout the interview phases. The diary also tracks the events that occurred during each interview, examples for which are in Appendix J. Overall, interviews generated 979 pages, 12 pages of which addressed the pilot interviews with three IS. Of the remaining pages, 505 pages embraced the interviews with the original 21 IS in the sample, and 462 pages captured the interviews with academic and support staff.

Content Analysis for Interviews

The author began to analyse data early, just after the first interview (Miles and Huberman, 1994). Data analysis continued throughout the research process (Watling and James, 2007). All data analysis occurred through computer software, NVivo 7 and then NVivo 8 under the periodic guidance the NVivo representative provided. The *Data Integrity* section introduced the representative. The representative verified that data analysis was orderly.

Initially, one file contained data for IS and another file held data for academic and support staff. Each file is a project in NVivo terminology. The author imported interview transcripts into the files. During the final data analysis stage, the two files merged into one NVivo 8 file. The merger combined the academic and support staff responses that corresponded to IS' responses under the same node.

To begin the coding process, the author assigned each question to a node. Nodes are locations for storing data. Whereas tree nodes organise categories and subcategories hierarchically, free nodes lack organisation (NVivo 7 Workbook, 2006). Tree nodes revealed themes and assisted with case development for the IS, academic staff, and support staff.

After the cases received classification attributes, the author inserted queries to find relationships between concepts, to test relationships, and to track patterns. Queries include text search, coding, matrix coding, word frequencies, and compound queries. The ways in which queries and nodes are useful appear in Appendix K. In addition to queries, memos were developed to link ideas, concepts, and relationships (NVivo 7 Workbook, 2006).

The author also used direct quotes (Ribbons, 2007) for IS and academic and support staff. She chose quotes for their power to illuminate specific perspectives (Creswell, 2007). The author exercised great care in filtering the quotes systematically, an enormous challenge which yielded a small fraction of the data. The filtering system categorised quotes according to commonalities, differences, and uniqueness. If two quotes were contradictory, then the author chose both quotes. She also edited quotes to pinpoint where she deleted text to satisfy constraints on data storage. In addition, the author edited quotes systematically to remove irrelevant, repetitious, or nonverbal data.

The author dissected and distributed the IS' quotes into the three components in Chapter 2 *Literature Review*. The first component is culture, notably Devito's (2004) culture shock with its four stages. The second component is social interaction, which is implicit in a few of the five stages Maslow (1954 and 1970) designates for human needs. The author refers to the stages in human needs and in culture shock as categories. The third component is LSI (Western pedagogy, rational/critical thinking), which splits into 17 categories.

Most categories hold subcategories as in Figure 3.2 and in Tables 3.1, 3.2, and 3.3. Recall that Figure 3.2 is the Level 3 analysis for IS. Table 3.1 offers research questions, categories, and subcategories for culture shock. Whereas Table 3.2 displays research questions, categories, and subcategories for human needs, Table 3.3 comprises research questions and categories for LSI (Western pedagogy, rational/critical thinking). The author added categories for quotes that answer the research questions and link to Level 1, the geopolitical context in Figure 3.1 Levels of Analysis.

All subcategories, categories, and components organise quotes and produce the Coded Interviews. The quotes are on a compact disc that accompanies the thesis. Moreover, the quotes are the IS' answers to interview questions. The first quote is the main quote (MQ) that captures the dominant idea in the supporting quotes (SQ) that follow. All quotes receive a three-digit number. The first digit is the interview transcript number and the last two digits are the page numbers for the transcript. For example, 103 means transcript 1, page number 3.

MQs and SQs are in chronological order. When an IS discussed an idea more than once in the same interview phase, the most powerful quote became the MQ. For this reason, page numbers in the same interview phase are not in sequence. Another reason is IS may have jumped from one idea to another in the same interview phase. Thus, the author ordered quotes coherently and calculated total (N=) MQs and SQs in each subcategory, category, and component.

Depending on the MQ, the author determined whether the SQs qualified as consistency, progression, or regression. Consistency implies that IS did not change their thoughts or behaviours. Rather, they repeated or elaborated on the MQ. Words in the SQs that signal progression are learn, understand, develop, mature, improve, confidence, independence, recovery, establish, solve, adjust, and other synonyms. Words in the SQs for regression inverted an opinion in the MQ, or indicated uncertainty. Confusion between a MQ and SQ disqualified an SQ as consistency, progression, or regression.

MQs and SQs also could qualify as individuation, which is blending dominant traits in one culture with dominant traits in another culture gradually. For example, Eastern IS with collectivist cultural traits who are undergoing individuation acquire traits in individualist cultures by:

1. Learning to preserve self-interests.
2. Learning to think in terms of *I* rather than *we* (Hofstede, 2001).
3. Learning independence over interdependence (Hofstede, 2001; and Maslow, 1970).
4. Learning to operate without a social network (Hofstede, 2001).

5. Learning to contribute to class discussions (Hofstede, 2001).
6. Understanding teachers who do not give preferential treatment to students who share their culture (Hofstede, 2001).
7. Learning to analyse and apply knowledge (Hofstede, 2001).
8. Understanding the equality in relationships between students and teachers (Hofstede, 2001).
9. Increasing comfort with the student-centred approach (Maslow, 1970).

For Eastern IS, individuation is not just acquiring individualist cultural traits. Further, individuation is not a transformation from collectivist to individualist culture. Rather, individuation requires Eastern IS to demonstrate competency with acquired individualist cultural traits, particularly those that relate to Western pedagogy. Individuation relates to Maslow's (1954) interjection to the nature versus nurture debate. He asserts that culture and learning (nurture) can overpower instinct remnants (nature), which are weak. In addition, although individuals have a biological essence (nature), it recedes as individuality sharpens.

Maslow's overtones for individuation are in other psychologists' work. Carl Jung's (1958 and 1969) process for individuation requires independent psychological development as one leaves collective psychology. The individual must resolve conflict to integrate and unify the self gradually. Like Maslow, Jung observes individuation in people who have transcended human needs in the lower stages to those in higher stages. These people contribute to overall goodwill and increase control over their conscious behaviour.

Another psychologist, Bernard Stiegler (1998 and 2009), believes individuals inherit the collective psyche, exist as 'I' only in relation to 'we', and incur a separation process. The process is dynamic, and does not move beyond equilibrium for 'I' and 'we'. Stiegler's belief is obvious in perspectives that Friedrich Nietzsche, Sigmund Freud, and Gilbert Simondon offered. Nietzsche (2009) perceives the individual and the collective in a natural opposition that resists synthesis. According to Simondon (Lister et al, 2009), individuation is an incomplete process that sustains a

link between who an individual was, who the individual is becoming, and the collective psyche.

Individuation in the thesis acknowledges how psychologists describe individual growth into uniqueness. Individuation is not acculturation or ethnic identity as the literature review describes them in relation to group change. Alternately, the thesis measures individuation according to the self-ascribed competency IS demonstrated in Western pedagogy. Western pedagogy interlocks with Western culture and human needs, which are not culture specific. Furthermore, the thesis recognises that MTU measures competency with performance in courses and graduation.

Individuation, consistency, progression, and regression qualify MQs and SQs. Together, individuation and consistency can qualify MQs and SQs. Another qualifying combination is individuation and progression. Individuation, however, does not join regression as a qualification for MQs and SQs.

The author's coding for MQs and SQs is within the theoretical framework for the thesis. A seasoned researcher concurred with the author's coding, which ensures inter-rater reliability (Weigle, 2002). In aggregate, coding the quotes in three components builds the Culture Shock, Human Needs, and Pedagogy Model in Figure 3.2. The Model includes the IS' developmental history.

Academic and support staff interviews did not require coding. The main purpose for their interviews was to highlight their perspectives on what the IS reported, which NVivo 8 enabled.

Summary for Chapter 3 Methodology

The CHNP Model reflects an extensive literature review and the author's roles as an international student, academic staff, and researcher. The roles bestowed the author with an insight that was broader than what her informants possessed. Thus, the author's insight soothes the tension that Hammersley and Atkinson (2007:97) identify:

There has been a tension between treating the accounts of the people being studied as sources of information about themselves and the world in which they live, and treating those accounts as social products whose analysis can tell us something about the socio-cultural processes that generated them.

The author's insight and the informants' accounts that arrive through content analysis, led the author to conclusions (Miles and Huberman, 1994). Support for the conclusions in Chapter 5 *Conclusion* is in Chapter 4, *Findings and Analysis*.

Chapter 4 Findings and Analysis

The thesis's purpose is to illuminate the cultural, social, and academic challenges that confront Eastern IS at MTU. MTU represents Western culture and implements Western pedagogy. This chapter relays the IS' perspectives, in their own words and in summary. Their full and unvarnished accounts are on a compact disc. Furthermore, the chapter connects the findings and analysis to the literature review in Chapter 2 and to the research questions in Chapter 3. The sources for the findings and analysis are interviews with 18 IS and 22 academic and support staff who volunteered as informants over six months.

As Chapter 3 *Methodology* explained, IS and staff have pseudonyms, which the following Tables repeat. Table 4.1 classifies the 18 IS according to age range, gender, nationality, British residency, status, and discipline. The age for 10 IS is between 20 and 29. Included in the 10 IS is 1 Western international student. The age for 6 Eastern IS is between 30 and 39. The age for 1 Eastern international student is between 40 and 49, and the age for 1 Western international student is between 50 and 59. As many female (9) as male (9) IS participated in the interviews.

The 18 IS identified their nationality as Pakistani (5), Taiwanese (4), Chinese (3), Japanese (1), South Korean (1), Indian (1), Palestinian (1), Hungarian (1), and American (1). The 18 IS also divide into 16 Eastern IS with collectivist cultures, and 2 Western IS with individualist cultures. The majority, 14 IS, lived in Britain between 1 and 11 months, 3 IS lived in Britain for 12 to 23 months, and 1 international student lived in Britain for 24 to 36 months. The mean time for British residency before the first interview is 5.2 months for the IS who participated in the main study. By the third interview, the mean time for British residency is 8.7 months.

Among the 18 IS, 1 Western international student and 2 Eastern IS have undergraduate status. The remaining 15 IS have postgraduate status. IS hold status in four faculties: 14 IS in A for Social Sciences Faculty, 3 IS in B for Science and Technology Faculty, and 1 international student in C for Humanities Faculty. Whereas the foregoing classification for IS is in Table 4.1, a similar classification for academic and support staff is in Table 4.2 below.

Whereas 22 academic and support staff participated in interviews, 16 were males and 6 were females. They identified themselves as British (18) and non-British (4). Among the 18 British staff, 5 have a Regional Identity. Regional Identity, as Chapter 2 *Literature Review* explained, means Scottish, English, Welsh, or Northern Irish. Among the four non-British staff, two have European nationality. In addition, one among the non-British staff has Northern European nationality. The remaining one among non-British staff has South American nationality.

Among the 22 staff, 17 were academic and 5 were support. Academic staff included seven lecturers, one associate lecturer, four senior lecturers, and five professors. Academic staff are in Faculties A, B, and C, which are the same as for IS. The remaining five staff were support in D for Service. As a majority, 18 academic and support staff members had 10 years or more experience in HEI with 18.4 mean years and 20 or more years as the mode, a well-established group. 7 academic and support staff worked at MTU for more than 10 years with 10.9 mean years and 7 years as the mode. Furthermore, 3 academic staff and 2 support staff instruct undergraduate and postgraduate courses and 14 academic staff and 3 support staff instruct postgraduate courses. The foregoing classification is in Table 4.2 below.

Table 4.1: IS' (N=18) Classification Table

Name	Age	Gender	Nationality	British Residency (months)	Status	Discipline
Aisha	20–29	Female	Pakistani	1–11	Postgraduate	A
Ameya	20–29	Male	Indian	24–36	Undergraduate	B
Bambi	20–29	Female	Chinese	1–11	Postgraduate	C
Chris	50–59	Male	American	1–11	Postgraduate	B
Dan	20–29	Male	Taiwanese	1–11	Postgraduate	A
Dana	30–39	Female	Japanese	1–11	Postgraduate	A
Emma	30–39	Female	Chinese	1–11	Postgraduate	A
Eric	20–29	Male	Taiwanese	1–11	Postgraduate	A
Erssike	20–29	Female	Hungarian	1–11	Undergraduate	A
Fadel	20–29	Male	Palestinian	1–11	Postgraduate	A
Fazal	20–29	Male	Pakistani	1–11	Postgraduate	A
Kala	30–39	Female	Taiwanese	1–11	Postgraduate	A
Karim	40–49	Male	Pakistani	1–11	Postgraduate	A
Mahmoud	30–39	Male	Pakistani	1–11	Postgraduate	A
Nala	30–39	Female	South Korean	12–23	Postgraduate	A
Nawaz	30–39	Male	Pakistani	12–23	Postgraduate	B
Sally	20–29	Female	Chinese	12–23	Postgraduate	A
Sandi	20–29	Female	Taiwanese	1–11	Undergraduate	A

A = Social Science Faculty; B = Science and Technology Faculty; C = Humanities Faculty

Table 4.2 Staff (N=22) Classification Table

Name	Gender	Nationality	Title/Post	Discipline	Experience/ HEI (years)	Experience/ MTU (years)	Courses (undergraduate, postgraduate, both)
Adam	Male	European	Lecturer	A	21+	21+	Both
Arthur	Male	Regional Identity	Professor	A	21+	1–5	Postgraduate
Ashley	Female	British	Lecturer	A	16–20	6–10	Postgraduate
Britt	Female	Northern European	Lecturer	A	11–15	6–10	Postgraduate
Darren	Male	British	Lecturer	A	6–10	1–5	Postgraduate
Dave	Male	British	Lecturer	A	21+	6–10	Postgraduate
Gareth	Male	British	Support Staff	D	6–10	6–10	Postgraduate
Gill	Female	Regional Identity	Lecturer	A	16–20	6–10	Postgraduate
Henry	Male	British	Associate Lecturer	A	21+	21+	Postgraduate
Jason	Male	British	Senior Lecturer	A	16–20	11–15	Postgraduate
Lora	Female	British	Support Staff	D	11–15	1–5	Both
Lucy	Female	British	Senior Lecturer	B	6–10	6–10	Both
Luke	Male	British	Professor	C	21+	21+	Both
Mandy	Female	British	Lecturer	A	11–15	1–5	Postgraduate
Mark	Male	Regional Identity	Senior Lecturer	A	16–20	6–10	Postgraduate
Matthew	Male	Regional Identity	Professor	A	21+	6–10	Postgraduate
Peter	Male	British	Professor	B	21+	21+	Postgraduate
Ron	Male	British	Support Staff	D	16–20	6–10	Postgraduate
Steve	Male	British	Support Staff	D	16–20	11–15	Postgraduate
Thiago	Male	South American	Senior Lecturer	B	11–15	11–15	Postgraduate
Tom	Male	Regional Identity	Professor	A	21+	6–10	Postgraduate
William	Male	European	Support Staff	D	6–10	1–5	Both

A = Social Science Faculty; B = Science and Technology Faculty; C = Humanities Faculty; D = Service for Support Staff

Overview

Briefly, the purpose of this chapter is to answer the Research Questions (RQs) using IS' responses. IS revealed the most pressing issues through the number for MQs and SQs in each category and subcategory. MQs and SQs are the IS' responses to the RQs. As Chapter 3 *Methodology* explained, the RQs are rooted in the theoretical literature. As the RQs linked elements to key theoretical issues in the literature, Table 4.3 relates to cultural issues, particularly Culture Shock, Table 4.4 pertains to IS' Social Interaction, and Table 4.5 recounts IS' Academic Experience. The Tables in this chapter mirror Tables 3.1, 3.2, and 3.3 in Chapter 3 *Methodology*, but add the IS' responses (N=) for each RQ.

As Chapter 3 elucidated, MQs offer the dominant idea in a category or subcategory, and SQs expand the thought process. Frequently, SQs were richer in details than MQs. As such, the MQs and SQs that provide the greatest representation for all IS' responses to the RQs appear below. The most pertinent words that remain in the MQs and SQs below put forth the IS' emotions, but they do so without jeopardising authenticity. Selective inclusion complies with university regulations for word count. In addition to Chapter 3's explanation of editing conventions for participants' quotes, Appendix L offers an illustration of them.

To summarise the IS' responses to the RQs in the Tables, Table 4.3 offers responses (N=421) to one RQ for Culture (Culture Shock, Devito, 2004). Table 4.4 gives responses (N=206) to four RQs for Social Interaction (Human Needs, Maslow, 1954 and 1970). Table 4.5 holds responses (N=728) to six RQs for Academic Experience (LSI--Western Pedagogy, Rational/Critical Thinking). The Tables aggregate IS' responses (N=1,355) to 11 RQs.

IS' Responses (N=421) to the Research Question (N=1) for Culture (Culture Shock, Devito, 2004)

As with Table 3.1, Table 4.3 below assigns one RQ to Culture. Culture has 4 categories (N=320) for Devito's (2004) Culture Shock stages, which divide into 13 subcategories. Four additional categories (N=101) amount to eight categories with IS' responses (N=421) in total for Culture. The last amongst the four additional categories, Culture Shock Geopolitical Climate's General Affect (N=17), connects the Level 3 Analysis to the Level 1 Analysis in Chapter 3 *Methodology*, Figure 3.1.

Aggregate responses are most apparent in Figure 4.20 Summary of Findings for Culture (Culture Shock, Devito, 2004), which ends this section

Table 4.3: IS' Responses (N=421) to the Research Question (N=1) for Culture (Culture Shock, Devito, 2004)

Research Question	IS' Response (N=421)
1. How do IS describe their adjustment to British culture?	Stage 1 Honeymoon (N=14)
	Fascination (N=5)
	Freedom (N=7)
	Honeymoon: Other (N=2)
	Stage 2 Crises (N=249)
	Shock Most Intense (N=13)
	Cultural Differences (identity diffusion) (N=198)
	Daily Responsibilities (N=7)
	Frustration (N=15)
	Inadequacy (N=16)
	Stage 3 Recovery (N=21)
	Functional Skills (N=12)
	Confidence Increases (N=9)
	Stage 4 Adjustment (N=36)
	Enjoyment (N=13)
	Pleasant Overall Experiences (N=5)
	Adjustment: Other (N=18)

table continues

Table 4.3: (Continued)

Research Question	IS' Response (N=421)
	Culture Shock: Other (N=50)
	Culture Shock: British People's Racism (N=11) Against IS Off-Campus (N=23)
	Culture Shock: British People's Racism (N=3) Against IS On-Campus (N=11)
	Culture Shock: Geopolitical Climate's General Affect (N=17)

IS' Responses (N=421) to Research Question 1

How do IS describe their adjustment to British culture?

Culture Shock Stage 1 Honeymoon (N=14): The category has the fewest responses (N=14) amongst the four stages, which appear in three subcategories: Fascination (N=5), Freedom (N=7), and Honeymoon Other (N=2). Seven Eastern IS responded (N=13) in the category: Bambi/Chinese, Dan/Taiwanese, Emma/Chinese, Eric/Taiwanese, Fadel/Palestinian, Kala/Taiwanese, and Sally/Chinese. One Western international student, Erssike/Hungarian, also responded (N=1) in the category.

In the subcategory, Fascination, two Eastern IS, Emma/Chinese/101 and Eric/Taiwanese/101, 101, and 104 responded (N=4). As Emma recounted:

The moment I arrived here in Middle Town, I found that the dream I had had for so many years had at last been realised and everything was amazing (101).

Fascination also has a response (N=1) for one Western international student, Erssike/Hungarian:

I think lots of Hungarians would like to come to Western Europe to study and Britain is something like paradise everyone want[s] to, desire[s] to come here (106).

The second subcategory, Freedom (N=7), includes responses (N=5) for five Eastern IS: Bambi/Chinese, Dan/Taiwanese, Eric/Taiwanese, Fadel/Palestinian, and Sally/Chinese. Bambi/Chinese/101 associated Freedom with a private room. Dan/Taiwanese and Sally/Chinese associated Freedom with escaping the parental control in Eastern collectivist cultures:

In Taiwan I lived with my parents, so there are [sic] a lot of things I cannot [sic] do. But in Britain I'm lived [sic] alone, so I got more freedom and the people here [Britain] are more open and are more acceptable (Dan/Taiwanese/209).

In China [...] everything is decided by our parents. So we [are] just like people who [are] controlled by the society, not the people who have the ability to control the society. In China society control[s] you. Society including [sic] organisation some government, your family. But [when you] go abroad everything is freedom (Sally/Chinese/107-08).

Parental control is in Chapter 2 *Literature Review*, Table 2.1 for Hofstede and Hofstede's (2005) Cultural Dimensions Model in that collectivist cultures with large power distance: *Parents teach children obedience*; and *Respect for parents and older relatives are basic and lifelong virtues*.

Similarly, Eric/Taiwanese/105 and 202 tied freedom to living privately with his wife in Britain without worrying about family obligations or his hectic schedule in Taiwan. General freedom was also discussed by Fadel/Palestinian/205 wherein he expressed feeling "free" in the British culture.

Freedom for the five Eastern IS is consistent with Chapter 2 *Literature Review*, Russell et al (2008), and with Table 2.1 and Table 2.4 for the Hofstedes' (2005) Cultural Dimensions Model. Freedom occurred by escaping conformity, *we* rather than *I*, as Table 2.1 asserts. Table 2.4 asserts for Eastern collectivist cultures: *Public interests prevail over individual interests*; *Equality prevails over individual freedom*; and *Social harmony and consensus are ultimate goals*. The Table also gives the contrast for Western individualist cultures: *Individual interests prevail over public interests*; *Individual freedom prevails over equality*; and *Self-actualisation is an ultimate individual goal*. Self-actualisation coordinates with Maslow (1954, 1970, and 1987).

Responses in the third and last subcategory, Honeymoon Other, has responses (N=2) for two Eastern IS: Fadel/Palestinian and Kala/Taiwanese. Fadel/Palestinian/104 acknowledged the experience in Britain as "wonderful". Similarly Kala/Taiwanese expressed:

It [living in Britain] seems not difficult, but you haven't really quite faced the difficulties, it is just the beginning of the [experience], it is new to me and I *kinda* [sic] like it (107).

Culture Shock Stage 2 Crises (N=249): Among the four Culture Shock stages, Stage 2 Crises attracted the most responses (N=249) in its five subcategories: Shock Most Intense (N=13), Cultural Differences (identity diffusion) (N=198), Daily Responsibilities (N=7), Frustration (N=15), and Inadequacy (N=16). Seven Eastern IS responded (N=11) to Shock Most Intense: Aisha/Pakistani, Ameya/Indian, Dana/Japanese, Eric/Taiwanese, Fazal/Pakistani, Karim/Pakistani, and Sandi/Taiwanese. Living in an unfamiliar culture was difficult, as they explained:

Such a hard life [it] is here [Britain] (Ameya/Indian/204).

I didn't expect that I'll face these many problems, [such as] lifestyle [...]. I struggled with them (Fazal/Pakistani/101).

Two Western IS also responded (N=2) to Shock Most Intense: Chris/American/107-08 and Erssike/Hungarian/302. As Chris recalled:

I didn't expect there to be an English language problem. I have been informed on several occasions that I don't speak *English* I speak *American* (107-08).

Whereas Shock Most Intense (N=13) is the first subcategory in Culture Shock Stage 2 Crises, Cultural Differences (identity diffusion) (N=198) is the second subcategory. All 18 IS responded (N=198) to Cultural Differences (identify diffusion) as they mentioned civil infrastructure, healthcare, lifestyle, social rules, social alcoholic consumption, politeness, religious practices, and relationships with British culture and British people. The *gulf* between Eastern and Western cultures and its impact on 16 Eastern IS' adjustment was prominent in their responses (N=173). Sally/Chinese/106 summed the adjustment best: "here [Britain] our thinking structures and living habit[s] needed to change".

Cultural Differences in civil infrastructure were obvious to six Eastern IS: Bambi/Chinese/108, Fadel/Palestinian/101, Fazal/Pakistani/102-106, Kala/Taiwanese/101, Nawaz/Pakistani/102, and Sally/Chinese/101. As Nawaz expressed:

It's good when I see some of the things that are done in a more disciplined manner than in Pakistan, like the traffic (102).

Cultural Differences in healthcare were attractive to two Pakistani IS, Aisha/213 and Fazal/201:

It's ok living here [Britain] if you have any needs [for] doctors [or] hospitals you can easily access [them] (Aisha/Pakistani/213).

All 18 IS referred to Cultural Differences in lifestyle, which included weather, food, and fashion. Regarding lifestyle:

[British] living style is different from Japanese [living style] (Dana/Japanese/102).

The British weather was very cold to seven Eastern IS: Aisha/Pakistani/202, Ameya/Indian/107, Eric/Taiwanese/102 and 202, Fadel/Palestinian/105, Fazal/Pakistani/104 and 101, Sally/Chinese/101, and Sandi/Taiwanese/311. Accordingly:

I can't get over this kind of weather, it's freezing (Eric/Taiwanese/202).

British cuisine was distasteful to five Eastern IS: Dan/Taiwanese/106, Dana/Japanese/102, Eric/Taiwanese/205, Kala/Taiwanese/101, and Sally/Chinese/106. Representing their judgement:

Eating habit [is different in Britain than in China] [...]. The food is not good because we need to always eat some fish and chips (Sally/Chinese/106).

British food also was distasteful to one Western international student, Erssike/Hungarian/106. In addition, Erssike regarded British fashion as "very strange" (107), another Cultural Difference.

More Cultural Differences were in social rules, including those that governed the class system, relationships between genders, gender roles, networking, respect between elders and children, and friendships. Status equality and respect between different ranks in the class system astonished two Pakistani IS, Karim and Fazal.

Karim/Pakistani/101 witnessed a social interaction between a lecturer and a sweeper. Such differences are in Chapter 2 *Literature Review*, Table 2.1 for the Hofstede's (2005) Cultural Dimensions Model in that collectivist cultures with large

power distance: *Status balances with restraint*. Matthew/Regional Identity offers a perspective on the British class system, which he says disguises class and snobbery:

I think the way the British like to believe [...] about our culture is that we are very tolerant [...]. I think we are one of the worst sorts of developed countries in the world for having a very rigid class system [...]. I think that produces a certain kind of racism as well [...], which is about pretending that everybody is equal and that in order to make that happen, that equality happen, what we do is we ignore difference [...]. So we discriminate against each other, not only in racial and ethnic terms but in class terms, on a regular basis. And all this discrimination is tacit, it's sort of hidden and it's accepted in a kind of [pause], well in quite a primitive way (204).

The disguise convinced Fazal/Pakistani/207 to reduce his class system tolerance according to him.

Eastern IS also addressed Cultural Differences in relationships between genders and in gender roles, which is consistent with the literature (Bonvillain, 2001; Smith et al, 2003; Gove and Watt, 2004; and Femiano et al, 2005). Furthermore, Eastern IS addressed how the gender differences affected their social adjustment in a foreign culture, which is consistent with the literature (Diekman and Murnen, 2004; Constantine et al, 2005; and Barletta and Kobayashi, 2007). As important, Hofstede's (2001) division between collectivist and individualist cultures is present in Aisha's/Pakistani/female quote:

Relationships between man and women here [Britain] and relationships [between] man and women there [Pakistan] are very different. Like I can walk with my husband very easily and nobody would think anything about it [...]; a woman can walk with anyone here [Britain]. It's not so there [because of] the cultural differences [in Pakistan]; you have to [be] married to walk with a man (102).

Aisha's/103 husband was offended deeply when a British bank teller referred to Aisha as her husband's *girlfriend* rather than as his *wife*. Aisha/213-14 used religion to compare the Cultural Differences in the relationship between men and women in Pakistan to the relationship between men and women in Britain. Aisha/214 extends

the comparison to dating before marriage, an acceptable practice in Britain, and not dating before marriage, the cultural norm in Pakistan. Sally/Chinese/311 also noted Cultural Differences between Chinese and British relationships.

Nawaz/Pakistani/202 discussed gender identity to compare the Cultural Differences in the relationship between men and women in Pakistan to the relationship between men and women in Britain. Fazal/Pakistani/302 limited Cultural Differences in gender to how British girls and Pakistani girls appear in clothing. Clearly, gender identities in Eastern cultures are not like gender identities in Western cultures. The implications for socialising Eastern IS in Western culture are evident in Chapter 2's literature.

Cultural Differences in social rules for networking were favourable to Nawaz/Pakistani:

[In Britain] I don't have to go to [an] office and have to know somebody there to get my things done, that's good (102-03).

Nawaz also described Cultural Differences in social rules for Eastern interdependence and Western independence, which is consistent with Chapter 2 *Literature Review*, Table 2.2 for the Hofstede's (2005) Cultural Dimensions Model in that in Eastern collectivist cultures *individuals are interdependent*, whereas in Western individualist cultures *individuals are independent*:

The people here [in] the West they [...] like their independence more. They don't like people intruding into [sic] their independence. But in Pakistan people socialise, even if you are in [sic] a bus people, somebody would start talking (107).

Aisha/Pakistani/202 agreed with Nawaz as she interpreted British social rules as mechanical. British social rules also are lacking in Mahmoud's/Pakistani/204 emphasis on "family backgrounds" and on the ways in which Pakistani's "have to support each other".

According to Hofstede (2001), people in collectivist cultures need other people. Therefore, Eastern IS are prone to difficulties if they attempt to function independently; culturally, socially, or academically. Independence and

interdependence, together, are essential to an individual achieving her or his highest potential in any culture according to Maslow (1970). Western staff, however, may not identify the Cultural Differences as challenges to Eastern IS.

Cultural Differences in social rules for respect between elders and children were in reports for two Pakistani IS, Aisha/106 and Mahmoud/305, and one Chinese international student, Emma/209. These Eastern IS compared respectful practices:

I went to [an academic staff member's] house and I saw his wife [...] and his children [...]. I felt oh the father was really like their elder friend. But when I was with my father he was very strict, I seldom communicated with my father. It was the Chinese way [...]; we were afraid to talk to the father (Emma/Chinese/209).

In Pakistan normally because of religion [referring to Islam] in our country, we respect our elders (Mahmoud/Pakistani/305).

Respect for parents and older relatives are basic and lifelong virtues in collectivist cultures with large power distance as in Chapter 2 *Literature Review*, Table 2.1 for the Hofstede's (2005) Cultural Dimensions Model.

Other Cultural Differences existed, such as those in social rules for friendships as two Chinese IS, Emma/211 and Sally/206, observed. Sally recounted:

Meaning of friends is different here [Britain] than [in] China. In China if you met one person you can call her [a] friend [...]. But in here [Britain] [when] they call her [a] friend [it means] you know each other formally (206).

As the Eastern IS noted above, Cultural Differences exist in British social rules for the class system, relationships between gender, gender roles, networking, respect between elders and children, and friendships.

Furthermore, Cultural Differences in social alcohol consumption emerged in the responses (N=17) for 11 Eastern IS: Aisha/Pakistani/213, Ameya/Indian/106, Bambi/Chinese/207 and 308, Dan/Taiwanese/102, 207, 301, 306, and 303, Emma/Chinese/109, Fadel/Palestinian/208, Karim/Pakistani/208, Mahmoud/Pakistani/205, Nawaz/Pakistani/107 and 201, Sally/Chinese/106, and Sandi/Taiwanese/304. The Eastern IS offered cultural and religious reasons:

You can see drunk [sic] people every night on the street, but to us [IS] it's quite strange. Because [...] we go out for fun so we drink, but they [British people] drink for fun [...]. I was quite shocked when I saw so many drunk [sic] people (Dan/Taiwanese/102).

I am a Muslim right, so I can't go out in [sic] like the clubs [...]. I mean I will not be able to study their culture without being a part of it. And I can't be a part of their culture because there are many things that they like to do when they socialise that I can't do, such as drinking, because I'm a Muslim and because I'm Asian (Nawaz/Pakistani/107).

IS' quotes confirm what Sawir et al (2008) pondered: Is alcohol consumption necessary for IS to engage with the Western host culture?

Aisha/Pakistani was less fearful and shocked at seeing British people drunk than she was at seeing women drunk. Gender roles appear again:

I feel a little scared outside [...] people drunk, oh my God you can't find drunk [sic] people in Pakistan. It was surprising. You [even] find drunk [sic] *women* even shouting and laughing all around, so that was shocking (213).

Alternately, Western international student Erssike/Hungarian/205 was more bothered with the quantity British people drank than she was with alcohol consumption. Like the IS, academic staff Luke/British/111 and support staff Ron/British/103 witnessed social alcohol consumption. Luke elaborated:

The UK student's social life is so dominated by alcohol [...]. If you come from a country where alcohol isn't part of the culture, then in a sense, you can't really integrate at a lot of the social activities, because they involve drink (111).

Social alcohol consumption demonstrates the huge *gulf* separating Eastern and Western cultures. The social activity that draws people together in Britain is the social activity that excludes Eastern IS. The exclusion, non-integration, is in recent studies on IS in the UK (UKCOSA, 2004; and Brown and Holloway, 2008) and in Australia (Sawir et al, 2008). Eastern and Western cultures are in diametrical opposition regarding social alcohol consumption.

Beyond social alcohol consumption, Cultural Differences are in how Eastern and Western IS interpret social politeness in Britain. One Western international student, Chris/American/108 believed that in Britain “common courtesies are well responded to” and are “well-received”. Common courtesies fulfil expectations according to Eastern IS, Fazal/Pakistani/302 and Kala/Taiwanese/203. As Kala expressed:

The British culture, well politeness is really important here [...]. In Taiwan [...] we don't usually use polite language like: *Could you please? Would it be possible?* [...] We don't, we just say that I need something [...]. [In Britain] if you say: *Do you?* And then they [British people] give you a look. And then when you say: *Could you please help me?* And they give you another kind of look (203).

British politeness, however, appears insincere to Kala/Taiwanese/204, and to four other Eastern IS: Bambi/Chinese/303, Dan/Taiwanese/202, Emma/Chinese/209, and Sandi/Taiwanese/207 and 311. They referred to nuances:

The people here [Britain], most of them are nice, but just appearance. They just look at you and smile to [sic] you and say some not important things to you. Just like: *hello, how are you?* (Bambi/Chinese/303).

Likewise, Emma/Chinese/209 didn't understand why British people asked her how she was, but they did not wait to hear her answer. These nuances in social rules for British politeness, which IS may not interpret correctly, are in Brown and Holloway's (2008) study.

Other Cultural Differences in religious practices comforted four Pakistani IS: Fazal/204, Karim/204, Mahmoud/205, and Nawaz/201. Mahmoud/Pakistani/205 encouraged his friend to pray in the library's corner. Frequent prayer, though, interfered with participating in British society:

[It is] difficult like to be part of this [British] society [...]. Like me I have to pray five times [a day], so if I'm with [British] people [or] I am in a party or something, I have to go [and pray] (Nawaz/Pakistani/201).

Cultural Differences in religious practices also expose diametrical opposition between Eastern and Western cultures. The opposition affects whether IS engage socially in the British culture effectively or ineffectively.

Furthermore, Cultural Differences are in how the 18 IS related to British culture, which they described as shallow, or “just in [sic] the surface” (Sally/Chinese/205). Equivalent sentiments are:

[Relationship with British culture is] not very deep (Bambi/Chinese/206).

I haven’t experiences [with] the British culture (Dana/Japanese/204).

Sandi/Taiwanese/204 took the foregoing sentiments to another level in describing her relationship with the British culture as “bad”. The 18 IS gave various reasons for not engaging with British culture. Muslim IS referred to Cultural Differences in general, and chose isolation to preserve their culture, identity, and religion.

Muslim Pakistani IS, Fazal and Karim, wanted to resist Britain’s more open sexual culture, and to avoid *incidents*. Karim/208 called the *incidents* “illegal activity, illegal culture”, and elaborated:

Socially it is difficult to live here [Britain]. Keeping your identity [...] is difficult [when you] live here [Britain] [...]. When I see that free single boys and girls kissing each other [...], naturally you will be attracted towards that, but it is not my culture [...]. Religion [Islam] [...] teaches us to stay away from those things [British cultural freedoms], but it is difficult (205).

Fazal/203 wanted to protect his Muslim identity, yet by virtue of his Muslim religion, he “loves” British culture although it lacks “knowledge” and “love for religion”:

I am less interested in knowing in-depth [sic] of their [British] culture, their things, I want to keep myself away from them (302-03).

Nawaz/Pakistani/205 described living in Britain as being analogous to being in jail wherein he can *live* in Britain, but he can “never be part” of the British culture. As Nawaz/205 stated, “they would never accept me like that and I would never forego my values to be with them or [to] be part of their culture”. Nawaz added:

I'm different from them and they know that and I know that. They put me in a place which is more like, towards Stone Age than I am [...]. I neither have the time nor the inclination to really force myself on them and tell them: *oh no, this is not the case* (206).

Furthermore, Nawaz/Pakistani/107 perceives himself as “living in Pakistan with the infrastructure of Britain”.

Whereas Muslim IS insulated themselves against British culture, the remaining IS wanted to integrate with British culture and with British people. Unsuccessful engagement with British culture, however, alienated IS. Jason/British/114-115, academic staff, confessed to the difficulties in adjusting to British culture. Lora/British/104, support staff, understood the disparities in the IS' expectations and actual experiences.

Kala/Taiwanese/209 and 309 understood how communication differences obstructed her engagement with British culture. Kala, however, acknowledged that she could live in Britain without socialising with British people. Kala/318 added the possibility that British people can take advantage of IS who are unfamiliar with British culture and the English language. Emma/Chinese/101 and 208 was indecisive about her interactions with British people. Ameya/Indian was disappointed with his unsuccessful attempts to engage with British culture:

My expectations have changed; I don't expect anything from the Asian British or British [...]. It is all right now. I'm acting likewise and I do ignore them because I don't need them anymore (202).

Ameya, however, lowered his expectations to tolerate the Cultural Differences that intensify Culture Shock. He/201 and 303 functioned independently, which is not a typical reaction in Eastern cultures, but is a gradual move towards Individuation. As with the Eastern IS, one Western international student, Erssike/Hungarian/203, attempted to engage with British culture.

In describing Cultural Differences in relationships with British people, Sandi/Taiwanese agreed with reserved, distant, rude, and unfriendly in the responses for 11 other Eastern IS: Aisha/Pakistani, Ameya/Indian, Bambi/Chinese, Dan/Taiwanese, Dana/Japanese, Emma/Chinese, Eric/Taiwanese, Kala/Taiwanese,

Karim/Pakistani, Mahmoud/Pakistani, and Nawaz/Pakistani. The Eastern IS also repeated “nice” in their descriptions, but with qualifications:

The British are reserved; they keep themselves to themselves (Aisha/Pakistani/212).

British people are gentle, but not friendly (Dan/Taiwanese/102/202/307).

Dan repeated the foregoing quote in three interview phases, a good indicator for consistency. Kala/Taiwanese/101 and Sandi/Taiwanese/207 render similar opinions. As Kala expressed:

[British] people are a little bit cold, but nice [...]. [British] people are supposed to be nice, but usually give us [IS] a kind of look that we are different from them (101).

Compare the foregoing descriptions to Fazal’s/Pakistani/104 remark that British people’s reservation is “good” and uncritical, characteristics that are not common in Pakistani people. Unlike Fazal, Karim/Pakistani/208 labelled British people as “materialistic” and “selfish” compared to Pakistani people. Academic staff, Darren/British, offered another opinion:

Well I think the British have an independence of mind, especially creatively, and a kind of an innate liberality maybe (202).

A relationship with British people or with British culture did not exist for the 16 Eastern IS: Aisha/Pakistani, Ameya/Indian, Bambi/Chinese, Dan/Taiwanese, Dana/Japanese, Emma/Chinese, Eric/Taiwanese, Fadel/Palestinian, Fazal/Pakistani, Kala/Taiwanese, Karim/Pakistani, Mahmoud/Pakistani, Nala/South Korean, Nawaz/Pakistani, Sally/Chinese, and Sandi/Taiwanese. They abstained:

I have zero contact [with British people] apart from my job (Ameya/Indian/203).

We [IS] don't really know a lot about British people (Kala/Taiwanese/309).

Like the foregoing IS, one Western international student, Erssike/Hungarian limited her involvement:

I don't know lots of British people (106).

A unique example follows. Witnessing British people display affection in public helped Sally/Chinese understand a similar behaviour she observed in China:

When I go back to China I can understand why foreigner people like to do things. For example, in China I like to go to Starbucks [...]. One day I go there very early I saw some foreigners dancing in the centre of the Starbucks. I feel [...] strange because no Chinese people were dancing in the coffee shop. When music stopped they stopped [...]. We are [sic] [standing] in the line, they are behind me. I ask the staff why they do dancing [sic] and they told me this couple always buy coffee here and they [are being] romantic [...]. I can understand what they are feeling. But in China, at that time, I cannot understand why they're dancing (209-10).

Affectionate behaviour in one cultural context is acceptable although in another cultural context the behaviour may cause embarrassment. Sally increased her understanding of British culture, which decreases Cultural Differences that intensify Culture Shock. Thus, she demonstrated a gradual move towards Individuation in that she started learning Western characteristics.

Cultural Differences, as the second of five subcategories for Culture Shock Stage 2 Crises (N=249) inspired the most responses (N=198). The third subcategory, Daily Responsibilities, solicited the fewest responses (N=7) amongst five Eastern IS: Aisha/Pakistani, Eric/Taiwanese, Mahmoud/Pakistani, Sally/Chinese, and Sandi/Taiwanese. Mahmoud/Pakistani compares tasks:

Here [Britain] you have to cook, you have to do everything [by yourself]. In Pakistan you just sit there and just eat (102).

Two Eastern IS, Aisha/Pakistani/202 and Sally/Chinese/209 were developing Individuation as their responsibility over budgeting increased:

In China we do not worry about financial problem. In China we just receive [money]. Here [Britain] we need to manage [a] budget (Sally/Chinese/209).

The fourth subcategory for Stage 2 Crises, Frustration (N=15), holds responses (N=11) for six Eastern IS: Dana/Japanese, Emma/Chinese, Eric/Taiwanese, Kala/Taiwanese, Nawaz/Pakistani, and Sandi/Taiwanese. Frustration (N=4) also engulfed two Western IS, Chris/American and Erssike/Hungarian. The most Frustration occurred as the IS dealt with on-campus accommodation and the British banking system.

Frustration for Kala/Taiwanese spurred anxiety, alienation, insecurity, isolation, and vulnerability:

When it comes to communication I need more information, I need more background, I need more support [...]. If I'm the only one in the situation, I feel insecure; at last if I don't have a strong will, I will give up (103).

Anxiety threatens an individual's overall security system (Giddens, 1991). Like Kala, Sandi was Taiwanese, but she was an extreme case wherein her Frustration touched her entire British experience:

I don't like the feeling, I just hate everything because I need to find a house, and I need to cook, and I have [a] language problem [...]. So I don't like living here [Britain] now (102).

When an individual struggles to communicate in another culture during the first few weeks after arrival, the individual may experience self-doubt and less self-esteem (Maslow, 1970). Many IS arrived on a bank holiday, but they did not have sufficient information to accommodate their needs:

First day when we arrived [it was a] bank holiday and every international student was very disappointed because they [non-academic staff] didn't tell us in [sic] the internet [that it was a bank holiday and so the appointed accommodation] hall [...] [will be] closed that day. [In addition] the [accommodation] room was very small and it was a bit stinky (Erssike/Hungarian/101).

I didn't really get a good accommodation. Even [...] after I changed [it] twice, it was the third place and it is also very bad. So [...] I thought that [...] maybe they just don't care, I don't know, but sometimes it's a bit disturbing and I pay a lot of money and even though I pay so much I don't get what I really want (Erssike/Hungarian/307).

Erssike's/Hungarian first quote is for the Phase I interview and her second quote is for the Phase III interview. The quotes demonstrate consistency in her disappointment with her on-campus accommodation. In the Phase I quote, she mentions other IS in general who shared her disappointment, as did Emma/Chinese/307. Emma/Chinese speaks on IS' behalf, too, regarding banking:

I felt so surprised that the teachers [referring to non-academic staff] in our university [MTU] who are in charge of the bank affairs for the international students know nothing about the differences between the [British] banks which are [sic] the most important [thing] to every international student here! If they don't know the most important thing, [answering bank related questions], how could they be chosen to serve the international students who are new here and might know nothing about Britain (108).

Chris/American, the Western international student, was also disappointed with the British banking system:

I didn't count on the inadequacies of the British banking system (106).

Not knowing how to conduct bank transactions in a foreign country, a sincere Frustration, is cognisant with the UKCOSA report (2004). The words Emma/Chinese and Erssike/Hungarian use outline how MTU failed IS on living arrangements and banking concerns. In case Erssike's words about living arrangements above are not convincing, Kala/Taiwanese emphasises the point:

When I first came to my room, my room was dirty, very dirty, there was litter on the ground, and my bed was very dirty (102).

The Eastern IS, Kala/Taiwanese and Emma/Chinese, and the Western international student, Erssike/Hungarian, give a representative accounting for IS' Frustration (N=15) as the fourth subcategory for Culture Shock Stage 2 Crises.

IS' responses (N=15) to Frustration approximate their responses (N=16) to Inadequacy, the fifth and last subcategory. Responses (N=13) to Inadequacy belong to eight Eastern IS: Aisha/Pakistani, Dana/Japanese, Eric/Taiwanese, Kala/Taiwanese, Karim/Pakistani, Nala/South Korean, Sally/Chinese, and Sandi/Taiwanese. Furthermore, one Western international student, Erssike/Hungarian responded (N=3). The most prominent and consistent reason for Inadequacy was communication with British people:

We rent a private house so we have to deal with agency, landlord [...], electronics company [clarification: electric company], water company. We also have to deal with the bank. And they are really truly British people, so you have to communicate with them in the British way (Eric/Taiwanese/104).

Ineffective communication led to Inadequacy as the IS attempted to solve problems:

[In Britain] if I get into trouble I don't know how [sic] [meaning: what] to do. In Japan I know I can solve the problem, but here [Britain] it is very difficult (Dana/Japanese/102).

Not only did communication interrupt problem solving, it elevated Inadequacy when the IS wanted to voice their feelings:

If you are foreign student, sometimes it's difficult to speak about your feelings, how you feel, to express it [...], so it's not so easy to speak about things or how I feel here [Britain] or what are my impressions (Erssike/Hungarian/105).

Inadequacy (N=16), Frustration (N=15), Daily Responsibilities (N=7), Cultural Differences (N=198), and Shock Most Intense (N=13) comprise the five subcategories for Culture Shock Stage 2 Crises to which all 18 IS responded (N=249).

Culture Shock Stage 3 Recovery (N=21): The seven Eastern IS who responded (N=21) in this category are: Ameya/Indian, Bambi/Chinese, Kala/Taiwanese, Karim/Pakistani, Mahmoud/Pakistani, Nawaz/Pakistani, and Sally/Chinese. The category includes two subcategories, Functional Skills (N=12) and Confidence Increases (N=9).

Functional Skills has responses (N=12) for five Eastern IS: Ameya/Indian, Karim/Pakistani, Mahmoud/Pakistani, Nawaz/Pakistani, and Sally/Chinese. A representative opinion is:

Since I'm living with my friends I had to learn how to cook, how to prepare foods (Mahmoud/Pakistani/301).

Ameya/Indian moved towards Individuation:

[To survive in Britain] you need to learn to live alone or just learn to make your kind of friends – [to] learn that skill (Ameya/Indian/204).

Survival in general was a Functional Skill in Sally's/Chinese/107 remark, "the important thing we learn here [Britain] is how to survive".

Confidence Increases, as the second and last subcategory for Culture Shock Stage 3 Recovery, attracted fewer responses (N=9) than Functional Skills secured (N=12). Confidence Increases is appropriate for four Eastern IS: Ameya/Indian, Bambi/Chinese, Kala/Taiwanese, and Karim/Pakistani. The justification is:

I now have the confidence to deal with things by myself [...], better than [when I was] in China (Bambi/Chinese/306).

Ameya/Indian/105 and Bambi/Chinese/306 demonstrated a gradual move towards Individuation.

Kala/Taiwanese/209 overcome her initial embarrassment to acquire more Confidence in talking to people. Similarly, Karim/Pakistani/208 increased his comfort with talking to a "boy or a girl", "a foreigner", or "a local". Together, Confidence Increases (N=9) and Functional Skills (N=12), gives Culture Shock Stage 3 Recovery fewer responses (N=21) than the final Culture Shock Stage 4.

Culture Shock Stage 4 Adjustment (N=36): The category accounts for periodic setbacks in its three subcategories, Enjoyment (N=13), Pleasant Overall Experiences (N=5), and Adjustment Other (N=18). Enjoyment has responses (N=11) for four Eastern IS: Bambi/Chinese, Eric/Taiwanese, Fadel/Palestinian, and Sally/Chinese. For example, Bambi consistently in Phases I (101), II (202), and III (301) recounted her

happiness of living in Britain. One Western international student, Chris/American, also responded (N=2) in the subcategory.

Whereas five IS shared their Enjoyment (N=13), the following five Eastern IS responded (N=5) to Pleasant Overall Experiences: Bambi/Chinese, Emma/Chinese, Eric/Taiwanese, Karim/Pakistani, and Sally/Chinese. Eric/Taiwanese reminisces about his Pleasant Overall Experiences:

Even [if] it [experience in Britain] costs about 20,000 pounds, I think it's all worth it (207).

Studying in Britain was a dream Emma/Chinese fulfilled after saving for a long time. For her, studying in Britain was worth the sacrifice and was satisfaction in itself:

It [experience] is really nice. It's the best experience, most unforgettable experience during my whole life. Yes, fantastic (312).

Emma had Pleasant Overall Experiences, although several experiences confused her. The confusion did not qualify her fully for the next and final subcategory, Adjustment Other (N=18).

Adjustment Other has responses for 13 IS (N=18) that divulge how 4 Eastern IS (N=5) Adjusted and 6 Eastern IS (N=8) Adjusted partially to living in Britain. Partial Adjustment means the IS accepted their situation wherein they survived at a basic level in Britain. Furthermore, two Eastern IS (N=3), Ameya/Indian and Sandi/Taiwanese, and one Western international student (N=2), Erssike/Hungarian, did not Adjust to living in Britain. Since four Eastern IS, Karim/Pakistani, Mahmoud/Pakistani, Nala/South Korean, and Sally/Chinese, and one Western international student, Chris/American did not provide direct quotes, their Adjustment could not be determined.

Adjusting to living in Britain was an accomplishment (N=5) for three Far Eastern IS: Bambi/Chinese, Dan/Taiwanese, Eric/Taiwanese, and one Palestinian international student, Fadel.

I [got] used to it [living in Britain] (Bambi/Chinese/303).

Emma/Chinese/305 shared her feelings with friends who helped her Adjust to living in Britain. She, however, remained confused about her British experience, which interfered with Adjustment. Perhaps Emma Adjusted partially to Britain, which is true for Aisha/Pakistani:

[I'm] getting adjusted [...] to [the British] lifestyle [...], but it's a little bit difficult (201-02).

Fazal/Pakistani/206 and 301 lowered his expectations to Adjust to Britain through interview phases.

Ameya/Indian, "got used to the environment" so he's "ok" (201) during his Phase II interview, which occurred during his second year in Britain. Ameya, however, regressed during his Phase III interview with the admission, "I have not really adjusted [to living in Britain]" (306).

Kala/Taiwanese/310 voiced a unique viewpoint in that she did not anticipate change in the British environment or in British people. Hence, Kala continued to have difficulty in communicating with British people. She decided that communication was unnecessary.

Nawaz/Pakistani/201 was "trying" to adjust to living in Britain. Dana/Japanese/306 commented that she was, "a little bit socially adjusted". Sandi/Taiwanese stated explicitly:

[I] still [have] not [adjusted to living in Britain] (302).

This was true for one Western international student, Erssike/Hungarian, who expressed the following sentiment consistently during the Phase II and III interviews:

I need a bit more time [to adjust] (203).

You cannot adjust [a] hundred percent [...]. I also need more time to adjust (304).

Of the 16 Eastern IS, only 4 illustrated (N=5) Adjustment to living in Britain. Eight Eastern IS provide evidence (N=11) for their challenges to Adjustment in Western culture. Four Eastern IS did not provide direct responses. Western international student, Chris/American also did not respond. The other Western

international student, Erssike/Hungarian responded (N=2) that she did not Adjust to Britain.

As the final subcategory, Adjustment Other captured one-half (N=18) of all responses (N=36) for Culture Shock Stage 4 Adjustment, the final stage.

Culture Shock Other (N=50): Culture Shock Other is the first of four added categories and speaks to the impression Britain and Middle Town left on nine IS. The impression was a Life Experience or a General Reaction. Of the nine, eight Eastern IS were: Aisha/Pakistani, Ameya/Indian, Bambi/Chinese, Dan/Taiwanese, Emma/Chinese, Eric/Taiwanese, Fadel/Palestinian, and Sally/Chinese. Not more than a few words communicated their tremendous memories:

[This experience is] part of my life, [a] life experience, [it is] not only education and not only something else, but part of my life (Bambi/Chinese/208).

Life experience is what two other Eastern IS, Aisha/Pakistani/211-12 and Ameya/Indian/110 reaped during their stay in Britain, particularly as they grew towards Individuation. Aisha described:

This experience is a vast experience, it's not just about studying here [Britain], it's about living here [Britain] when there aren't relatives around, when you don't have people even speaking your own language, you've got communication problems [...]. So, it's an experience of living alone, on your own, being very responsible personally, away from relatives (211-12).

Possibly just leaving home in a collectivist culture to live in any culture without family or friends pushes IS towards Individuation. In contrast, Sandi/Taiwanese did not envision immediate rewards:

I'm not sure [about the] advantages [of this experience], maybe later I can see the value [of it], but so far I can't (312).

In addition to the previous eight Eastern IS, one Western international student, Erssike/Hungarian/106, summarised her period in Britain as a Life Experience.

Britain was a Life Experience and sparked a General Reaction in the following IS. Middle Town was a good place to study for Bambi/Chinese/101 and Eric/Taiwanese/102. Ameya/Indian identified:

... a small India in Middle Town (315).

Fadel/Palestinian/208 was quite taken with Middle Town because “even in supermarkets there is section for *Hallal* food”.

Middle Town’s large Chinese population was interesting to Dana/Japanese/103 and Mahmoud/Pakistani/311. The large Chinese population caught Dan’s/Taiwanese/102 attention, too, just as the large Indian population. Middle Town’s multicultural and multilingual nature, helps IS Adjust, according to three academic staff, Adam/European/103, Gill/Regional Identity/106 and Lucy/British/104. Nala’s/South Korean/303 General Reaction was to suggest “patient” or “ignorant” as the best way to live in Britain. General Reaction and Life Experience comprise Culture Shock Other (N=50), the first of four added categories for Culture Shock.

Culture Shock British People’s Racism (N=11 incidents) Against IS Off-Campus (N=23): As the second added category for Culture Shock, the category includes the number for racist incidents (N=11) in eight Eastern IS’ responses (N=16): Ameya/Indian, Bambi/Chinese, Dan/Taiwanese, Kala/Taiwanese, Karim/Pakistani, Mahmoud/Pakistani, Nawaz/Pakistani, and Sally/Chinese. Ameya/Indian/109 endured racism at work where British and British-born Indian colleagues exploited and overworked him.

All that Bambi/Chinese/313 would disclose about her incident with a “white British guy” was:

[Racist incidents happened because] obviously I’m Chinese (313).

Karim/Pakistani/106 thought social manners should override racism:

I went to [the] bus station [...], there was [an] official standing there [...]. I want to ask about bus service and I go: *hello, how are you?* [Karim put his hand forward] but he [official] did not shake [my] hand. [Karim asked him]: *you will not shake hand with me?* [Official replied]: *No I will not* [...]. I don’t

know why he was considering me some inferior person [pause] ethnicity I don't know (106).

Mahmoud/Pakistani/310 heard, "you belong to a backward country", when he practiced his Muslim religion during his part-time job. Nawaz/Pakistani/108 also heard racial remarks, such as: "*you Asians, you this that*, so that reflects how [British] people think about you". Nawaz/204 added that he did not encounter more racist incidents because he was not interacting with British people.

Sally/Chinese pointed to racism for her inability to engage with British people, as she recalled one perceived racist incident that took place in a pub:

The problem is culture [...]. It's difficult for [the] Chinese people to make friend[s] for [sic] [meaning: with] the British people [...]. The most problem is the skin colour [...]. White skin [...] will have not [sic] good impression for the yellow skin people [...]. My skin is yellow and this cannot change (206-07).

Sally/Chinese/207 gives the reason behind such racism: "Chinese people" did "bad things in the global", but "not all the yellow skin people is [sic] bad".

Unlike the foregoing eight Eastern IS who cited specific racist incidents, four Eastern IS responded (N=7) to the category, but did not offer specifics: Aisha/Pakistani, Emma/Chinese, Fazal/Pakistani, and Sandi/Taiwanese. Aisha/Pakistani/201 said that Westerners call Asian Pakistanis, "coloured" or "brown at times". Emma/Chinese arranges colour in a hierarchy:

Sometimes I think Western people judge the other peoples according to the colour. You see sometimes they [Westerners] think that [...] the black people are in low situation, and they [Westerners] think that white people are the highest, and to me as Chinese I think we're in the middle (201).

Whereas Emma/Chinese spoke Generally about racism and Dan/Taiwanese/104 and 103-04 specified racial incidents, both Eastern IS acknowledged that all British people are not racist. Emma/310 and Dan/104 conveyed their appreciation for the British people who helped Emma and Dan when they were in need. For example, British people gave Emma/Chinese/310 directions when she discovered she was lost

while walking. British people, however, do not *openly* discriminate against Pakistanis as Fazal/Pakistani explains:

There are a few reasons that [British] people do not like us [Muslims] [...]. They [British people] may be racial [...]. They [British people] have certain feelings [against Pakistanis], but [British] people live by rules and laws, you know there is a government and if anybody does wrong he will be made accountable for that, so it is a reason [why British people do not openly discriminate against Pakistanis] (313).

Fazal's words in the foregoing SQ contradict his statement in the MQ for the same interview Phase III in which he seldom "went across a feeling of racism" (102). Nevertheless, Sandi/Taiwanese/311 maintains that some British people discriminate against IS.

The previous four Eastern IS did not provide details about off-campus racism in their responses (N=7). Eight Eastern IS, however, cited racial confrontations (N=11) in their responses (N=16). These eight IS are entitled to their viewpoints. Without any intention to discount their opinions, a broader recognition is that human nature may confuse racism with rudeness. Altogether, 12 Eastern IS gave responses (N=23) to the second added category for Culture Shock.

Culture Shock: British People's Racism (N=3 incidents) Against IS On-Campus (N=11): As the third added category to Culture Shock, the category includes racist incidents (N=3) in two Eastern IS' responses (N=9). Whereas Emma/Chinese specified two of the three incidents, Kala/Taiwanese claimed the other incident.

Two Far Eastern IS, Emma/Chinese (102-03, 207-08, 213, and 307-08) and Kala/Taiwanese (103, 104-05, 103, 103, and 111), perceived hostility and racism during their interactions with non-academic staff (Appendix A defines non-academic staff):

The [non-academic staff] who served me, were both unsmiling and lost their patience, telling me: *oh that was just what we can offer you. We are so busy. We have a lot of things to do and we have got no time.* I still couldn't understand [...], I felt so upset, [...] at least [she or he] could have explained to me in a more polite way, by saying sorry [...]. On the contrary [...] I was

treated in the [sic] rude way. [...] I thought how terrible! (Emma/Chinese/102-03).

Emma/208 also distinguished between rude service at MTU and friendly service in China. Kala/Taiwanese would appreciate equality in service, too:

We pay [tuition] three times more than the local students, [so] they should treat as equal as those students who can speak in English (103).

Kala went as far as saying, “we are not criminals” (103). Two other Eastern IS, Ameya/Indian/316 and Nawaz/Pakistani/108 correlated racism with education. As Nawaz explained:

Educated people who are biased or who have this racism kind of thing going they would never express it, so you would never feel like that here [MTU] [...]. The people who are not educated they show their biases openly (108).

Overall, nine Eastern IS reported (N=14) incidents (N=25) that support neo-racism in Chapter 2’s literature (Krahe et al, 2005; Lee and Rice, 2007; and Poyrazli and Lopez, 2007). The literature also asserts that IS with cultural backgrounds unlike IS whose physical appearance fits the majority or fits Western culture encountered more discrimination (Yeh and Inose, 2003; Krahe et al, 2005; Hanassab, 2006; Poyrazli and Kavanaugh, 2006; Lee and Rice, 2007; and Poyrazli and Lopez, 2007). This is an assertion that this chapter cannot support because a larger sample for Western IS is necessary, not only for this category but for the fourth and final added category in the next section.

Culture Shock Geopolitical Climate’s General Affect (N=17): This last added category for Culture Shock illustrates the process for six Muslim Eastern IS deciding to study in Britain. Pakistani Muslims (5) included Aisha, Fazal, Karim, Mahmoud, and Nawaz. The other Muslim, Fadel, was Palestinian. Two other Far Eastern IS’ responses (N=2), Dan/Taiwanese and Nala/South Korean, addressed Muslims as targets in general. The six Muslim IS’ responses (N=15) compare British and American attitudes regarding their culture as a consequence of the geopolitical events that were explained in Chapters 1 *Introduction* and 2 *Literature Review*. Muslim IS implied directly or indirectly that studying in Britain would prove easier and safer than studying in the USA:

In view of these effects of September 11 and London bombing [...] I would not have preferred to go to USA because the experiences that Muslim faced in [the] USA were worse than the experience that were felt by Muslims in Britain (Fazal/Pakistani/312-13).

The Muslim IS' rationale for studying in Britain rather than in the USA matched staff perceptions. Academic staff, Matthew/Regional Identity commented:

In some ways this university benefited from [9/11] because [...] a lot of overseas students who previously would have gone to America to study started to [...] come to England instead (210).

Matthew's comment allied with what support staff, Steve/British believed:

Suddenly a lot of Middle Eastern students, Saudi students wouldn't go to the USA anymore so they came here [Britain] [...]. I mean I definitely think 9/11 increased the numbers of Arab students we got. It was quite a big significant step (217).

This up-turn in IS attending HEI in the UK during the recent Geopolitical Climate disputes the down-turn in Chapter 2's literature (Watson, 2002). The literature also mentioned a decrease in IS enrolment in the USA (Terzian and Osborne, 2006), mostly among Middle Eastern IS (Lee and Rice, 2007).

Muslim Pakistani IS in Britain could forecast the repercussions they would suffer when unpleasant events occurred in their home country, which is consistent with Anwar's (2008) study:

If something happens in Pakistan, [British] people will judge me from that perspective [...]. So they'll have a pre-conceived judgement about me if they don't know me and they will be acting according to that. After 9/11 or these kinds of incidents things have changed quite a bit and [Western] people they've become more reserved and that makes me want to go back home [Pakistan] (Nawaz/Pakistani/203-04).

Western media are at fault for creating a misleading image for Muslims according to four Pakistani IS: Aisha, Fazal, Karim, and Nawaz. Fazal/Pakistani explains:

Say for example 9/11 [...] there are so many movies on [9/11 and 7/7]. Yeah so many evidences that [...] the statements of these people [referring to Western people] that it [9/11 and 7/7] was done by Al-Qaeda. So most of [the] people [referring to Muslims] believe that it was part of a game to [...] give them [Muslims] bad names [...]. Most [...] people [in the West] are aware of these events and there is suspect [sic] [that] every person, especially a Muslim, to be a terrorist (311).

The perceptions of the Muslim IS are cognisant with Anwar's (2008) study.

Karim/204 and Aisha/215 highlight the difficulty with living in Britain as "Muslim Pakistani". Nawaz/203 conveys feelings that resonate with Karim, Aisha, and the other Muslim Pakistani international student, Fazal/311. As Nawaz/203 insists, Western media are not the "source of ultimate truth". Nawaz predicts change if the West knew the Muslims' "true face", and he blames the USA for the unrest in Pakistan.

The five Muslim IS, excluding Fadel, cast themselves as targets in the Geopolitical Climate, and the two non-Muslim IS, recognised them as such:

British people, or okay white people they didn't [sic] show their emotion very strong[ly] [...]. I think if they do feel something [about the geopolitical climate] they won't show this to me [because] I am not their target – I am from Taiwan. If they want to show they are angry over something, they will show it to the Middle Eastern people, but not to me (Dan/Taiwanese/310).

In Nala's/South Korean/310 story about her journey to the train station with York as her destination, she heard a bomb threat announcement. When she saw "Arab" people, she got "scared", implying that they were terrorists. Whereas Nala's story occurred outside MTU, Gill/Regional Identity/210 and 212 as academic staff spoke about the extent to which the Geopolitical Climate penetrated the walls surrounding MTU. Mandy/British/210 as academic staff mentioned the inequitable attention Muslim IS are receiving due to the Geopolitical Climate. Arthur/Regional Identity/215 as academic staff expressed tolerance for the Muslim faith and other

religions, but not a positive attitude. Arthur/215, however, was certain that the Geopolitical Climate did not sully his tolerance.

Non-sensitivity to Muslims in the UK during the recent Geopolitical Climate is evident in Chapter 2's literature (Ratcliffe, 2004; Bhatti, 2006; and Sheridan, 2006). Britain has witnessed the Climate's repercussions to a smaller degree than the USA. The repercussions, *Islamophobia*, are thriving in the UK's HEI (Jacobs, 2006). Muslim IS at MTU are tolerating the repercussions, which would intensify if the Muslim IS were in the USA's HEI.

Muslim IS told stories about practicing their religion easily in Britain. The paradox is that Eastern IS, Muslim or not, reported ethno-political discrimination as they reported tolerance in Britain. On the surface, Britain tolerates diversity in culture and religion. Under the surface, disharmony flows through relationships between cultures and religions. The disharmony is by no means a new phenomenon. Xenophobia has notoriety as a problem in the multicultural UK during the 21st Century (Mason, 2000; Song, 2003; Bhatti, 2006; and Oakland, 2006). Furthermore, diverse populations in the UK have had trouble with co-existing in the recent geopolitical climate (Ratcliffe, 2004). Culture Shock Geopolitical Climate's General Affect (N=17) is the last amongst the four additional categories for Culture (Culture Shock, Devito, 2004). It is an essential link between the Level 3 Analysis and the Level 1 Analysis in Chapter 3 *Methodology*, Figure 3.1.

Individuation in Culture (Culture Shock)

Individuation in Culture (Culture Shock) is apparent in 4 of the 18 IS' responses (N=11). Among the 16 Eastern IS, 4 demonstrated Individuation as they responded (N=11) in 3 of the 8 Culture Shock categories. Individuation eluded the two Western IS' responses. The five categories without responses (N=0) for Eastern IS are Stage 1 Honeymoon; Stage 4 Adjustment; Culture shock British People's Racism Against IS Off-campus; Culture shock British People's Racism Against IS On-campus; and Culture Shock Geopolitical Climate's General Affect.

In Stage 2, Crisis, Individuation is visible in three IS' responses (N=6). IS' responses are detectable in two of the five subcategories, Cultural Differences and Daily Responsibilities. The three subcategories without responses (N=0) are Shock

Most Intense, Frustration, and Inadequacy. Cultural Differences has two IS' responses (N=4). Ameya/Indian (N=3) lowered his expectations to tolerate the Cultural Differences that intensify Culture Shock. He functioned independently, which is not a typical reaction in Eastern cultures, but is a gradual move towards Individuation. Sally/Chinese (N=1) increased her understanding of British culture, which decreases Cultural Differences that intensify Culture Shock. Thus, she demonstrated a gradual move towards Individuation in that she started learning Western characteristics. As the second subcategory, Daily Responsibilities has two IS' responses (N=2). Aisha/Pakistani (N=1) and Sally/Chinese (N=1) developed Individuation as their responsibility over budgeting increased.

In Stage 3, Recovery, Individuation appeared in two IS' responses (N=3). The category has two subcategories. Functional Skills has one international student's response (N=1). Ameya (N=1) learned the skill to survive by himself. As the second subcategory, Confidence Increases has two IS' responses (N=2). Ameya (N=1) and Bambi (N=1) developed confidence to survive independently.

In Culture Shock Other, Individuation is present in two IS' responses (N=2). Aisha/Pakistani (N=1) and Ameya/Indian (N=1) started learning how to survive in a Western culture, without extended family.

Whereas the aforementioned 4 Eastern IS claimed Individuation in Culture (Culture Shock), Individuation eluded the remaining 12 Eastern IS. The four Pakistani IS are Fazal, Karim, Mahmoud, and Nawaz. Individuation also evaded Fadel/Palestinian and seven Far Eastern IS, Dan/Taiwanese, Dana/Japanese, Emma/Chinese, Eric/Taiwanese, Kala/Taiwanese, Nala/South Korean, and Sandi/Taiwanese. Furthermore, Individuation was absent in the responses for Chris/American and Erssike/Hungarian the two Western IS. Figure 4.19 illustrates Individuation in the Culture (Culture Shock) component: Individuation in Cultural Adjustment.

Figure 4.1: Individuation in Cultural Adjustment

Individuation in Cultural Adjustment (N=11)																		
Culture (Culture Shock)																		
18 IS	Stage 1 <i>Honeymoon</i>			Stage 2 <i>Crises</i>					Stage 3 <i>Recovery</i>		Stage 4 <i>Adjustment</i>			Culture Shock: Other	Culture Shock: British People's Racism Against IS Off-Campus	Culture Shock: British People's Racism Against IS On-Campus	Culture Shock: Geopolitical Climate's <i>General</i> Affect	
	Fascination	Freedom	H: Other	SMI	CD	DR	Frustration	Inadequacy	Functional Skills	Confidence Increases	Enjoyment	POE	A: Other					
Aisha [C]						1								1				
Ameya [C]					3				1	1				1				
Bambi [C]										1								
Chris [I]																		
Dan [C]																		
Dana [C]																		
Emma [C]																		
Eric [C]																		
Erssike [I]																		
Fadel [C]																		
Fazal [C]																		
Kala [C]																		
Karim [C]																		
Mahmoud [C]																		
Nala [C]																		
Nawaz [C]																		
Sally [C]					1	1												
Sandi [C]																		

Summary for Culture (Culture Shock)

As the first component in the CHNP Model, Culture (Culture Shock) has eight categories. The 4 additional categories (N=101) plus the 4 categories for Culture Shock (N=320) support the 18 IS' responses (N=421) to the one RQ for Culture. Their responses about adjusting to British culture replicate Chapter 2's literature.

Culture Shock threatened the IS' security (Forbes-Mewett and Nyland, 2008). The IS acquired status as a minority group (Forbes-Mewett and Nyland, 2008). The inability to engage with British culture and British people disturbed the IS (Russell et al, 2008). Thus, the IS accepted a miniscule social circle, an acceptance that was Culture Shock's effect and inoculation against Culture Shock. The IS accepted their existence as an alien in British culture (Mann, 2001; Hayes and Introna, 2005; and Scanlon et al, 2007). Alienation blended with bewilderment, and confusion (Gonzalez, 2000; Mann, 2001; Tseng and Newton, 2002; Read et al, 2003; Devito, 2004; Asmar, 2005; Hayes and Introna, 2005; Barletta and Kobayashi, 2007; Scanlon et al, 2007; Case, 2008; and Russell et al, 2008).

The IS also endured racial discrimination (Poyrazli and Grahame, 2007), neo-racism and hostility (Lee and Rice, 2007), and threats to their safety as other IS in the UK encountered (UKCOSA, 2004; and Forbes-Mewett and Nyland, 2008). Non-Muslim IS wanted to expand their familiarity with British culture (UKCOSA, 2004; and Forbes-Mewett and Nyland, 2008). To the extent that Muslim IS could honour their religion, they had no qualms about engaging with British culture and British people. What Muslim IS regarded as British misconceptions, however, interrupted engagement with British culture. The unfamiliarity with British culture that all IS felt mimicked the sentiments ethnic minority students expressed (Ku et al, 2008).

Culture Shock was more disruptive to IS who had high expectations before arriving in Britain than to IS who did not have similar preconceptions (Russell et al, 2008; and Zhou et al, 2008). The IS who held unrealistic expectations and aims also met with frustration (Maslow, 1970). The IS who amended their expectations adjusted better to living in Britain than the IS who nurtured their original expectations (Mathiesen and Lager, 2007).

Adjusting to Culture Shock was a personal adventure for the IS as they formulated challenges (Barletta and Kobayashi, 2007). The IS did not adjust, were in the adjustment process, or adjusted partially. Only four IS adjusted reasonably well to surviving in Britain. The disparity between the 4 Eastern IS who adjusted to Western culture and the 12 Eastern IS who did not adjust or who did not give direct responses of adjustment highlights the *gulf* between Eastern and Western cultures. Cultural predispositions are important in Figure 4.20, which is the Summary of Findings for Culture (Culture Shock, Devito, 2004).

Figure 4.2: Summary of Findings for Culture (Culture Shock, Devito, 2004)

Summary of Findings for Culture (Culture Shock, Devito, 2004) [18 IS] (N=421)												
Stage 1 <i>Honeymoon</i> [8 IS] (N=14)												
Fascination [3 IS] (N=5)			Freedom [5 IS] (N=7)			Honeymoon: Other [2 IS] (N=2)						
Emma [C] (N=1)	Eric [C] (N=3)	Erssike [I] (N=1)	Bambi [C] (N=1)	Dan [C] (N=2)	Eric [C] (N=2)	Fadel [C] (N=1)	Kala [C] (N=1)					
			Fadel [C] (N=1)	Sally [C] (N=1)								
Stage 2 <i>Crises</i> [18 IS] (N=249)												
Shock Most Intense [9 IS] (N=13)												
Aisha [C] (N=2)	Ameya [C] (N=3)	Chris [I] (N=1)	Dana [C] (N=1)	Eric [C] (N=1)	Erssike [I] (N=1)	Fazal [C] (N=1)	Karim [C] (N=1)	Sandi [C] (N=2)				
Cultural Differences [18 IS] (N=198)												
Aisha [C] (N=14)	Ameya [C] (N=11)	Bambi [C] (N=6)	Chris [I] (N=4)	Dan [C] (N=13)	Dana [C] (N=6)	Emma [C] (N=15)	Eric [C] (N=13)	Erssike [I] (N=21)				
Fadel [C] (N=13)	Fazal [C] (N=15)	Kala [C] (N=11)	Karim [C] (N=9)	Mahmoud [C] (N=8)	Nala [C] (N=5)	Nawaz [C] (N=10)	Sally [C] (N=14)	Sandi [C] (N=10)				
Daily Responsibilities [5 IS] (N=7)												
			Aisha [C] (N=2)	Eric [C] (N=1)	Mahmoud [C] (N=2)	Sally [C] (N=1)	Sandi [C] (N=1)					
Frustration [8 IS] (N=15)				Inadequacy [9 IS] (N=16)								
Chris [I] (N=1)	Dana [C] (N=2)	Emma [C] (N=2)	Eric [C] (N=2)	Aisha [C] (N=1)	Dana [C] (N=1)	Eric [C] (N=1)	Erssike [I] (N=3)	Kala [C] (N=6)				
Erssike [I] (N=3)	Kala [C] (N=2)	Nawaz [C] (N=1)	Sandi [C] (N=2)	Karim [C] (N=1)	Nala [C] (N=1)	Sally [C] (N=1)	Sandi [C] (N=1)					
Stage 3 <i>Recovery</i> [7 IS] (N=21)												
Functional Skills [5 IS] (N=12)					Confidence Increases [4 IS] (N=9)							
Ameya [C] (N=2)	Karim [C] (N=5)	Mahmoud [C] (N=2)	Nawaz [C] (N=1)	Sally [C] (N=2)	Ameya [C] (N=2)	Bambi [C] (N=4)	Kala [C] (N=1)	Karim [C] (N=2)				
Stage 4 <i>Adjustment</i> [16 IS] (N=36)												
Enjoyment [5 IS] (N=13)										Pleasant Overall Experiences [5 IS] (N=5)		
Bambi [C] (N=3)	Chris [I] (N=2)	Eric [C] (N=3)						Bambi [C] (N=1)	Emma [C] (N=1)	Eric [C] (N=1)		
Fadel [C] (N=1)	Sally [C] (N=4)						Karim [C] (N=1)	Sally [C] (N=1)				
Adjustment: Other [13 IS] (N=18)												
Aisha [C] (N=1)	Ameya [C] (N=2)	Bambi [C] (N=1)	Dan [C] (N=1)	Dana [C] (N=1)	Emma [C] (N=1)	Eric [C] (N=2)						
Erssike [I] (N=2)	Fadel [C] (N=1)	Fazal [C] (N=3)	Kala [C] (N=1)	Nawaz [C] (N=1)	Sandi [C] (N=1)							
Culture Shock: Other [15 IS] (N=50)												
Aisha [C] (N=1)	Ameya [C] (N=4)	Bambi [C] (N=4)	Chris [I] (N=4)	Dan [C] (N=5)	Dana [C] (N=2)	Emma [C] (N=5)						
Eric [C] (N=6)	Erssike [I] (N=5)	Fadel [C] (N=6)	Karim [C] (N=3)	Mahmoud [C] (N=1)	Nala [C] (N=2)	Sally [C] (N=1)						
Sandi [C] (N=1)												
Culture Shock: British People's Racism Against IS Off-Campus [12 IS] (N=23)												
Aisha [C] (N=1)	Ameya [C] (N=2)	Bambi [C] (N=2)	Dan [C] (N=3)	Emma [C] (N=2)	Fazal [C] (N=2)	Kala [C] (N=1)						
Karim [C] (N=2)	Mahmoud [C] (N=1)	Nawaz [C] (N=2)	Sally [C] (N=3)	Sandi [C] (N=2)								
Culture Shock: British People's Racism Against IS On-Campus [4 IS] (N=11)												
		Ameya [C] (N=1)	Emma [C] (N=4)	Kala [C] (N=5)	Nawaz [C] (N=1)							
Culture Shock: Geopolitical Climate's General Affect [8 IS] (N=17)												
Aisha [C] (N=2)	Dan [C] (N=1)	Fadel [C] (N=2)	Fazal [C] (N=3)	Karim [C] (N=3)	Mahmoud [C] (N=2)	Nala [C] (N=1)						
Nawaz [C] (N=3)												

**IS' Responses (N=206) to Research Questions (N=4) for Social Interaction
(Human Needs, Maslow, 1954 and 1970)**

Exactly like Table 3.2 in Chapter 3 *Methodology*, Table 4.4 below allocates four RQs to Social Interaction (Human Needs). The appropriate substitute for Social Interaction is Maslow's Hierarchy for Human Needs (1954 and 1970) as the Chapter 2 *Literature Review* justified. Human Needs is the second component in the CHNP Model as Figure 3.2 in Chapter 3 *Methodology* displayed. The Human Needs component has IS' responses (N=206) to the RQs (N=4), and cross-references to the Culture Shock component. Cross-referencing eliminates duplicate quotes and relates one component to another in the CHNP Model. The relationship is not equal, but one through which Human Needs satisfaction is a catalyst for enduring Culture Shock. Total IS' responses (N=206) to the Human Needs categories and subcategories below will clarify the relationship.

IS' responses (N=197) in the first five categories match the five Human Needs stages. Two of those categories have two subcategories each. Two additional categories offer more responses (N=9) and expand the total categories for the Human Needs component to seven. The first added category is Human Needs Other and has responses (N=7) that do not fit neatly in the five Human Needs stages. The last amongst the two additional categories, Human Needs Geopolitical Climate's Personal Affect, has responses (N=2) that bridge the Level 3 Analysis to the Level 1 Analysis in Chapter 3 *Methodology*, Figure 3.1. All seven categories in the Human Needs component in the CHNP Model answer the four RQs as Table 4.4 below coordinates. Aggregate responses for each international student are in Figure 4.22 Summary of Findings for Social Interaction (Human Needs, Maslow, 1954 and 1970), which ends this section.

Table 4.4: IS' Responses (N=206) to Research Questions (N=4) for Social Interaction (Human Needs, Maslow, 1954 and 1970)

Research Question	IS' Response (N=206)
1. How do IS describe their social interaction with people in Britain who are not MTU students?	Stage 1 Physiological (clothing, food, and shelter) (N=18)
2. How do IS describe their social interaction with local students at MTU who are not IS?	Stage 2 Safety (stability, freedom from fear, structure, and order) (N=29)
	Physical (N=3)
	Psychological (N=26)
3. Which human needs did IS satisfy?	
	Stage 3 Belonging and Love (affectionate relationships) (N=112)
4. Which human needs did IS not satisfy?	
	Stage 4 Esteem (N=38)
	Self (achievement, competency, and independence) (N=35)
	Others (reputation, status, appreciation, and necessary) (N=3)
	Stage 5 Self-Actualisation (develop potential according to inner nature) (N=0)
	Human Needs: Other (N=7)
	Human Needs: Geopolitical Climate's Personal Affect (N=2)

IS' Responses to Research Question 1:

How do IS describe their social interaction with people in Britain who are not MTU Students?

Chapter 2's literature review declared how IS interacted socially with people in host countries. RQ1 in the Human Needs component gauges how the 18 IS interacted socially with people in Britain. The idea is to focus on people in general, British or otherwise. Furthermore, the idea is to exclude MTU students in RQ1 because they are the focus in RQ2.

To digress, the only RQ in the Culture component focused on IS' adjustment to British culture. As the answer to the Culture RQ took shape through the IS' responses, the overlap with their answer to the Human Needs RQ1 emerged with clarity. The overlap is through the one constant in the categories and subcategories – people. The IS were in contact with people as they immersed themselves in British Culture and defined their Human Needs. The overlap is the reason the IS' responses in the Culture component will not appear again in the Human Needs component.

IS' Responses to Research Question 2:

How do IS describe their social interaction with local students at MTU who are not IS?

Chapter 2's literature review recounted social interaction between IS and local students in HEI. Human Needs RQ2 probes the interaction between IS and local students who are not IS at MTU in Britain. The 18 IS described their social interaction with local students as they responded to Human Needs Stage 3 Belonging and Love below. Stage 3, as the third Human Needs category, limits the interaction between IS and local students to social parameters because their academic interaction is in the third component in the CHNP Model, Western Pedagogy.

IS' Responses to Research Question 3:

Which human needs did IS satisfy?

The IS did not state explicitly that they satisfied their Human Needs. The IS' responses, however, indicate their satisfaction or dissatisfaction with attempts to meet a particular need. Those responses are in the Human Needs categories and subcategories below. Rather than infer in the IS' responses that they satisfied Human

Needs, and rather than interpret no responses as satisfying Human Needs, the thesis withholds the judgement necessary to answer RQ3.

Human Needs Stage 1 Physiological (clothing, food, and shelter) (N=18): IS' responses (N=18) in this first Human Needs category cross-references to two categories in the Culture Shock component. The first cross-reference is to Culture Shock Stage 2 Crises and three of its five subcategories, which are Daily Responsibilities, Frustration, and Inadequacy. The second cross-reference is to Culture Shock Stage 3 Recovery and its two subcategories, Functional Skills and Confidence Increases.

The 10 Eastern IS who responded (N=18) to Physiological Needs were: Aisha/Pakistani, Ameya/Indian, Bambi/Chinese, Dana/Japanese, Fazal/Pakistani, Kala/Taiwanese, Karim/Pakistani, Mahmoud/Pakistani, Nawaz/Pakistani, and Sandi/Taiwanese. As Karim expressed:

University accommodation[s] they are very expensive. Poor people just like we [Pakistani IS] are [pause], we cannot afford [it]. And private accommodation they are also costly. At present I am living with six persons in a two-bedroom flat so that I may save some money. Three persons are lying in one room and three in another. Residence here [Britain] is costly (102).

The financial burden for satisfying her Physiological Needs sparked guilt in Sandi/Taiwanese:

Personally I can't bear that it [experience] give[s] me big [sic] pressure, that my parents gave the financial support for me and here [Britain] everything is very expensive. I always felt guilty to [sic] living here and studying here [Britain] (305).

Physiological Needs also consumed Bambi/Chinese during her Phase I (107) and Phase III (316) interviews. The consumption is true in Fazal's/Pakistani five responses (104, 102, 201, 206, and 314). Furthermore, Mahmoud/Pakistani emphasised Physiological Needs consistently during his Phase I (105) and Phase II (106 and 201) interviews. He admitted that his brother and sister-in-law financed

those needs. Financial difficulty in paying high living costs that confronted the IS repeated those in the Brown and Holloway (2008) and Sawir et al (2008) studies.

Human Needs Stage 2 Safety (stability, freedom from fear, structure, and order) (N=29): The category divides into two subcategories that contain responses (N=3) for Physical and responses (N=26) for Psychological. Only two Eastern IS, Emma/Chinese and Fadel/Palestinian, responded (N=3) to Physical Safety. As Emma elaborated:

As a foreigner I don't want to go out late at night alone and I don't want to go out with others [other people] at that time either, for I don't think it's safe. I'm so serious about personal security. When I was in China I know [sic] what was safe [and] what wasn't, but when I am here [Britain], in a new city, a new country, I must be serious all the time (109).

Contrary to Emma's insecurities, Fadel/Palestinian/101 and 207 reported Physical Safety in Britain as opposed to what he felt in Palestine's unstable political environment.

The Eastern international student, who responded (N=1) negatively to Human Needs Stage 2 Safety Physical also responded (N=2) to Culture Shock British People's Racism Against IS Off-campus and responded to (N=4) to Culture Shock British People's Racism Against IS On-campus. The Eastern international student is Emma/Chinese.

As the second of two Stage 2 Safety subcategories, Psychological Safety contains responses (N=24) for seven Eastern IS: Ameya/Indian, Bambi/Chinese, Kala/Taiwanese, Karim/Pakistani, Nala/South Korean, Nawaz/Pakistani, and Sandi/Taiwanese. Psychological Safety also has responses (N=2) for one Western international student, Erssike/Hungarian. Depression is a threat to Psychological Safety, which five IS suffered: Ameya/Indian, Bambi/Chinese, Erssike/Hungarian, Kala/Taiwanese, and Nala/South Korean. Depression is consistent with other studies in Chapter 2 *Literature Review* (Tseng and Newton, 2002; Yi et al, 2003; Barletta and Kobayashi, 2007; and Russell et al, 2008).

Three Eastern IS overcame depression through MTU assistance: Ameya/Indian/110, Bambi/Chinese/301, and Kala/Taiwanese/314. Academic and social stress depressed Ameya/110 and Kala/303. According to Maslow (1970), false expectations lead to depression. Bambi/208 did not have false expectations although academic stress depressed her.

Eastern international student, Nala/South Korean, and Western international student, Erssike/Hungarian, did not conquer depression. Nala's/202 depression emerged through academic stress. Her depression remained through the three interview phases (103, 202, and 302). Although Nala/202 wanted a degree, she did not want to become a "lunatic" as she earned it. She wanted happiness as she earned the degree rather than "no connection between her and the outside world". Like Nala, Erssike/302 stated that Middle Town, being a small city, depressed her.

Unlike the previous five IS who stated explicitly that they were depressed, three Pakistani IS implied depression without using the word. As in Chapter 2 *Literature Review*, some cultures associate depression with weakness (e.g., Asian and Turkish cultures). Other studies found that Asian and Middle Eastern IS avoided counselling services for psychological issues (Heggins and Jackson, 2003; and Kilinc and Granello, 2003). Karim/Pakistani/106 and 202 had personal problems and worried about his family in Pakistan. As Karim/106 surmised: "if any person is not mentally satisfied then he is not able of doing [sic] any work especially this research work". As Nawaz/Pakistani/205 admitted: "I can't survive here [Britain] emotionally". Perhaps Nawaz's admission is what Maslow (1970:106) labels a "threatening deprivation".

Such deprivation may be true for Sandi/Taiwanese. During her Phase I (102 and 105) interview, she worried about living in Britain for the next three years, and she had mostly negative feelings. During the Phase II (206) interview, she remained confused about her cultural, social, and academic direction. During the Phase III (313) interview, Sandi admitted that her unhappiness made her unhealthy. Although Sandi/313 was unhappy, she had no regrets and accepted her British experience for what it was.

Human Needs Stage 3 Belonging and Love (affectionate relationships) (N=112):

This third category in the Human Needs component cross-references to three categories in the Culture Shock component. The first cross-reference is to Culture Shock Stage 2 Crises and one of its five subcategories, Cultural Differences (identify diffusion), specifically relationships with British culture and British people. The second cross-reference is to Culture Shock British People's Racism Against IS Off-campus. The third cross-reference is to Culture Shock British People's Racism Against IS On-campus.

All 18 IS responded (N=112) to the category. The three Far Eastern IS who responded (N=20) positively to the category were Bambi/Chinese, Dan/Taiwanese, and Eric/Taiwanese. Bambi/Chinese was the only international student who stated explicitly and consistently during the Phase I (108) and II (202) interviews that she was not homesick:

Emotional problem[s] [or] homesick[ness], I don't have that problem because I have a very good family [...]. My parents is [sic] in my heart [...]. [I am] not homesick because they're always with me (108).

Harmonious interactions with other individuals are essential to an individual aspiring to her or his best self as Maslow (1970) observed. Maslow also explained how individuals who satisfy their Stage 2 Safety need and Stage 3 Belonging and Love need at an early age have a good chance for becoming self-reliant. Bambi also mentioned an active social life, consistently during her Phase II (207) and III (309) interviews.

Dan/Taiwanese/105 and 306 desired friendships outside his ethnicity. As Dan observed, mingling with IS who do not share his ethnicity is instrumental to practicing English, a conviction staff held. Academic staff, Mandy/British/105 and Peter/British/105 remarked that the peer support within the large Chinese student body is a lost opportunity for IS to practice English. Their remark corresponds to the Chapter 2 literature's contention that ethnic self-segregation does not improve IS' English (Maundeni, 2001; and Spencer, 2003). Ashley/British/104, academic staff, said that peer support hinders IS in their integration with other students. This is not so in academic staff Gill's/Regional Identity/107 estimation wherein Chinese peer support is a strong mechanism.

Dan reported consistently, during his Phase I (106), Phase II (207), and Phase III (306) interviews, his social interactions with other IS. Likewise, Eric/Taiwanese enjoyed his social life with other IS, as he expressed during his Phase I (101), Phase II (205), and Phase III (302 and 304) interviews:

Now I live with international students. We live together and they are just like a family. And everyone has his own story, or kind of gossip, or rumours [...], just like American drama Friends like that [...]. I was [sic] loving something like that (304).

Eric's wife accompanied him to Britain, which eased his loneliness (Poyrazli and Kavanaugh, 2006).

Bambi/Chinese, Dan/Taiwanese, and Eric/Taiwanese were the only three Far Eastern IS who were pleased with their Belonging and Love. Loneliness, homesickness, and no social interaction are three themes in the responses (N=81) for 13 Eastern IS: Aisha/Pakistani, Ameya/Indian, Dana/Japanese, Emma/Chinese, Fadel/Palestinian, Fazal/Pakistani, Kala/Taiwanese, Karim/Pakistani, Mahmoud/Pakistani, Nala/South Korean, Nawaz/Pakistani, Sally/Chinese, and Sandi/Taiwanese. The themes are present in the responses (N=11) for two Western IS, Chris/American and Erssike/Hungarian. The Eastern and Western IS' responses are consistent with studies that reported IS' loneliness (e.g., Zhang and Brunton, 2007), homesickness (e.g., Poyrazli and Lopez, 2007), and no interaction with British students (e.g., Huang, 2008). IS need to establish new social contacts in a host culture (Sawir et al, 2008).

The 13 Eastern IS included 3 IS who missed the extended families they left in Pakistan: Aisha (104, 101, 101, 106, 211, 211, and 212), Nawaz (103 and 207), and Karim (102). As Aisha recounted:

Personally I feel I'm all alone here [Britain], very few people around, I'm missing my mother, my sisters a lot, we're very far away from them (211).

As Table 2.1 for the Hofstede's (2005) Cultural Dimensions Model in Chapter 2 *Literature Review* stated, *Individuals are born into extended families that continue to protect them in exchange for loyalty* in collectivist cultures.

The 13 Eastern IS also included 6 Muslim IS. The Muslim IS networked through the large Asian community in Middle Town to establish and maintain their friendships in Britain. Fadel/Palestinian felt as though he Belonged to Middle Town because of the Asian community (208) and MTU's Islamic Society (209). Fadel/205, however, restricted his social interaction to communicating with family and friends in his home country through the Internet. Belonging was also the feeling amongst five Muslim Pakistani IS: Aisha/101, Fazal/204, Karim/205, Mahmoud/102, and Nawaz/102. Fazal/Pakistani/205, however, did not socialise with Middle Town's Asian community because he was content remaining home with his wife and newborn child. That the Asian community existed in Middle Town brought comfort to Nawaz/Pakistani:

I liked it when I saw there are people from India and Pakistan [in Middle Town] so that was kind of like a good feeling (102).

Karim/Pakistani/205 was "socially fulfilled", but he experienced homesickness. Mahmoud/Pakistani/205 claimed that because the Asians in Middle Town resided there for the past 20 years, they "can get everything".

Eastern IS who were not Muslim totalled 7 in the original 13 Eastern IS: Ameya/Indian, Dana/Japanese, Emma/Chinese, Kala/Taiwanese, Nala/South Korean, Sally/Chinese, and Sandi/Taiwanese. The seven Eastern IS were lonely, homesick, or without social interaction.

First year was very difficult. I was all alone, meeting people and making friends was much [sic] difficult. So first year my social life was zero (Ameya/Indian/102).

Ameya/204 advises IS planning to study in Britain to remain "strong enough to live alone" and that the first few years may prove "horrible". Ameya was determined, therefore resilient like Dana/Japanese. Dana progressed from not having close friends during her Phase I (101) interview to her self-reflection during her Phase III (304) interview:

I became a little bit sociable, because if I'm not sociable here [Britain] I can't make friends [...]. This is my positive experience [...] that I made many friends (307).

Dana's progress is a contrast to Emma's/Chinese/209 regression during the Phase II interview:

I felt it was not so easy to get [a] very close friend to talk [to] the way we [Chinese] talk [...]. It's difficult to make [a] very close friend, to go into their heart (209).

Emma was homesick although Britain was a lifelong dream she attained after saving diligently over time:

I do feel homesick, I miss every small thing in my hometown (202).

Friendships with IS were important to Kala/Taiwanese, too. Whereas Kala was sure that her friends and family would have given her support if she remained in Taiwan (108), she concluded that she was "ok" in Britain because she has IS as friends (209).

Nala's/South Korean responses (N=15) through the three interview phases were about loneliness and no social support:

I don't know many people in this area [Middle Town], even in the [faculty] you can't find many students, no communities at all, no seminars on a regularly [sic] basis, and [...] I only meet people in the study rooms, and I don't have any colleagues (201).

In addition to wanting a partner to "support her emotional" (204) needs, Nala explained:

I need friends, I need friends and societies and things, at least [then] I can go out or I can invite and I can be invited, you know. [Then] even I can talk sometimes at [sic] [meaning: on] the phone when I've got problems, it's very difficult (207).

Nala/307 became “less extroverted” through so much time alone. Nala/312 urges MTU to consider IS’ “emotional” needs not just their “academic” needs. Contrary to Nala’s seclusion, Sally/Chinese/205 arrived in Britain with her boyfriend:

[I feel] homesick sometime[s], but it’s ok because we [Sally and her boyfriend] have more friend[s] here [Britain] from China, and Taiwan, and Canada (205).

Sandi/Taiwanese became friends with Far Eastern IS, yet living in a private accommodation limited her social interaction. Consistently (104, 206, 315, and 304), Sandi mentioned that she was lonely and homesick. Sandi dropped out of MTU.

In addition to the previous 13 Eastern IS who confessed to loneliness, homesickness, and no social interaction, two Western IS were vulnerable to the same feelings: Chris/American and Erssike/Hungarian. Chris/203 and 202, proactive in establishing friends, realised that doing so is easier amongst people his age. He/205 was alone for approximately 12 hours each day.

Erssike, like Eastern international student Sandi/Taiwanese, is a MTU dropout. Whereas Sandi established friendships with IS, Erssike could not escape loneliness throughout the three interview phases (102, 205, and 312) because of her inability to establish friendships. Erssike’s drop-out status at MTU because she had inadequate social support is in line with Scanlon et al’s (2007) study.

IS need more social support in a host culture than they need in their home culture (Sawir et al, 2008; and Ramsay et al, 2007). Familial support can reduce alienation (Maudeni, 2001; Heggins and Jackson, 2003; and Constantine et al, 2005). As important, social support can buffer IS as they adjust to a foreign culture (Wilcox et al, 2005; and Ramsay et al, 2007). For example, social support improved IS’ well-being in Australia, (Neri and Ville, 2008). Social support also validates IS’ self-esteem (Maslow, 1954, 1970, and 1987; Hechanova-Alampay et al, 2002; and Wilcox et al, 2005).

Human Needs Stage 4 Esteem (N=38): This fourth Human Needs category cross-references to three Culture Shock stages. The first cross-reference is to Culture Shock Stage 2 Crises and three of its five subcategories: Daily Responsibilities, Frustration, and Inadequacy. The second cross-reference is to Culture Shock Stage 3 Recovery

and its two subcategories, Functional Skills and Confidence Increases. The third cross-reference is to Culture Shock Stage 4 Adjustment and its three subcategories: Enjoyment, Pleasant Overall Experiences, and Adjustment Other.

Human Needs Stage 4 Esteem has responses (N=38) for 11 IS. The 10 Eastern IS are Aisha/Pakistani, Ameya/Indian, Bambi/Chinese, Dan/Taiwanese, Eric/Taiwanese, Fadel/Palestinian, Kala/Taiwanese, Karim/Pakistani, Sally/Chinese, and Sandi/Taiwanese. In addition to the Eastern IS, the category holds responses (N=5) for one Western international student, Erssike/Hungarian. Stage 4 Esteem has two subcategories. The first subcategory is Self (achievement, competency, and independence). The second subcategory is Others (reputation, status, appreciation, and necessary). Self (achievement, competency, and independence) holds responses (N=30) for 10 Eastern IS: Aisha/Pakistani, Ameya/Indian, Bambi/Chinese, Dan/Taiwanese, Eric/Taiwanese, Fadel/Palestinian, Kala/Taiwanese, Karim/Pakistani, Sally/Chinese, and Sandi/Taiwanese. It also holds responses (N=5) for the Western international student, Erssike/Hungarian.

Boosts in self-esteem were not apparent or were uncertain in Eastern international student Karim's/Pakistani response. Uncertainty surrounds how living in Britain affected Karim's Self-esteem:

Initially I was a good person. I am still a good person so no change in that [...]. I have changed [...] positive changes that doesn't [sic] involve the culture which is here [British] (208).

In opposition to the foregoing uncertainty in Self-esteem, Sandi/Taiwanese repeated during her Phase II (206) and III (310) interviews that she needs to "grow up" because she is not "mature" enough to live in Britain (206). Furthermore, Sandi/309 became quieter.

Self-esteem grows in the following Eastern IS. Aisha/Pakistani/212 stated: "[I] start being independent which I never was". Similarly, Bambi/Chinese/306 expressed her "independence". Aisha and Bambi started developing independence as a result of living in a Western individualist culture. Ameya/Indian/202 and 313 learned self-reliance. In this way, Aisha, Ameya, and Bambi were gradually moving towards

Individuation. It is possible that just leaving home in a collectivist culture to live in any culture without family or friends pushes IS towards Individuation.

Kala/Taiwanese became daring and fearless while living in Britain:

I can go anywhere, I am not afraid of going to [sic] anywhere, I can go to buy tickets, I can go to buy anything (310).

Living in Britain changed Dan's/Taiwanese "international" acceptance (207), his "thinking" and "open-minded" tendencies (208), and his "personality and characteristics" (209):

My personality and my characteristics are [...] different from when I first came [to Britain] and also my lifestyle, my behaviours (209).

Living in Britain had a similar influence on Eric/Taiwanese who became more "international" (206) and developed "a more wide range of view" (304):

[Because of this experience] my lifestyle would be different [when I go back to Taiwan]. [I will] have British lifestyle; [I will] try to relax myself [...], [and I will] try to get more personal space (206).

Eric reported consistently during the Phase II and III interviews that the British "lifestyle and the way you look into this world; life, work, friends, family, changed everything" (207). Dan and Eric were receptive to what Britain had to offer as an individualist culture. Their receptivity signalled gradual movement towards Individuation. While living in Britain, Sally/Chinese/209 "changed a lot", "received a lot", and "learned a lot", which she shared during the Phase II and III interviews. Living in Britain expanded Sally's/311 horizon and "opened" her eyes to the world.

Self also has responses (N=5) for one Western international student, Erssike/Hungarian. Erssike became rude (208) while living in Britain. Living in Britain jolted the IS' Self-esteem, their character, which is "the most single instance of functional autonomy in psychology" (Maslow, 1970:58).

As the second subcategory for Stage 4 Esteem, Others (reputation, status, appreciation, and necessary) attracted responses (N=3) for one Eastern international student, Ameya/Indian. Ameya/319 enjoyed high socioeconomic status and respect in

India. British people and British-born Indian people, however, reacted to Ameya as though he was “nothing” (319), which “insulted” (319) him.

Human Needs Stage 5 Self-actualisation (develop potential according to inner nature) (N=0): The IS did not have responses in the last category, Human Needs Stage 5 Self-actualisation. Stage 5 is the only stage that did not attract any responses.

Human Needs Other (N=7): As the first of two added categories, Human Needs Other has responses (N=6) for five Eastern IS: Ameya/Indian, Dan/Taiwanese, Fazal/Pakistani, Nala/South Korean, and Sally/Chinese. One Western international student, Erssike/Hungarian also responded (N=1).

Eastern international student Ameya/Indian arrived in Britain with unrealistic expectations because he did not think about negative consequences. During the Phase III interview, Ameya/313 rationalised that life has “two sides, positive and negative”. He accepted responsibility for unrealistic expectations:

It’s my mistake completely, I didn’t even think of [the] negative parts (313).

Ameya/313 valued his British experience because it prepared him for the future.

As with Ameya, living in Britain delivered good and bad to Dan/Taiwanese:

They are all part of my life in Britain. Sometimes people will say that you should leave bad memory, but I don’t agree with that (208).

Accepting the negative experiences with the positive experiences is a lesson that Dan and Ameya shared with Fazal/Pakistani. Fazal/308 arrived in Britain with unrealistic expectations, which did not prepare him for “being ignored academically as well as personally”. The lesson was one Nala/South Korean attempted to learn:

I’m trying to be positive with life. I can’t change [things], [so] sometimes I have to know the way to accept the life [...]. I read the Bible and there was a saying [...] [that] we should be content with what we have (302).

To paraphrase and repeat Maslow (1970), unrealistic expectations have unpleasant consequences. Maslow encourages individuals to understand that perfection and happiness exist in transient moments as a *perfect experience*.

Sally/Chinese/109 has realistic expectations that earning an academic degree may help her fulfil. In China, she referred to a housewife's life, financial dependence on her husband, and playing cards and shopping every day as a "prison" (109). She rejected accusations that she was a strong woman who would ignore her family for a career. Sally's innate tendency is to excel as a professional woman (Davison and Neale, 2001). This tendency inspires Sally to dwell more on the positive aspects that living in Britain entails.

Although an Eastern international student, Sally shares her positive inclination with Erssike/Hungarian:

I'm not a person who like[s] to keeping the negative points, even sometimes after [a] hard day I say: *oh they are so rude*, but after[wards] I say: *ok it's not so bad* (208).

Balancing the negative and positive experiences associated with living in Britain is the theme in responses (N=7) for the first added category, Human Needs Other.

Human Needs Geopolitical Climate's Personal Affect (N=2): The second added category, Human Needs Geopolitical Climate's Personal Affect has responses (N=2) for one Western international student, Chris/American. Chris's responses (N=2) secured the Geopolitical Climate in the Level 1 Analysis to the Human Needs component in the Level 3 Analysis, Figure 3.1 in Chapter 3 *Methodology*:

I have a post-9/11 phobia [...] after 9/11 there's that thing in the back of your mind, as an American as I'm sure in Britain there is the same thing about Semitic looking people in general [...]. I'm trying to work through that and give everybody the benefit of the doubt, but it's my problem (202).

Chris's response exudes *American paranoia* after 9/11 (Elia, 2006).

IS Responses to Research Question 4: Which human needs did IS not Satisfy?

The IS did not state explicitly that they did not satisfy their Human Needs. Instead, the IS' responses indicate their satisfaction or dissatisfaction with attempts to meet a particular need. Those responses are in the appropriate Human Needs categories and subcategories for RQ3 above. Rather than infer in the IS' responses

that they did not satisfy Human Needs, and rather than assume that no responses translate into not satisfying Human Needs, the thesis withholds the judgement necessary to answer RQ4.

Individuation in Social Interaction (Human Needs)

Individuation in Social Interaction (Human Needs) is apparent in 5 of the 18 IS' responses (N=12). Among the 16 Eastern IS, 5 demonstrated Individuation as they responded (N=12) in 1 of the 7 Human Needs categories. Individuation eluded the two Western IS' responses. The six categories without responses (N=0) for Eastern IS are Stage 1 Physiological (clothing, food, and shelter); Stage 2 Safety (stability, freedom from fear, structure, and order) – Physical and Psychological; Stage 3 Belonging and Love (affectionate relationships); Stage 5 Self-Actualisation (develop potential according to inner nature); Human Needs Other; and Human Needs Geopolitical Climate's Personal Affect.

In Stage 4 Esteem, Individuation is visible in 5 IS' responses (N=12). IS' responses are present in one of the two subcategories, Self (achievement, competency, and independence). The Others (reputation, status, appreciation, and necessary) subcategory has no responses (N=0). Aisha/Pakistani (N=1) and Bambi/Chinese (N=2) developed independence. Ameya/Indian (N=2) became self-reliant. Dan/Taiwanese (N=3) and Eric/Taiwanese (N=4) were receptive to what Britain had to offer as an individualist culture. Their receptivity signalled gradual movement towards Individuation.

Whereas the aforementioned 5 Eastern IS claimed Individuation in Social Interaction (Human Needs), Individuation evaded the remaining 11 Eastern IS: Dana/Japanese, Emma/Chinese, Fadel/Palestinian, Fazal/Pakistani, Kala/Taiwanese, Karim/Pakistani, Mahmoud/Pakistani, Nala/South Korean, Nawaz/Pakistani, Sally/Chinese, and Sandi/Taiwanese. Furthermore, Individuation was absent in the two Western IS' responses, Chris/American and Erssike/Hungarian. Figure 4.21 illustrates Individuation in the Social Interaction (Human Needs) component: Individuation in Human Needs Satisfaction.

Figure 4.3: Individuation in Human Needs Satisfaction

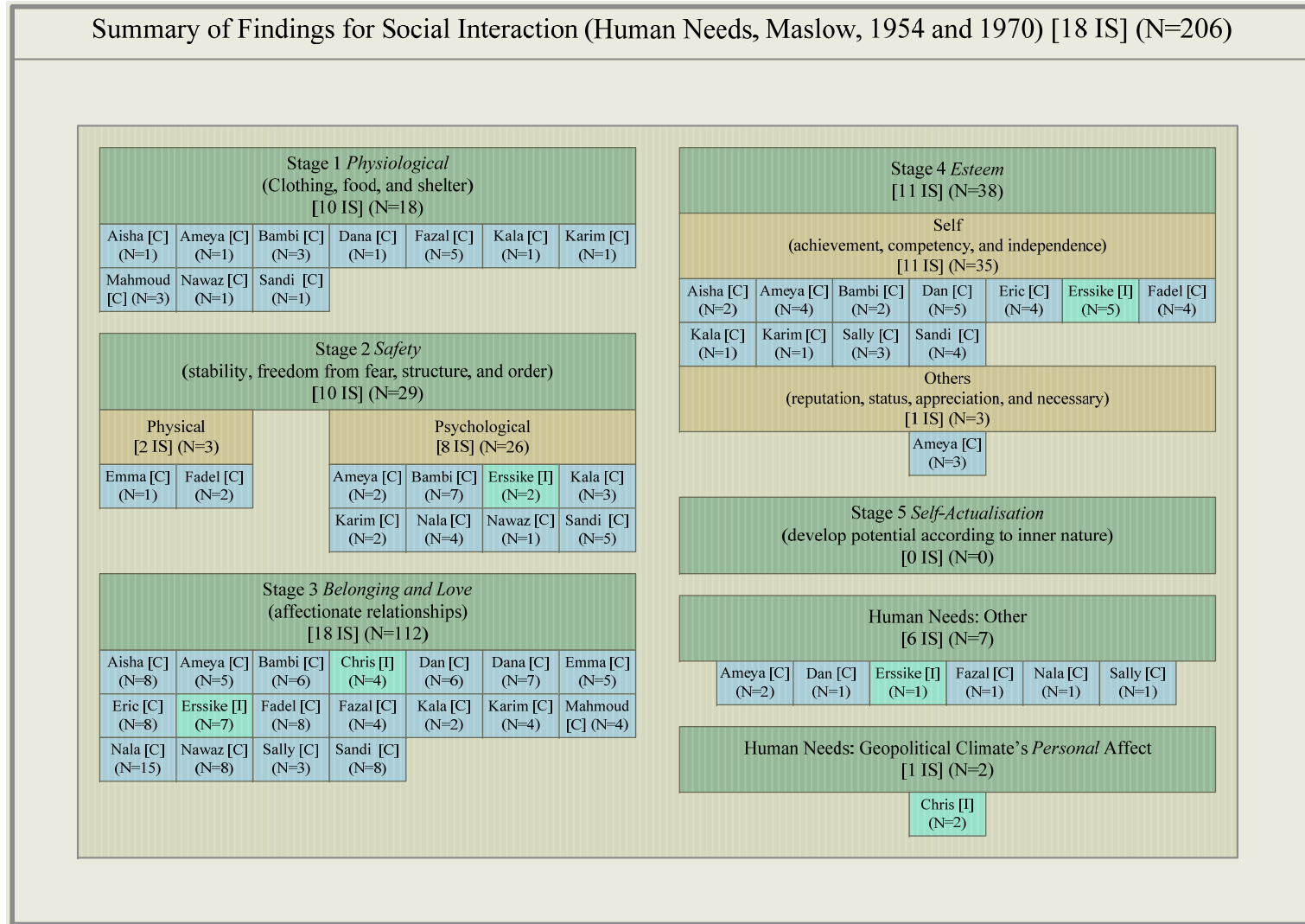
Individuation in Human Needs Satisfaction (N=12)									
Social Interaction (Human Needs)									
18 IS	Stage 1 <i>Physiological</i>	Stage 2 <i>Safety</i>		Stage 3 <i>Belonging and Love</i>	Stage 4 <i>Esteem</i>		Stage 5 <i>Self-Actualisation</i>	Human Needs: Other	Human Needs: Geopolitical Climate's Personal Affect
		Physical	Psychological		Self	Others			
Aisha [C]					1				
Ameya [C]					2				
Bambi [C]					2				
Chris [I]									
Dan [C]					3				
Dana [C]									
Emma [C]									
Eric [C]					4				
Erssike [I]									
Fadel [C]									
Fazal [C]									
Kala [C]									
Karim [C]									
Mahmoud [C]									
Nala [C]									
Nawaz [C]									
Sally [C]									
Sandi [C]									

Summary for Social Interaction (Human Needs)

As the second component in the CHNP Model, Human Needs has IS' responses (N=206) to the RQs (N=4). The first five categories match the five Human Needs stages with IS' responses (N=197). Two additional categories offer responses (N=9), which expand the total categories for the Human Needs component to seven. The Human Needs component cross-references to the Culture Shock component.

A preoccupation with satisfying Human Needs diminished the concentration and energy necessary for resiliency during Culture Shock. After immersing themselves in British individualist culture, Culture Shock (Devito, 2004) triggered Eastern IS' regression through Maslow's (1954 and 1970) Hierarchy for Human Needs. Keeping in mind that satisfying Human Needs in one culture is not a transferable skill to another culture. Satisfying Human Needs is a catalyst for enduring Culture Shock. The Summary of Findings for Social Interaction (Human Needs, Maslow, 1954 and 1970) is in Figure 4.22 below.

Figure 4.4: Summary of Findings for Social Interaction (Human Needs, Maslow, 1954 and 1970)



**IS' Responses (N=728) to Research Questions (N=6) for Academic Experience
(Liberal Secular Ideology--Western Pedagogy, Rational/Critical Thinking)**

Whereas Human Needs is the second component and Culture is the first component in the CHNP Model, Western Pedagogy is the third component. Western Pedagogy has four preliminary categories the author added as personal information for the 18 IS, which Chapter 3 *Methodology* explained. The preliminary categories in Chapter 3, Figure 3.2, are Status (undergraduate or postgraduate), Discipline, Aim, and Expectations. Furthermore, the preliminary categories are in a CHNP Model for each international student as the section *Culture, Human Needs, Pedagogy Model (CHNP)* displayed. As important, the preliminary categories combine with another category below to answer the last RQ.

The six RQs for Western Pedagogy in Table 3.3 repeat themselves in Table 4.5 below. The Table excludes the four preliminary categories because calculating a number for IS' responses was not necessary. Table 4.5 reserves 17 categories with responses (N=728) for 18 IS. The first seven categories have responses (N=181) that answer RQ1. More responses (N=307) that answer RQ1 are in a category the author added below. The next category for interaction between IS and other IS has responses (N=57) that answer RQ2. The following two categories for interaction between IS and local students have responses (N=59) that answer RQ3. The next four categories for interaction between IS and staff have responses (N=108) that answer RQ4. The answer to RQ5 is apparent in responses (N=34) for academic staff and in responses (N=9) for support staff.

Beyond the foregoing 14 categories for Western Pedagogy, the author added the Outcome category, which has responses (N=9) that answer RQ6. Outcome incorporates the four preliminary categories above. Furthermore, the author added Western Pedagogy Other, which has responses (N=307) that combine with the responses (N=181) in the first seven categories to provide total responses (N=488) to answer RQ1.

The last category the author added is Western Pedagogy Geopolitical Climate's Academic Affect. The category has responses (N=7) that tie the Level 3 Analysis to the Level 1 Analysis in Chapter 3 *Methodology*, Figure 3.1. The 3 additional categories plus the previous 14 categories accumulate 17 total categories with

responses (N=728) to 6 RQs for Western Pedagogy. The categories with aggregate responses for each RQ are in the following Table 4.5. Categories and aggregate responses for each international student are in Figure 4.25 Summary of Findings for Academic Experience (LSI--Western Pedagogy, Rational/Critical Thinking), as this section ends.

**Table 4.5: IS' Responses (N=728) to Research Questions (N=6) for Academic Experience
(Liberal Secular Ideology--Western Pedagogy, Rational/Critical Thinking)**

Research Question	IS Response (N=728)
1. How do IS describe their experiences with coursework?	Self-Expression (N=0)
	Argumentation (N=0)
2. How do IS describe their academic experience with other IS?	Self-Directed Learning (N=72)
	Class Discussions (N=22)
3. How do IS describe their academic experience with local students?	Presentations (N=9)
	English Language Proficiency (N=67)
	Plagiarism (N=11)
4. How do IS describe their academic experience with academic and support staff?	IS' Interaction with IS (N=57)
	IS' Interaction with Local Students: General (N=50)
	IS' Interaction with Local Students: Racism (N=5) On-Campus (N=9)
5. How do academic and support staff react to IS?	IS' Interaction with Academic Staff: General (N=97)
	IS' Interaction with Academic Staff: Racism (N=1) On-Campus (N=4)
6. To what extent do IS believe they achieved their academic aims?	IS' Interaction with Support Staff: General (N=3)
	IS' Interaction with Support Staff: Racism (N=4) On-Campus (N=4)

**Table 4.5: IS' Responses (N=728) to Research Questions (N=6) for Academic Experience
(Liberal Secular Ideology--Western Pedagogy, Rational/Critical Thinking) (Continued)**

Research Question	IS Response (N=728)
	Outcome (N=9)
	Western Pedagogy: Other (N=307)
	Western Pedagogy: Geopolitical Climate's Academic Affect (N=7)

IS' Responses (N=488) to Research Question 1

How do IS describe their experiences with coursework?

RQ1 has answers in 18 IS' responses (N=488) to 8 categories: Self-expression (N=0), Argumentation (N=0), Self-directed Learning (N=72), Class Discussions (N=22), Presentations (N=9), English Language Proficiency (N=67), Plagiarism (N=11), and Western Pedagogy Other (N=307).

Self-expression (N=0) and Argumentation (N=0): The two categories have no responses (N=0). Eastern IS feel uncomfortable with Self-Expression, and they expect teachers to communicate one-way (Beykont and Daiute, 2002). Similarly, Argumentation is uncomfortable because Eastern IS are not accustomed to challenging staff authority (Hussain et al, 2007). Consider the reason in Chapter 2 *Literature Review*, Table 2.3 for Hofstede and Hofstede (2005) Cultural Dimensions Model. The Table asserts for Eastern collectivist cultures: *Students contribute to discussions when other students sanction the contribution*; and *Students learn to learn. They acquire, memorise, and recite knowledge*. Regarding the large power distance in Eastern collectivist cultures: *A teacher's position grants authority, respect, and wisdom*; and *Teachers provide knowledge in one-way communication*. Self-expression, Argumentation, and Self-directed Learning dominate Western Pedagogy (Mann, 2001; Davies, 2007; Silen and Uhlin, 2008; and Sovic, 2008).

Self-directed Learning (N=72): The category has responses (N=70) for 14 Eastern IS: Aisha/Pakistani, Ameya/Indian, Bambi/Chinese, Dan/Taiwanese, Dana/Japanese, Emma/Chinese, Eric/Taiwanese, Fazal/Pakistani, Kala/Taiwanese, Karim/Pakistani, Mahmoud/Pakistani, Nawaz/Pakistani, Sally/Chinese, and Sandi/Taiwanese. One Western international student, Erssike/Hungarian, also responded (N=2) in the category. Consistency, and every now and then, progression, were evident in the 15 IS' responses during the three interview phases. Regression was not apparent in Self-Directed Learning, which the IS and staff also termed autonomous learning.

[In Britain] we [students] teach ourselves (Bambi/Chinese/104).

I think they [staff] give us too many concept, but without explaining [them] very exactly [sic]. I know that it's our responsibility to find out [...] the

meaning of that concept [...], but I think sometimes it is not so good (Dan/Taiwanese/104-05).

When I was in China, the tutors taught us everything, we were just like a child and they hold our hands. But here [Britain] it's different, we should do [...] [everything] by ourselves. Think independently – I must! [I have] no choice (Emma/Chinese/307).

Fazal/Pakistani/102 discussed how staff members simply provide “broad guidelines” and students have to solve their problems by themselves. Likewise, Matthew/Regional Identity/103, academic staff, remarked that academic staff need to explain academic requirements more and give IS broad guidelines to follow less. Lora/British/104, support staff, indicated that IS have cried because they do not understand staff expectations.

Academic staff, Darren/British, resents the implication that he should alter the autonomous approach, and defends it as academically superior:

Confucian culture students like to be told things [...]. They will carefully listen and memorise everything you say and reproduce it. And I'm certainly not prepared to adapt myself to those expectations [...]. My view is that the reason why an MA [...] or a Doctorate in the UK is worth having is because we don't do that kind of stuff (112).

Two academic staff, Britt/Northern European/205 and Jason/British/210, pointed to an *imperialist* viewpoint in Britain to account for a superiority attitude amongst academic staff. Matthew/Regional Identity/206-07 claims that British academics tend to look down on what he refers to as “mastery learning”. He concludes that more dialogue between IS and academic staff is a possible solution.

Bambi/Chinese discussed the differences in how Chinese staff help students as opposed to British staff:

[In China] you will feel that [the] teacher is standing behind you, he will support you [...]. But in Britain unless you do enough research [...] [that] you can discuss with the teacher, the teacher won't help you (106).

In addition, Bambi/306 equated academic “freedom” to staff members not *caring*. Kala/Taiwanese/307-08 also remarked about staff members not *caring*, as did Aisha/Pakistani:

I don't think they [academic staff] care, you do it, you don't do it, it's up to you (209).

However, Bambi/106 recognised that in China, students tend to rely on their teachers and in turn are “lazy”. Bambi's/309 response during the Phase III interview progressed since previous interviews. She points to her laziness in China, but as a MTU student, she prepares and reads in the library.

Aisha/Pakistani differentiates between literacy in Western Pedagogy and Oracy in Pakistan:

From the beginning if you guide students and tell them that you have to study on your own they'll develop a habit of reading. There in Pakistan [...] everyone is not habitual of reading. You find very few people [...] interested in reading [...]. There is a majority who don't want to study, they don't want to read, not even the novels, nothing. Usually people talk to each other and they learn through interaction, that is a preferred way of learning there [Pakistan] (104).

Aisha's comment is consistent with Chapter 2 *Literature Review*, Table 2.2 for the Hofstede's (2005) Cultural Dimensions Model in that in Eastern collectivist cultures: *Social network is the primary source for information*.

Considering that students “have to study autonomy [sic] [meaning: autonomously]” in Britain, Dana/Japanese/202 believed that tuition is very expensive. Self-directed Learning caught Dana/302 off-guard in that she was confused about how to adjust. Eastern IS in this and other studies were frustrated because staff failed to communicate their expectations sufficiently (Scanlon et al, 2007; Skyrme, 2007; and Sovic, 2008). A representative opinion is:

[In Britain] they [staff] didn't [sic] give us a direct answer [...]. I don't like it [...]. I'm not pretty satisfied about how they [staff] answer [...] question[s] (Kala/Taiwanese/312).

A Chinese student, Bambi/105, believed that staff wasted IS' time by not giving them direct answers. Matthew/Regional Identity/104, academic staff, sympathised with this difficulty, and felt bridging the gap required more effort.

Such effort was in the explicit instructions Henry/British/202, academic staff gave IS, which helped them adjust to the educational framework in Britain. He also recognised the academic differences in his IS. These are differences academic staff ignore as they teach in the same way someone taught them according to academic staff, Peter/British/202. Jason/British/105-06, academic staff, encourages academic staff to familiarise themselves with IS.

Staff (Matthew, Henry, Peter, and Jason) comments on giving explicit instructions to IS and on addressing their differences appear in research (Brown, 2008; and Kingston and Forland, 2008). The point is, HEI that do not attend to IS' needs obstruct their academic integration (Prescott and Simpson, 2004). Explicit instructions may reduce fundamental misunderstandings that arise during communication between IS and staff, which support staff, Steve/British, witnessed.

Academics here don't understand the English way of trying to tell people something which is too – very indirect [...]. I've had the opportunity recently to call someone up and say: *the student believes after the interview that they've done very, very well* and he said: *well sorry but I was trying to say that she really needed to re-write the essay* (105).

Explicit instructions in a Western autonomous learning environment may not sound explicit to Eastern IS:

When I was back in [China] the teachers will [sic] tell us all *what we should do*, but here [Britain] the teachers ask us to tell them *what we have done*, this is the biggest difference – completely different (Emma/Chinese/106).

In China teacher will tell you the specific things: *what to do*, but the teacher in [sic] here [Britain] they just tell you: *you can do this* [sic] things (Sally/Chinese/202).

The cultural differences in explicit academic instructions concurs with other research (Ramburuth and McCormick, 2001; Beykont and Daiute, 2002; Brown, 2008; and Kingston and Forland, 2008). Furthermore, these cultural differences echo the Hofstede's (2005) Cultural Dimensions Model in Chapter 2 *Literature Review*, Table 2.3: (collectivist) *Students learn to learn*, (individualist) *Students learn to understand*. Furthermore, collectivist cultures with large power distance promote *teacher-centred education* whereas individualist cultures with small power distance garner *student-centred education*. Rogers (1980) associates *student-centred education* with Western *learner-centred education*. Maslow (1954) also emphasises how Western cultures encourage an individual to become self-reliant and independent.

The cultural distinction in learning continued as academic staff, Dave/British/104, noted that Far Eastern IS expect staff to know everything and to guide them. Dave acknowledged that autonomy in the British system is challenging. Similarly, academic staff, Britt/Northern European/204 remarked that “independent”, which can prove “difficult” and “daunting”, is an expectation for IS in Britain.

Although academic staff could not define and doubted that a *British style of teaching* existed, their descriptions for their teaching styles correspond to Self-directed Learning:

It's much more about getting them to be critical autonomous learners eventually, or gradually, rather than about transmission of knowledge (Henry/British/201).

In addition, academic staff described pushing students towards independent thinking as social constructivism. Britt/Northern European/202, Luke/British/201, and Mandy/British/204 referred to themselves as *facilitators* of knowledge. As Luke elaborated:

I hope that I am a kind of facilitator of their learning. So I think we've probably moved from a position where we were directing learning, so heavily didactic approach, to one where we are managing student learning rather more (201).

Managing or facilitating learning is synonymous with the “teacher is not the fountain of all knowledge” as Tom/Regional Identity/103, academic staff, describes it.

Mandy/British/204, academic staff, does not see herself as a “repository of knowledge”. Staff descriptions repeat the Hofstede’s (2005) discussion on students in collectivist cultures regarding teachers as *fountains of knowledge*.

Knowledge, which students must reference and cite, contradicts thinking independently according to academic staff, Arthur/Regional Identity:

The whole reading of books and referencing books in a scholarly way presumes that you’re learning other people’s opinions, not worrying too much about your own. You can’t say anything until you can reference and cite it and support it [...]. I think academic learning actually is designed to stop you thinking for yourself. We don’t want your thoughts. We want you to express yourselves in the references of others (109).

References and citations may interrupt independent thinking, but they are integral to Self-directed Learning. Applying Self-directed Learning in their home countries, however difficult, was the goal for three Pakistani IS, Aisha/209 and 210, Karim/207, and Mahmoud/204. Furthermore, such application was the goal for a Japanese international student, Dana/304, and for a Chinese international student, Emma/312.

Individuation was apparent in two Taiwanese IS, Eric and Kala. Eric/203, 303, and 303 understood and appreciated the benefits in Self-directed Learning. Kala/308 was willing to work independently until she needed tutoring. One Western international student, Erssike/Hungarian/305, learned to study “independently”, which is Individuation.

A categorical summary includes the 14 Eastern IS who responded (N=70) in Self-directed Learning. One Western international student, Erssike/Hungarian, also responded (N=2) in the category. All but one Eastern international student faced difficulty in understanding and applying Self-directed Learning (Read et al, 2003; Holmes, 2005; Davies, 2007; Scanlon et al, 2007; Brown, 2008; and Kingston and Forland, 2008). One Western international student, Erssike/Hungarian, did not encounter difficulty in Self-directed Learning. Whereas two Eastern IS Individuated in the category, one Western international student did likewise. Furthermore, 11 academic staff and 2 support staff confirmed the IS’ viewpoints on Self-directed Learning, a prerequisite for Class Discussions.

Class Discussions (N=22): The category holds responses (N=19) for 10 Eastern IS: Aisha/Pakistani, Bambi/Chinese, Dan/Taiwanese, Dana/Japanese, Eric/Taiwanese, Fadel/Palestinian, Kala/Taiwanese, Mahmoud/Pakistani, Sally/Chinese, and Sandi/Taiwanese. Two Western IS, Chris/American and Erssike/Hungarian, also responded (N=3) in the category.

Aisha/Pakistani/105 explained how Class Discussions are nonexistent in Pakistan. Mahmoud/Pakistani/103 and 203 concurred that participating in Class Discussions is an unfamiliar educational task. Recall that in Chapter 2 *Literature Review*, Western Pedagogy clashed with Islamic pedagogy, which subordinates critical thinking to “acceptance of authority” (Halstead, 2004:526).

Whereas Bambi/Chinese/305 and Eric/Taiwanese/203 acknowledged Class Discussions, Fadel/Palestinian/103, 204, and 302 appreciated them consistently through the three interview phases. Although Sally/Chinese/204 participated in Class Discussions, two Far Eastern IS, Dana/Japanese and Sandi/Taiwanese, disliked Class Discussions. According to Dana/204, Japanese staff rarely engage students or welcome their emotions and ideas. Rather, Japanese staff talk as students listen. Dana/305 and Sandi/203 were reticent in participating in Class Discussions because their knowledge on course content was limited. Both Far Eastern IS preferred a staff-to-student knowledge transmission, one-way communication is in other research (Beykont and Daiute, 2002; and Hofstede and Hofstede, 2005).

Two Taiwanese students, Dan and Kala, recognised how Far Eastern IS interacted minimally:

I think it’s a very interesting thing, you can see the cultural difference in all of our lectures. You can see Chinese [IS] they don’t speak, but other students [...] they have a lot of conversation with the tutor [...]. It is our social culture [...]. In Taiwan and in China students seldom ask question or give feedback on [sic] the class, it is our culture (Dan/Taiwanese/103).

Whereas Dan/103 and 204 consistently participated in Class Discussions more than other Far Eastern IS, but not as much as Western students, Kala/202 did not know “what to talk about”:

We [Far Eastern IS] don't really speak much [...] because when they [staff] ask an open question we don't know how to answer, so the less we answer the less [they ask] question[s], or the less interaction between us happen[s] (319).

The experiences for Dan and Kala are parallel to the experience Gareth/British/106, support staff, had as a student: “British students would discuss things openly with the lecturer” and the “Chinese were horrified at this”. As Matthew/Regional Identity/207-08, academic staff, explains, challenging staff in class (Hofstede and Hofstede, 2005), and self-actualising (Maslow, 1954) are Western norms primarily.

A Western international student, Chris/American, mentioned Class Discussions and skin colour:

Because I'm white [...] – there are two of us in the class [...] – the other guy is from Australia, so two Caucasians I shouldn't say white, we seem to get more attention when we bring up questions than someone from Pakistan (103).

The other Western international student, Erssike/Hungarian, was satisfied with (204) and participated (203) in Class Discussions.

To recapitulate, 10 Eastern IS responded (N=19) and 2 Western IS responded (N=3) in the Class Discussions category. The Eastern IS confirmed Chapter 2 *Literature Review*, Table 2.3 for the Hofstedes' (2005) Cultural Dimensions Model in that in collectivist cultures: *Students contribute to discussions when other students sanction the contribution*. In addition, *Teacher-centred education wherein teachers take the initiative* occur in collectivist large power distance cultures. The Eastern IS also confirmed other research (Phillips et al, 2002; Tatar, 2005; Zhou et al, 2005; Hsieh, 2007; and Sovic, 2008). No confirmations existed for Individuation in Class Discussions, which has implications for Presentations.

Presentations (N=9): As the fifth category that answers RQ1, Presentations attracted responses (N=6) for five Eastern IS: Bambi/Chinese, Dana/Japanese, Kala/Taiwanese, Sally/Chinese, and Sandi/Taiwanese. One Western international student, Erssike/Hungarian, also responded (N=3) in the category.

Bambi/Chinese/305 reported that Presentations are a common academic practice in Britain. Dana/Japanese/102 and Kala/Taiwanese/205 discussed their unfamiliarity with Presentations. Kala elaborated in that Presentations in Taiwan entailed copying textbook material and presenting it. In Britain, however, Kala must Present additional sources and her viewpoint, which she found difficult.

Although not a requirement in China, Presentations in Britain were useful to Sally/Chinese/105 and 203. They helped her improve academically because the process involved reading more and learning more through which her Individuation blossomed. Presentations, however, held no value for Sandi/Taiwanese:

I can't learn [...] [when] we just watch other students' presentations (203).

The Western international student, Erssike/Hungarian, felt “proud” (203) and “valuable” (305) after Presentations. They revealed her capabilities. Erssike/312 went as far as stating that Presentations were among her best experiences in Britain.

Altogether, five Eastern IS responded (N=6) in Presentations, one of whom, Sally/Chinese showed (N=2) Individuation. Furthermore, one Western international student, Erssike/Hungarian, responded (N=3) in the category. Presentations required English Language Proficiency.

English Language Proficiency (N=67): The category motivated 13 Eastern IS to respond (N=65): Ameya/Indian, Bambi/Chinese, Dan/Taiwanese, Dana/Japanese, Emma/Chinese, Eric/Taiwanese, Kala/Taiwanese, Karim/Pakistani, Mahmoud/Pakistani, Nala/South Korean, Nawaz/Pakistani, Sally/Chinese, and Sandi/Taiwanese. One Western international student, Erssike/Hungarian, also responded (N=2) in the category.

For Bambi/Chinese/208 and 305 improving her English language took priority over the degree. When she first arrived in Britain, Bambi/103 felt “like a fool” and “stupid” in class although she did not discuss her weakness in the English language with staff. Rather than appear weak, Bambi worked hard to improve her English to the point where staff recognised her in class. The positive recognition is in other research (Tatar, 2005; and Zhou et al, 2005).

Dan/Taiwanese/103 noted that Far Eastern IS did not have confidence in their English language abilities. Furthermore, Dan/102 preferred staff to maintain their normal pace during class to signal they believed IS had the capabilities to participate and to give IS a good chance to practice their listening skills.

Through many responses (N=15) in English Language Proficiency, Dana/Japanese/101 initially expected that she will improve her English while living and studying in Britain, but regressed/103, 203, 203, and 313. She reasoned that a large Chinese population in her living accommodation limited her improvement in English. Dana, however, progressed from “scared” (101) as she communicated with other classmates who spoke English well to understanding her classmates better (202). When her flatmates, who were local students, ridiculed her pronunciation, Dana felt “irritated (201) with this “very negative experience” (308).

Kala/Taiwanese argues that MTU has not helped IS improve their English Language efficiently:

[By] living here [Britain] [you] can learn a language, but it takes effort to do it. And the efforts are far more difficult than I [had] imagine[d] because if you want to change you need access to the language. However, the access to the language are [sic] not provided automatically or easily by the university [MTU] [...]. Coming to the course, for me, has not changed my language ability (322).

Kala's/107 problem with English related to reading and writing. She/201 could not understand whether authors were agreeing or disagreeing with each other and she did not know how to skim, summarise, or synthesise information. During the Phase III interview, Kala/306 claimed that her reading improved, but not her writing.

Reading challenged Asian IS according to Mahmoud/Pakistani/207 who eventually improved his writing (304). Whereas Nala/South Korean/104 wanted to improve her English Language during the Phase I interview, she did not mention it during subsequent interviews. Nawaz/Pakistani/205 believes he can speak English to some extent, thus, he can “survive” in Britain.

Understanding English in class requires concentration according to two Taiwanese IS, Dan/305 and Eric/102 and 202 and one Chinese international student, Sally/102. Three Far Eastern IS, Dana/201, Emma/107, and Sandi/305 elaborated on this point in that they did not understand staff during class, but felt too shy to ask staff to repeat an explanation. As Dana recounted:

I cannot understand what tutor says in the class [...]. Many times I cannot understand what they say, so [clarification: but] I don't want to stop the class for my trouble (201).

This reluctance could create a serious vicious circle that isolates IS, as support staff, Lora/British/204, explained.

One solution was to read before lectures as Eric/102 and 202 discovered and research suggested (Spencer, 2003). Eric/302 could understand English as Asians, including staff, spoke it. Sally's/Chinese/102 solution to the problem was to record discussions during the course, then listen to them later. Sally had trouble with speaking English (102 and 103), and with reading and writing (102). Sally improved her English by communicating with Western classmates (206) and neighbours (207) in English rather than by communicating with other Chinese IS in Mandarin.

Sandi/Taiwanese had difficulty understanding what she read (102), expressing herself (104), and overcoming the language barrier (208 and 301):

The most [...] [difficult thing for me in Britain is the] language barrier [...]. If I overcome the language barriers [...] the way they teach [in Britain] would be fine [...]. I can control what I want to learn and how much I learn (306).

Rather than interrupting the class to ask questions, Sandi/305 downloaded staff's PowerPoint slides. As with the Eastern IS, one Western international student, Erssike/Hungarian/105, had difficulty with the English Language.

To summarise English Language Proficiency, 13 Eastern IS responded (N=65) in the category. Among them, the only four Eastern IS who improved their English are Ameya/Indian/303, Karim/Pakistani/203, Mahmoud/Pakistani/304, and Sally/Chinese/203 and 205. One Western international student, Erssike/Hungarian, also responded (N=2) in the category. No evidence for Individuation is in the

responses for the 14 IS. Challenges the IS had with English Language Proficiency repeated those in other studies (Lew et al, 2005; Ku et al, 2008; and Sovic, 2008). Limited English Language Proficiency reduced the IS' competency with Western Pedagogy (Wright and Lander, 2003; Andrade, 2006; Poyrazli and Kavanaugh, 2006; Zhang and Brunton, 2007; Brown, 2008; and Brown and Holloway, 2008). Such challenges may escalate Plagiarism.

Plagiarism (N=11): MTU defines Plagiarism as a student claiming ownership for another person's work (Handbook, 2009). Plagiarism may occur "inadvertently, where students fail to read instructions about, or do not understand the rules governing the presentation of work which require sources to be acknowledged" (Handbook, 2009:20). MTU's definition is consistent with the definition in Brown's (2008) study.

Plagiarism has responses (N=11) for five Eastern IS: Aisha/Pakistani, Dan/Taiwanese, Dana/Japanese, Kala/Taiwanese, and Sally/Chinese. Aisha/Pakistani/208-09 and Sally/Chinese/103 noted that their respective home countries do not have technological equipment for detecting Plagiarism. Aisha explained:

We don't have this technology there [Pakistan] that you [can] check out if it [assignment] is plagiarised [contrary to Britain]. There [Pakistan] you can guess, recall from memory if it [students' work] is taken from somewhere (208-09).

Plagiarism in China is copying an article, but copying more than six words is plagiarism in Britain as Sally/Chinese/103 perceives it.

Whereas Plagiarism worried Dan/Taiwanese/201, "now it's ok". Dana/Japanese/303 wanted to sidestep plagiarism by learning to summarise and paraphrase. Japanese staff were not strict about plagiarism, which Dana/303 admits she committed inadvertently. Plagiarism is easier than critical analysis, but Dana/303 intends to avoid plagiarism when she returns to Japan. Dana/303 and Sally/103 used *strict* to describe plagiarism in Britain. Kala/Taiwanese/302 argues that MTU support staff warn students against plagiarism, but staff do not provide students with the tools

to avoid plagiarism. Whereas five Eastern IS responded (N=11) in Plagiarism, no one demonstrated Individuation.

Plagiarism was a topic for five academic staff: Darren/British, 103, 107, 114, 115, and 204, Jason/British/104 and 113-14, Luke/British/105, 106, 107, 108, and 109, Mark/Regional Identity/105, and Matthew/Regional Identity/104. Jason/114 thought IS could not grasp a foreign concept such as Plagiarism. His thought is consistent with Davies's (2007) research. Matthew/Regional Identity/105 believes that cultural differences are not acceptable reasons for Plagiarism among IS. He adds that if IS receive explicit instructions, then they have the intelligence to escape Plagiarism. Matthew's conviction is in other research (Hayes and Introna, 2005; Duff et al, 2006; and Maxwell et al, 2006). Support staff, Gareth/British/103-04, 105, and 106, also mentioned Plagiarism. The attention that six staff gave to Plagiarism in their responses (N=19) enhances the five Eastern IS' responses (N=11) in the category. Responses that do not fit in this or in the previous six categories are appropriate for Western Pedagogy Other.

Western Pedagogy Other (N=307): Among the 17 categories in the Western Pedagogy component, Western Pedagogy Other attracted the most responses (N=307). All 18 IS responded to the category including 16 Eastern IS' responses (N=274) and 2 Western IS' responses (N=33).

The 12 Eastern IS who stated that the educational system in Britain is very different from the educational system in their home countries are Aisha/Pakistani, Ameya/Indian, Bambi/Chinese, Dana/Japanese, Emma/Chinese, Fadel/Palestinian, Fazal/Pakistani, Kala/Taiwanese, Karim/Pakistani, Mahmoud/Pakistani, Nawaz/Pakistani, and Sally/Chinese. Comparisons were similar:

It [educational system in Britain] is different [than the educational system in Palestine] (Fadel/Palestinian/102).

The differences were in teaching methods and assessment methods, wherein writing assignments throughout the course outnumbered exams:

In China [...] we just listen and take notes and prepare and [...] recite [the] textbook to have the examination and we pass. But here [Britain] [there is] no examination and [the] teacher [...] will give us the handout, and give us the questions and require us to prepare the questions before the seminar, and we discuss and finally we [do an assignment] (Bambi/Chinese/105).

Another distinction was between the practical and theoretical:

Teaching here [Britain] is more lab oriented, it's more practical. In Pakistan it's more theoretical (Nawaz/Pakistani/104).

Sally/Chinese distinguishes between the process and outcomes:

In China students always learn from [the] teacher. They just read the book in order to pass the exam, that's all, [and] the score is very important for students. But I think here [Britain] the process is important because the teacher do [sic] not focus on your result, they focus on your studying process (105).

Another common theme for three IS was the resources available at MTU. Dana/Japanese/202 appreciated MTU resources, but her poor English interfered with their optimal use. Finding resources was not difficult for Kala/Taiwanese/310, but understanding the information was very trying. Sally Chinese/204 also had constraints on using MTU resources such as her unfamiliarity with copyrights.

Studying at MTU was easy at the onset for three Eastern IS, but very difficult later. Aisha/Pakistani/202, Emma/Chinese/203 and 205, and Kala/Taiwanese/310 regressed through interview phases. The reverse is true for Bambi/Chinese/102 who had trouble with studying in Britain, but progressed (205 and 302) to developing some competency in Western Pedagogy.

Progressing through the three interview phases was the direction for Eric/Taiwanese. For him/102, studying in Britain was not easy because he had not studied anywhere for a long time. Thereafter, Eric/204 declared that he did not know how to improve his studying skills. Finally, Eric/303 reflected on a positive and unique academic experience in Western Pedagogy.

Whereas Eric progressed to develop competency in Western pedagogy, Dan/Taiwanese, from the beginning, encountered minimal difficulty acquiring competency in Western pedagogy, as he consistently repeated during his Phase I (102), Phase II (203), and Phase III (302) interviews.

Progression, however, was beyond Dana/Japanese, who complained (N=13) about Western Pedagogy. She did not acquire competency in Western Pedagogy (304), and she did not benefit in “knowledge” (306) or in “practical” (306) application. Western Pedagogy, however, changed Dana’s “way of thinking” (306).

Whereas academic endeavours pressured Fadel/Palestinian/202, they became more manageable (301-02). Although Fazal/Pakistani/202 did not believe that studying in Britain was difficult, but responses (N=12) were contradictory:

I’m neither sad [n]or happy, neither frustrated nor much hopeful of [academic] things (202).

Returning to previous appreciation for MTU resources, Karim/Pakistani/201 was pleased with a fast Internet connection to access modern literature. He/201 also enjoyed consulting with colleagues. Despite having modern facilities, Karim’s/202 research capabilities were below MTU standards.

Sharing low research skills, Mahmoud/Pakistani also voiced (N=15) hardships with analysing and writing assignments. Consistent hardships during previous interview phases transformed into progress in Mahmoud’s responses (301 and 303) during the Phase III interview. Nawaz/Pakistani/105, however, faced more difficulties in studying in Pakistan than he confronted in Britain. Not so for Sandi/Taiwanese:

How they teach [in Britain] is not for me (202).

Western Pedagogy remained the less preferred choice for two Eastern IS, Dana/Japanese/306 and Emma/Chinese/306:

Since I was a pupil I have begun to accept the way the Chinese teachers teach (Emma/Chinese/306).

High quality teaching in Britain, though, was a consistent praise in responses (102, 202, and 307) for Fadel/Palestinian. His praise reiterates:

[The] British education[al] system is [more] advanced than any other country (Sally/Chinese 104).

Praise is not detectable in “shocking”, which is how Kala/Taiwanese/201 first described Western Pedagogy because “we don’t [sic] know how to learn and we don’t [sic] even know how to prepare”. Gradually, she understood Western Pedagogy as “a habit of learning” (204). Nevertheless:

I don't feel like [I'm] learning gradually, because I don't know how to improve and sometimes I feel like maybe I should go out and have fun instead of learning, because there's no sign to show that I have improvement [sic] (306).

As Kala depicts Western Pedagogy in Britain, “basically it's a kind of interaction with culture, people, life and culture is invisible in education” (309). Moreover, searching for academic help was a daunting task (317). That Western Pedagogy in Britain is culture specific in Kala’s eyes makes her wonder how she will apply it in Taiwan (309).

Two other Eastern IS admonish Western Pedagogy, Ameya/Indian and Nala/South Korean. Whereas Ameya gave unflattering responses (N=16), one/104 spotted weakness because lecturers sometimes made mistakes. Mistakes in collectivist education are unacceptable in Chapter 2 *Literature Review*, Table 2.3 for the Hofstede’s (2005) Cultural Dimensions Model: *A teacher’s excellence determines the quality of education*.

Western Pedagogy was not a favourite in responses (N=24) for Nala/South Korean. One reason is:

Very, very negative [academic experiences]. I’m not going to recommend this university [MTU] to anybody else in Korea, not with my moral[s], I can’t do that [...]. If I do, I’m a bad person (102).

Additional reasons are chaos in the faculty (103-04) and enduring workshops and lectures (102 and 103). Nala also denotes:

Now I’m really, really sceptical, I’m very negative about education in Britain (104).

It [MTU] should be improved, they've got to change, they've got to have responsibility for students (104-05).

She adds that administrators at MTU “have to realise how they affect students” (106). Nala progressed to believing she would graduate MTU, but she needs “more support and regular seminars” (202). Nala is convinced MTU “deceived” (203) her:

Oh I was at [sic] the moon! Still I remember the moment [that I got accepted at MTU]. [It was] the happiest moment [...]. But here [MTU] [...] everything happened which was totally different than my expectations (206).

Although she acquired knowledge about her discipline, Nala wonders:

Is it really worth coming to Britain [to study]? (206).

Nala's severe disappointment is in her responses (N=24) although most responses are not quoted to protect anonymity. Nala's discouraging opinions about MTU have reinforcement through academic staff, Arthur/Regional Identity:

I think the [faculty] is in a dreadful mess, financially, in every way. Organised desperately badly [...]. If I were a student with it, I think I would feel very, very frustrated because of the intangibility of it all, pinning anybody down, tying anything down. I think I would personally not wish to be supervised by quite a few people in this [faculty] (114).

As with Nala/South Korean, Emma/Chinese arrived in Britain with very high expectations:

I spent so many years to save money to realise [clarification: achieve] my dream to study here [Britain]. And sometimes I ask myself whether it really is worth [it] (212).

Ultimately, Emma/308 was joyful about her academic choice. This was not the overwhelming sentiment for Fazal/Pakistani (103 and 105):

Contrast to my expectations I found a place [MTU] where they [are] inclined more towards marketing rather to [sic] education. This is one factor that I

really do not like in British university [sic]. They just simply want to [...] get the money from the people [referring to students] (103).

Fazal encourages HEI to increase social (105) and human (106) awareness. Consistently, Fazal/102, 207, and 313 cautioned other IS against studying in Britain and wished he had heeded to this caution (309).

Differences between Eastern and Western Pedagogy were also apparent to the two Western IS. Chris/American highlighted (N=10) assessments:

[In the USA] for graduate students you would have a quiz every week to make sure you've absorbed the material [...]. Here [Britain] there are no assignments, there are no quizzes, there are no milestones that you can say: *alright I've absorbed the material I understand it*. There is just the final examination in all of my classes. But how do they [staff] relate to what is ultimately going to be the metric of my success or failure in this programme I have no clue (105).

The answer regarding assessments that an English professor gave Chris/205 was “that’s just the way it is”.

Chris’s/105 observance that the USA has more *hands-on* in teaching and learning concepts is true for Tom/Regional Identity, academic staff. According to Tom, the “American experience” (202) provides various support systems for students, whereas “typical English” (203) HEI include “one supervisor, world class, well known, prestigious, obviously world class prestigious institution, but none of the courses and programmes and support” (203) in the USA. Tom as staff and Chris as a Western international student familiar with Western Pedagogy amplify a trying situation for Eastern IS.

The other Western international student, Erssike/Hungarian, repeatedly (N=11) distinguished between the educational system in Britain and in Hungary. Staff in Britain engaged students more through a high teaching standard than staff in Hungary (103). The educational system in Hungary is “old” (103) because funding is insufficient, but Britain has modern technology (104). Erssike/104 and 305 also prefers Britain’s teaching and assessment methods, and feels valued:

I [...] have the impression that the performance I'm doing is also important for the university [MTU] and it affects everything. And I don't feel just that I'm drifting here [Britain] (305).

Individuation rippled through Erssike's responses (205 and 305) for Western Pedagogy Other as she improved critical analysis and studying skills, which made her more "confident" (304 and 301). Although Hungary is a Western country, it is less developed and less individualist than Britain or the USA.

Other than Erssike, the Western international student, six Eastern IS demonstrated (N=14) Individuation in Western Pedagogy Other: Bambi/Chinese (N=1), Dan/Taiwanese (N=1), Eric/Taiwanese (N=1), Fadel/Palestinian (N=6), Sally/Chinese (N=4), and Sandi/Taiwanese (N=1). Bambi/Chinese/305 became an "independent" learner. Dan/Taiwanese/304 became "confident" and "independent". Eric/Taiwanese/304 could analyse critically and formulate his own viewpoint. Fadel/Palestinian learned to apply knowledge (202), and to analyse (204), criticise (203 and 304), and discuss (207) information. As such, his confidence increased (303). The British educational system required Sally/Chinese to read (303), learn more (301 and 307), and improve academically (305). Sandi/Taiwanese/208 developed in making academic decisions. Individuation manifested through achievement in Western Pedagogy, which implies gratifying Human Needs Stage 4 Esteem (Maslow, 1970).

Western Pedagogy Other attracted the most responses (N=307) amongst all categories for Western Pedagogy. All 18 IS responded to the category, including 16 Eastern IS' responses (N=274) and 2 Western IS' responses (N=33).

RQ1 Summary

Western Pedagogy has 8 categories with 18 IS' responses (N=488) to RQ1. The eight categories are Self-expression (N=0), Argumentation (N=0), Self-directed Learning (N=72), Class Discussions (N=22), Presentations (N=9), English Language Proficiency (N=67), Plagiarism (N=11), and Western Pedagogy Other (N=307). The IS' responses in Western Pedagogy justify Chapter 2's literature review on competency.

Assessments in Western Pedagogy are culture specific (Sternberg, 2007). Motivation in Western Pedagogy is culture specific (Hufton et al, 2003; and Harkness et al, 2007). Learning preferences in Western Pedagogy are culture specific (Woodrow and Sham, 2001; Holmes, 2005; and Andrade, 2006). Eastern IS with origins in collectivist cultures are not accustomed to Western Pedagogy (Ramburuth and McCormick, 2001; Holmes, 2005; Poyrazli and Kavanaugh, 2006; Brown, 2008; Kingston and Forland, 2008; and Neri and Ville, 2008). The 16 Eastern IS and the 2 Western IS communicated their distaste for Western Pedagogy in whole or in part.

IS' Responses (N=57) to Research Question 2

How do IS describe their academic experience with other IS?

IS' Interaction with IS (N=57): With Bambi/Chinese as the exception, the remaining 15 Eastern IS responded (N=47) in the category. The eight Far Eastern IS include two Chinese IS, Emma and Sally, four Taiwanese IS, Dan, Eric, Kala, and Sandi, one South Korean international student, Nala and one Japanese international student, Dana. Two other Eastern IS are Ameya/Indian and Fadel/Palestinian. Five Pakistani IS are: Aisha, Fazal, Karim, Mahmoud, and Nawaz. Responses (N=10) for two Western IS, Chris/American and Erssike/Hungarian, complete the total in the category.

The Academic Experience between IS who had dissimilar culture, language, politics, and religion was more perturbing than the Academic Experience between IS who shared the attributes. Political strains jarred the Academic Experience between Far Eastern Chinese and Taiwanese IS according to Sally/Chinese/208 and two Taiwanese IS, Dan/310 and Eric/306. Harmonious mingling, though, is how another Far Eastern international student, Sandi/Taiwanese/315, described her Academic Experience with Chinese students. Because Sandi/205, 309, 314, and 315 lived in China for a long period, she leaned more towards Academic Experience with Far Eastern IS than with European or Indian IS. Sandi/314 also observed segregation at MTU, which Ameya/Indian/315 and other research detected (Barletta and Kobayashi, 2007).

Far Eastern international student, Sally/Chinese/210 overcame religious differences to have cordial Academic Experience with Malaysian IS because they shared “yellow skin”. Far Eastern international student, Dan/Taiwanese/207 had

comfortable Academic Experience with European IS, specifically Greek and Turkish. Far Eastern international student, Eric/Taiwanese/105, preferred Academic Experience with IS who had origins in Japan, Korea, and Thailand over Indian and Pakistani IS.

Five Pakistani IS and two Far Eastern Chinese IS surmised the restricted Academic Experience between Pakistani and Far Eastern IS:

The Chinese [IS] they're very different. We [Pakistanis] find them very, very different. I don't know why. It's cultural not religious (Aisha/Pakistani/214).

Social hierarchy obstructed Academic Experience between Fazal/Pakistani/205 and other Pakistani IS. A common language relaxed Karim/Pakistani/205 during his Academic Experience with other Pakistani IS. Divergences in language, however, portrayed his Academic Experience with Far Eastern IS:

[The] Chinese [and the] Taiwanese people, they are behind in [the English] language [...]. [It] is difficult to communicate with them because they cannot understand the language as well (206).

Like Karim, sharing language, Urdu, and culture appeased Mahmoud/Pakistani/206 during his Academic Experience with Indian and Middle Eastern IS. Language, however, marred Academic Experience between Far Eastern Emma/Chinese/211, and Pakistani IS.

Whereas Emma/311 progressed to understanding other IS, political sensitivity halted Sally's/Chinese/208 Academic Experience with Pakistani and Indian IS. For example, The Muslim international student with whom Sally conversed dismissed Sally angrily after she told a story about a British teacher in Sudan who incurred punishment for allowing her Muslim student to name his teddy bear after him, Muhammad, which coincides with the Prophet's name. Mistakenly, Sally had interpreted the Muslim student's presence in Britain as openness to cultural discussions.

IS in Britain do not discuss politics, which soothes tensions between them as Fadel/Palestinian/105 justifies. He/206 also reasons that Pakistani, Indian, and Palestinian IS have Academic Experience through overlapping "commitments and

principles”. Fadel/Palestinian/206 with Far Eastern IS Dan/Taiwanese/207, Dana/Japanese/205, Kala/Taiwanese/209, and Sally/Chinese/308 communicated with *non-British* students easily:

You can interact more with non-British people, they [IS] are [more] interacting and maybe less formal [than local students] (Fadel/Palestinian/206).

Ironically, Fadel/Palestinian/205 and Nawaz/Pakistani/106-07 did not share Academic Experience with other IS. Nawaz blamed his reluctance on civil formalities. Reluctance had no traces in “kind” and “very nice”, words Dana/Japanese/305 assigned to her friendships with IS, “the most important thing for when you’re studying abroad”.

The eagerness or unwillingness in Academic Experience between 15 Eastern IS resound in the motives for the 2 Western IS. Chris/American/202 and 203 had greater ease in Academic Experience with European IS, notably Greek, than with Indian IS. Cultural disparities inhibited Academic Experience between Western international student Erssike/Hungarian/107, 205, and 310, Far Eastern IS, and Asian IS. How strange to Erssike that they left dinner without conversing or watching television together:

Asian people from China [...] they just [...] do other things than we do in Europe (310).

Erssike judged Pakistani and Indian IS as “rude” (107) because they did not speak English, which would have enabled her to join their conversation. Those IS also were “noisy” (206) and inconsiderate. Furthermore, they were “not really polite” (307) because they did not open the door when she carried grocery bags. In addition, Western European IS were “snobby” (309).

RQ2 Summary

Different cultures, languages, politics, and religion thwarted Academic Experience between the 17 IS as their responses (N=57) to RQ2 disclosed. The responses (N=47) for the 15 Eastern IS and the responses (N=10) for 2 Western IS omitted Individuation. Academic Experience among IS is prominent in other research

(Kramer and Berman, 2001; Brunner, 2006; Hanassab, 2006; and Barletta and Kobayashi, 2007).

IS' Responses (N=59) to Research Question 3

How do IS describe their academic experience with local students?

RQ3 solicited 17 IS' responses (N=59) in 2 categories. The first category, IS' Interaction with Local Students General, has responses (N=42) for all 16 Eastern IS. The first category also holds responses (N=8) for one Western international student. The other category, IS' Interaction with Local Students Racism (N=5 incidents) On-campus, offers responses (N=9) for three Eastern IS.

IS' Interaction with Local Student General (N=50): The 16 Eastern IS responded (N=42) in the category. Nawaz/Pakistani commented on the Academic Experience between Eastern IS and local students, a comment that speaks for all Eastern IS:

I don't have [a] British friend, no, no (204).

Differences in culture and language hampered meaningful Academic Experience between Eastern IS and local students. Bambi/Chinese/309 was the only Eastern international student who could say she "knows" a local student by the Phase III interview. Yes, this is progression, but it diminishes as Bambi drew a wide line to separate an introduction that occurred in her living accommodation than building a friendship.

Dana/Japanese/203 was the only international student who cast local students, her classmates, as "friendly" and "nice". The labels were not enough to draw Dana into an Academic Experience with the local students. Emma/Chinese/211, though, referred to a British classmate as a friend, but only in the classroom. "A formal friendship" budded between Fadel/Palestinian/205 and local students although he does not have much Academic Experience with them even on campus.

No Academic Experience with local students disenchanted three Eastern IS, Ameya/Indian, Kala/Taiwanese, and Sandi/Taiwanese. Consistent responses (101, 102, 102, 102, 102, 203, 204, 201, 314, 303, and 302) for Ameya outnumbered the responses for other IS:

It's the same with every one of us, every one of [sic] international students [thinks that] home students [referring to local students] don't want to talk with us. I don't know why, I think it's the accent we speak, or it's the language we speak, or the thinking; either we think higher than them or they think higher than us, I don't know (102).

Ameya/201 progressed in releasing concern over no Academic Experience with local students. The release was Individuation as Ameya/203 became more self-sufficient. Ameya/204 warns other IS about "formal" and "conserved" local students. Ameya described some local students as "good" (302), some as "quite nasty" (302), and as a group, "selfish" (303).

As with Ameya, Kala/Taiwanese was not amused in her consistent responses (103, 110, 208, 208, 208, 209, and 318) about her Academic Experience with local students. She/103 felt "lower" than local students whom she believed thought their native English language gave them higher status. Local students did not share an Academic Experience with Kala/110:

I don't know if there is British culture in my life because we are always talking to international students, not really [to] local students (208).

Furthermore, Kala/Taiwanese/208 believed that if she mingled with local students, they would not know "how to talk to each other" or "what to talk" about.

Similarly and consistently, responses (204, 207, 305, 309, and 312) for Sandi/Taiwanese did not exude pleasure in her Academic Experience with local students. Sandi/305 could not understand their thought processes, felt "distant" (309), and finally surrendered (312) expectations for an Academic Experience with local students.

Surrendering the expectations was an alternative for Western international student, Erssike/Hungarian whose responses (107, 102, 105, 102, 206, 203, 302, and 206) were consistent:

If they [local students] see that ok my English is not perfect and I don't understand everything, there is a wall (102).

Poor English language skills persisted as the reason (102, 105, 102, and 206) Erssike/102 could not converse with local students or understand slang in their conversation. In addition, her poor English language skills were the reason local students avoided her when working in pairs was necessary (206). Poor English language skills impeded Academic Experience between IS and local students (Yeh and Inose, 2003). Moreover, local students have different interpretations for how white and non-white IS speak English (Lindemann, 2005).

Friendships between IS and local students was not fluid according to academic staff, Ashley/British/103 and Gill/Regional Identity/106, and support staff, Ron/British/103. As Ashley observed:

I think it's probably quite hard for international students to get to know British students (103).

The hardship between IS and local students is in research (Mann, 2001; Pritchard and Skinner, 2002; Read et al, 2003; UKCOSA, 2004; Hayes and Introna, 2005; Collins, 2006; Ramsay et al, 2007; Scanlon et al, 2007; Forbes-Mewett and Nyland, 2008; Huang, 2008; Kingston and Forland, 2008; and Sawir et al, 2008). The hardship appears in UK research (Pritchard and Skinner, 2002; UKCOSA, 2004; and Huang, 2008). The hardship for Western international student, Erssike/Hungarian, contradicts UKCOSA (2004), which states that European IS are inclined to have less difficulty than Eastern IS in mingling with local students. Difficulty in the Academic Experience between IS and local students have language and culture as the two sources. Another source is racism.

IS' Interaction with Local Students Racism (N=5 incidents) On-campus (N=9):

The category includes the number for racist incidents (N=5) in three Eastern IS' responses (N=9): Ameya/Indian, Dana/Japanese, and Kala/Taiwanese. Ameya/Indian reported consistently that local students were racist (108, 314, and 314) and that he encountered racist incidents (108, 108, and 314):

I know British people [referring to local students] do not like us [Asian IS]; some might be racist or something (314).

His nationality and skin colour were Ameya's/314 reasons, including for when local students in a group excluded him and other Asian IS.

Ameya/108 designates racist behaviour to three or four local students who left the classroom, and later did not return Ameya's smile. What happened is that academic staff committed a mathematical error, which Ameya identified and rectified as academic staff requested. Ameya/108 also alleged racism in local students' failure to greet him while he worked as a library attendant although Ameya acknowledged them. Ameya/314 also believed "white" students ignored and undervalued him as he voiced his opinion during a classroom group discussion.

Local students were "not so much kind to international students" in Dana's/Japanese/206 opinion. Local students who distributed leaflets to MTU European IS as they ignored MTU Asian IS also were racist (206). Local students disregarded Kala/Taiwanese/202 when she asked them to lower their voices in the library.

Racist incidents (N=5) affronted Ameya/Indian, Dana/Japanese, and Kala/Taiwanese in their responses (N=9) about Academic Experience with local students. The incidents duplicate neo-racism (Krahe et al, 2005; Lee and Rice, 2007; and Poyrazli and Lopez, 2007). Individuation was not apparent in the Eastern IS' responses for the category.

RQ3 Summary

The 2 categories with responses (N=59) to RQ3 for 17 IS are IS' Interaction with Local Students General (N=50) and IS' Interaction with Local Students Racism (N=5 incidents) On-campus (N=9). All 16 Eastern IS responded (N=42) in the first category, one of whom, Ameya/Indian, Individuated. Three Eastern IS responded (N=9) in the second category.

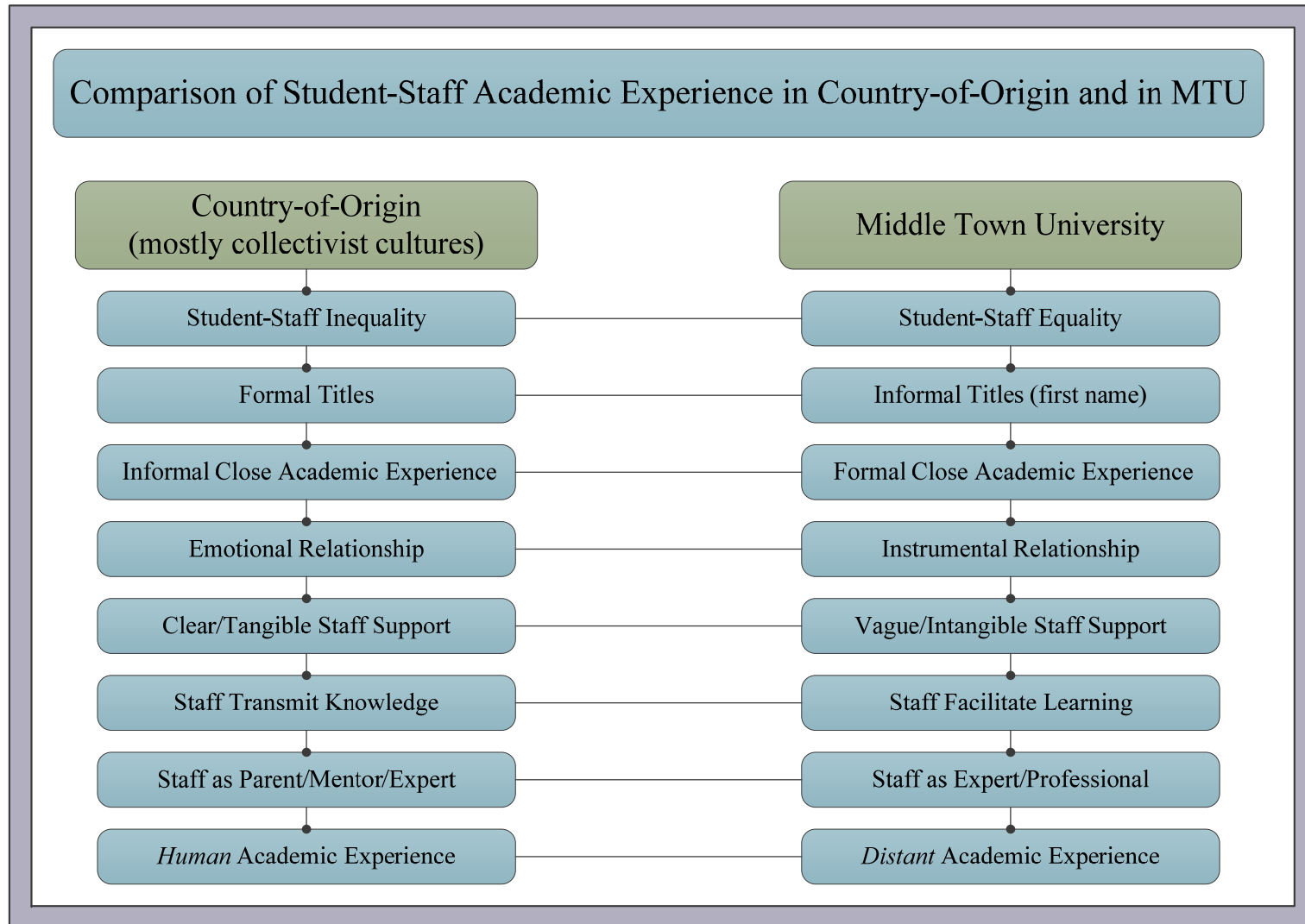
IS' Responses (N=108) to Research Question 4

How do IS describe their academic experience with academic and support staff?

RQ4 captured 18 IS' responses (N=108) in 4 categories: IS' Interaction with Academic Staff General (N=97), IS' Interaction with Academic Staff Racism On-campus (N=4), IS' Interaction with Support Staff General (N=3), and IS' Interaction with Support Staff Racism On-campus (N=4). When the IS identified staff rather than specify academic staff or support staff, then academic staff is the default identification.

IS' Interaction with Academic Staff General (N=97): All 16 Eastern IS responded (N=88) in the category in addition to the 2 Western IS who responded (N=9). Major differences exist between student-staff Academic Experience in collectivist cultures and student-staff Academic Experience in individualist cultures. The differences are in Figure 4.23 Comparison of Student-Staff Academic Experience in Country-of-Origin and in MTU.

Figure 4.5: Comparison of Student-Staff Academic Experience in Country-of-Origin and in MTU



Eastern IS described student-staff inequality in their country-of-origin, yet more student-staff equality at MTU. Ameya/Indian/308 pointed out *caring* as a missing element in British staff. He/308 did not understand and could not explain why he disliked the student-staff Academic Experience in Britain. The British Academic Experience persuaded Emma/Chinese differently:

In China teachers [...] are like parents, they are that high and they treat students this low. The [Chinese] students would think, oh the teachers are just like people in heaven, they can never have the ladder to connect with the teachers. But here [Britain] the tutors are more like friends, during the breaks we talked, and we feel [that] they talked to us warmly (212).

What Emma said is evident in Chapter 2 *Literature Review*, Table 2.3 for the Hofstede's (2005) Cultural Dimensions Model in that in collectivist large power distance cultures: *The parent-child inequality extends to a teacher-student inequality*. In this context, the parent-child analogy combines formality with care, and authority with heart. *Caring* is an essential value in collectivist cultures (Kim, 2001; Phillips et al, 2002; Hofstede and Hofstede, 2005; and Ku et al, 2008). Student-staff closeness and caring exist in countries other than Emma's/Chinese:

In Pakistan we always own the students [...] and try to make them feel as if they are being cared [for], they are being owned and if there is any problem that they come across we try to help them out not only in terms of [the] course [work], but sometimes in terms of [their] personal life [...]. But here [Britain] [...] the teachers feel as if we are scholars, as if we have learned everything (Fazal/Pakistani/102).

It [relationship with staff in Taiwan] is closer [than the relationship with staff in Britain], and you don't feel distant [and] indifferent (Kala/Taiwanese/313).

As a postgraduate, however, Nala/South Korean/203, felt that her supervisor *cared* for her. Postgraduates encounter one or two supervisors whereas undergraduates work with several staff. In contrast to Nala, Nawaz/Pakistani, also a postgraduate student, felt that such *care* was absent:

The teachers in Pakistan are more like father figures and authoritative [...]. You can go to them and ask questions [...] and you expect them to sit with you

and even have lunch or tea and just talk to them. But over here [Britain], they [staff] are more like [pause], there is a gap (103).

Caring, as Matthew/Regional Identity/107, academic staff, explains it, varies among staff.

Just as IS focus on *caring*, they tune into respect in the Academic Experience with staff. Aisha/Pakistani/102 notes that respect in Pakistan implies deep Academic Experience in the student-staff gap. In Britain, however, the student-staff Academic Experience through friendliness is shallow. Aisha/213 further explains that friendly behaviour such as British staff smiling is “superficial” because smiling is their “duty”. Dana/Japanese provides a non-verbal example for respect:

[In Japan] when we talk to [the] teacher we need to stand up, maybe teachers here [Britain] treat us [students] as adults (202).

Academic staff, Tom/Regional Identity/103, has to “de-construct” his Chinese IS because they “utterly respect their teachers and examiners”. The high respect for staff in collectivist cultures echoes in other research (Pritchard and Skinner, 2002; Hofstede and Hofstede, 2005; and Barletta and Kobayashi, 2007). Although respect in the student-staff Academic Experience is the primary concern in the foregoing responses, scheduling appointments and how they referred to staff names were issues for other Eastern IS.

Two Eastern IS, Dana/Japanese/203 and Mahmoud/Pakistani/106, did not schedule advance appointments with staff in their home countries. British staff, however, required Dana and Mahmoud to schedule appointments in advance. Dana/202 and Mahmoud/104 joined with four other Eastern IS as they transitioned to a first-name basis with British staff. The four other Eastern IS are Aisha/Pakistani/207, Emma/Chinese/105, Fazal/Pakistani/104, and Kala/Taiwanese/207.

In the beginning it was awkward, [calling academic staff by their first name] that was very surprising. Back in Pakistan you can’t do that (Aisha/Pakistani/207).

Developing comfort with addressing staff informally is a necessary transition for IS (Forbes-Mewett and Nyland, 2008).

Formal and *distant* is how six Eastern IS described their relationship with MTU staff. The six IS are Ameya/Indian/301, Dana/Japanese/303, Eric/Taiwanese/203, Fadel/Palestinian/303, Kala/Taiwanese/208 and 303, and Sally/Chinese/204.

It [relationship with staff] is very, very formal (Ameya/Indian/301).

Sally/Chinese/204 attributed the formal student-staff Academic Experience to cultural and language barriers. Rather than assign *formal* to the Academic Experience, Dan/Taiwanese/205 described it as “instrumental”.

Formal is how the following three academic staff described the Academic Experience: Darren/British/202, Lucy/British/202, and Mark/Regional Identity/204. The six academic staff who mediated *formal* and *informal* are Britt/Northern European/203, Jason/203, Luke/British/204, Mandy/British/206, Peter/British/203, and Tom/Regional Identity/204. The British student-staff Academic Experience was “very informal” in the description Thiago/South American/202, academic staff, offered. Henry/British/205, academic staff, described the Academic Experience as “informal and caring”. Henry used *caring* intentionally because he has extensive expertise with Far Eastern IS. “Harmonious” was the choice word for Matthew/Regional Identity/204, academic staff.

The four Eastern IS who said MTU staff were *busy* are Dan/Taiwanese/205, Emma/Chinese/206, Fadel/Palestinian/202, and Karim/Pakistani/103. Lora/British/105, support staff, concurred with the IS. MTU staff were *busy* conveniently according to Kala/Taiwanese/207. Whenever she wanted to ask questions, staff became *busy* to Kala’s dismay. Academic staff, Henry/British/206, commented on how academic individualism affects the student-staff Academic Experience. Other studies document staff’s limited availability to teach because their research has a higher priority (Read et al, 2003; Nicholls, 2005; Scanlon et al, 2007; and Skyrme, 2007).

The four Eastern IS who preferred the student-staff Academic Experience in their home countries to the MTU student-staff Academic Experience are Dana/Japanese/306, Emma/Chinese/306, Fazal/Pakistani/105-06 and 305, and

Sandi/Taiwanese/103. Fazal/105-06 explains that MTU staff are “more professional than humane”, whereas Pakistani staff are “more humane than professional”. Fazal’s explanations are consistent:

The concept of a teacher in Eastern world is quite different that we have in the Western part of the world. An Eastern teacher is more than [pause], you know, just coming and teaching in a class, it’s more like a father, it’s more like a friend, it’s more like a helping hand [...]. Here [Britain] they [staff] are not more than just professionals – they are just professionals [...], just getting themselves ready for particular topic, deliver it successfully in a class, this [is] their job (305).

Nawaz/Pakistani/104 identified symmetry between the British student-staff Academic Experience and the one in his home country. Sally/Chinese/304 also weighed the advantages and disadvantages. On one hand, student-staff friendships were possible in China, especially through conversations that deviated to social issues. On the other hand, the MTU student-staff Academic Experience was better because it minimised distractions to academic work.

Consistent with Sovic’s (2008) research, three Far Eastern Chinese IS, Bambi/102-03 and 107, Emma/104, 204, and 301-02-03, and Sally/104 were mystified with MTU staff behaviour during classes.

In China teacher won’t sit on the table, but here [Britain] teacher always jump[s] on the table and feels free to talk to us. In China [the teacher] [...] stand[s] in front of us, sit[s] down in a chair, not on a desk (Bambi/Chinese/107).

Emma/Chinese/301-03 was scared when academic staff “yelled” and “shouted” in class. Once, he shouted so loudly that she extended her arms to protect herself, informed him about her heart disease, and indicated that he scared her. He replied: “*Oh, I’m a bad teacher. I frighten my student*”.

Appreciation, however, was in the responses for two Eastern IS, Fadel/Palestinian/303-04 and Mahmoud/Pakistani/105. As far as they could see, MTU staff did not show a preference for students with certain backgrounds. An explanation is in Chapter 2 *Literature Review*, Table 2.3 for the Hofstede’s (2005) Cultural

Dimensions Model in that in collectivist cultures: *Students tend to expect teachers to give preferential treatment based on shared culture.*

Themes reside in the foregoing Eastern IS' responses for their Academic Experience with staff in their home countries and in MTU. The themes are equality, caring, authority, formality, closeness and distance, respect, and professional behaviour. The following responses, however, are without themes.

Initially, postgraduate Fazal/Pakistani/103 was satisfied with his supervisor. Thereafter, he/301-02 and 202 regressed through his unhappiness with his supervisor who did not fulfil his duty to provide feedback. Haggis (2004) asserts that higher education staff in Britain assume that students will know how to respond actively to broad feedback. Through Fazal's progression/301-02, he discovered Individuation as he relied more on himself than on his supervisor. Fazal became independent academically, as in Scanlon et al (2007).

In her responses (N=9) to student-staff Academic Experience, Kala/Taiwanese regressed (208, 207, 313, 303, and 302) through complications with staff:

Every time he asks me: *Kala, do you understand?* I will say: *yes I understand what you are saying, but I don't know how I'm going to do it* because it seems that knowing is simple, but doing is another thing (302).

Nuances in the English language and cultural peculiarities can impede academic productivity. Because Kala/304 was a bit depressed, she did not attend a few lectures. Later, academic staff introduced her to visiting staff who would conduct extra sessions. Academic staff commented to visiting staff that Kala missed classes. Kala interpreted the comment as a reprimand, felt ashamed, and did not attend future classes. Nuances in the English language are tricky for IS to spot according to academic staff, Britt/Northern European:

A lot of the expectations are not explicitly stated [...]. If a tutor says: *you might want to do this*. It actually means: *go away and do it* (204).

One Western international student, Chris/American/206, was proactive in contacting staff. The other Western international student, Erssike/Hungarian responded (103, 204, 204, 204, 304, 304, and 305) consistently on her positive

Academic Experience with MTU staff. Her/103 British Academic Experience was friendly, not “formal” as it was with Hungarian staff. Erssike/304 and 305 also mentioned equality with MTU staff. The 2 Western IS’ responses (N=9) combined with the 16 Eastern IS’ responses (N=88) in IS’ Interaction with Academic Staff General.

IS’ interaction with Academic Staff Racism (N=1 incident) On-Campus (N=4): The category includes the number for racist incidents (N=1) in the responses (N=4) for Eastern international student, Ameya/Indian/203, 210, 315, and 316. Academic staff did not return Ameya’s/203 morning greeting, which Ameya interpreted as a racist incident. Repeatedly, Ameya insisted:

No one knows that why they [staff] are racist to us [...]. But the only factor I can see is [that] [in Britain] they [staff] don’t like us [IS] (316).

Responses in this and the previous category have entailed the Academic Experience between IS and academic staff. The next category addresses the Academic Experience between IS and support staff.

IS’ interaction with Support Staff General (N=3): The three Eastern IS who responded (N=3) in the category are Ameya/Indian, Dan/Taiwanese, and Kala/Taiwanese. Ameya/Indian/206 and his friends solved their problems when one among support staff was unhelpful. Furthermore, support staff’s humour “hurts” other people as Dan/Taiwanese/206 tells his story. Typically, humour at its best forges camaraderie, comfort, familiarity, and inclusion. At its worst, humour excluded IS who had homes in collectivist cultures as they studied in Britain (Pritchard and Skinner, 2002).

Hurtful humour aside, support staff encouraged students to ask questions rather than teach the course as Kala/Taiwanese/314-15 expected. Such academic non-productivity irritated Kala. Other irritants to IS in their Academic Experience with support staff follow.

IS’ interaction with Support Staff: Racism (N=4 incidents) On-Campus (N=4): The category includes the number for racist incidents (N=4) in two Eastern IS’ responses (N=4): Ameya/Indian and Dan/Taiwanese. Ameya/310 detected racism in one among staff who erred, yet challenged Ameya’s ability to read the English

language. Because Ameya depended on support staff for grades, he did not complain about the incident. Further, Ameya avoided this support staff who had a reputation for intimidation. The support staff “scared” Ameya/311 during another encounter. Offended is how Dan/Taiwanese felt during an encounter with other support staff:

I don’t think he’s friendly to Chinese or Taiwanese [IS] [...]. He said: *Chinese or Taiwanese never understand metaphor*. And in that moment I was quite angry, I think that hurt[s] my nation’[s] esteem [...]. I think maybe you can say my English is not good [...], but you cannot say that [...]. When student[s] ask him something he will do his best to help you, but I think in his mind maybe he look down on Eastern people (202).

During another encounter, the same support staff assumed that Chinese food left oil on paper, which made Dan/202 “angry”.

The citations for racism in another category apply to this category. To repeat a statement in the other category, a broader recognition is that human nature may confuse racism with rudeness. This recognition does not intend to discount the IS’ opinions.

The 10 academic and support staff who were not informed about the IS’ racial incidents are Arthur/Regional Identity/214, Dave/British/206, Gill/Regional Identity/211, Henry/British/213, Jason/British/214, Lucy/British/206, Mandy/British/208, Mark/Regional Identity/208, Thiago/South American/203-04, and Tom/Regional Identity/207. The eight academic and support staff members who discussed minor incidents or heard about the incidents off-campus are Britt/Northern European/205, Darren/British/208, Lora/British/206, Luke/British/207, Matthew/Regional Identity/208-09, Peter/British/208-09, Ron/British/208, and Steve/British/216.

Racism involves insidious elements, perhaps unconscious in its nature. Consider support staff, Lora/British, who emphasised tolerance and equality for IS throughout two interview Phases:

Well I think maybe it’s something in this building [...] seems to be filled with militants, so we’re all rather anti-American [chuckles]. I hope that doesn’t come across to the students, but I think it does make us sensitive. When they

say: *oh I can't sort out my visa. They said you know blah, blah, blah because so-and-so blew something up in my country. And we're like: yeah we're sorry about that mate and we'll try and help you sort it out, and yes we will send a nice letter to your embassy [...].* I don't know whether it's made us any more sensitive. I think it's all of that stuff just made us even more aware of our students' predicaments [...]. But we're getting more and more Middle Eastern students each course. So it's not holding them back (208).

Lora perceived herself as sensitive to Muslim IS as she presented an anti-American, racist position.

RQ4 Summary

The 18 IS responded (N=108) to RQ4 in 4 categories: IS' Interaction with Academic Staff General (N=97), IS' Interaction with Academic Staff Racism On-campus (N=4), IS' Interaction with Support Staff General (N=3), and IS' Interaction with Support Staff Racism On-campus (N=4). The 16 Eastern IS responded (N=88) in IS' Interaction with Academic Staff General. In that category, one Eastern international student, Fazal/Pakistani, demonstrated (N=1) Individuation. The two Western IS also responded (N=9) in the first category. One Eastern international student responded (N=4) in the second category, IS' Interaction with Academic Staff Racism (N=1 incident) On-campus. Three Eastern IS responded (N=3) in IS' Interaction with Support Staff: General. Two Eastern IS responded (N=4) in IS' Interaction with Support Staff Racism (N=4 incidents) On-campus.

The Eastern IS regard staff in their collectivist cultures as *gurus of knowledge*, *parent figures*, and *spiritual leaders*. More often than not, MTU staff considered themselves as *experts* rather than *gurus of knowledge*. They intended to guide students to independent thinking, an individualist characteristic. The Eastern IS expected MTU staff to provide emotional security and support, to *care* for them (Ku et al, 2008). *Caring* is a collectivist trait (Kim, 2001; Phillips et al, 2002; and Hofstede and Hofstede, 2005). IS interpreted an alleged non-*caring* as non-commitment among MTU academic and support staff. Staff attempted to preserve an appropriate formal distance in the student-staff Academic Experience. The distance liberated the Eastern IS just as it destabilised them.

According to Maslow (1970), Human Need Stage 3 Belonging and Love and Human Need Stage 4 Esteem motivate students to learn. Two crucial recollections are important. The first is that Stage 3 Belonging and Love encircles affectionate relationships. The second is that Stage 4 Esteem formulates Self, which depends on achievement, competency, and independence. Esteem also relies on Others for reputation, status, appreciation, and feeling necessary. Thus, these particular two Human Needs are essential to a positive student-staff Academic Experience, which drives academic performance (Hufton et al, 2003; Read et al, 2003; Snowman and Biehler, 2003; Kohn, 2005; and Mortenson, 2006).

Academic and Support Staff Responses to Research Question 5

How do academic and support staff react to IS?

Among total staff (N=22), academic staff (N=17) and support staff (N=5) conversed about their reactions (N=43) to the 18 IS. Academic staff reactions (N=34) and support staff reactions (N=9) pertained to culture. Hofstede (2001) received support in a conversation with academic staff, Ashley/British:

I don't go into Hofstede in detail, but I do explain there are differences in values in individualism and collectivism and how it relates to how students participate in class [...]. It's sort of giving them a broad cultural view why we write that way. It seems quite helpful. I think people tend to dismiss Hofstede in its quantitative and stereotyping, but nobody has found a better alternative. And if you use it as a baseline, even if you totally disagree with it, it doesn't really matter, but you can totally use it as a baseline and go off in all sorts of interesting directions (107).

Academic staff, Mandy/British, referred to Hofstede's arguments as dangerously over-generalised:

I think the influence of culture is overplayed [...]. And [Hofstede's arguments have] become kind of self-fulfilling prophecies because people who don't know about the culture assume that this stereotype is right [...]. It takes on an authority that it doesn't deserve, I think (113).

Cultural differences regarding religion were topics for four academic staff: Britt/Northern European/104, Dave/British/104, Luke/British/115, and Thiago/South American/106. Religion also was a theme in conversations with two support staff, Gareth/British/107 and William/European/106. Most religious conversations with staff related to Muslim IS.

Cultural, language, and academic differences were themes in conversations with six academic staff: Darren/British/204, Gill/Regional Identity/212, Henry/British/114-15, Matthew/Regional Identity/109, Peter/British/205-06, and Tom/Regional Identity/104. The themes continued in remarks the following three support staff offered: Lora/British/105, Ron/British/204-05, and Steve/British/107-08.

Reinforcing cultural differences positively was important to nine academic staff: Darren/British/205, Henry/British/208, Jason/British/209, Lucy/British/204, Luke/British/206, Mark/Regional Identity/206, Matthew/Regional Identity/108-09, Peter/British/206, and Tom/Regional Identity/204. Cultural differences deserve more attention insists academic staff, Matthew/Regional Identity:

It is very easy to tell a student what is wrong with their work and to tell them it needs more of this: *you need to be less descriptive; you need to be more analytical*. But really finding a way of expressing that to that particular student in a way that makes sense to them, I think, that involves getting to know them in a particular way and also getting to grips with their particular work and sitting down with them and finding out what their thought processes are. And what you are trying to do is always respect where the student is, in terms of their existing knowledge, and help them to move to the next level, whatever that is. And that involves really listening to the student a lot and looking at their work (206).

Academic staff, Tom/Regional Identity/104, agrees that cultural differences warrant more attention. Tom's stance is that not accounting for cultural differences is "ignorant and stupid" (204).

Recognising cultural differences, the three academic staff who also account for social and personality differences are Jason/British/209, Lucy/British/204, and Mark/Regional Identity/206:

I think there are cultural differences in the way people learn, in the way that people interact with their professors and teachers, in the way that they interact with their friends. Socially [...], I think there are [...] similar ways in which they approach things. But then there is their individuality stamped on top of that as well (Lucy/British/204).

Furthermore, cultural differences were important to three support staff: Lora/British/207, Ron/British/205, and Steve/British/213. As Ron admitted:

I think there's a bit of snobbery in British universities in terms of, there is still a bit of: *well they come to our university, this is what it's like, get on with it* [...]. We don't use international students to improve ourselves as well as we might (205).

Rather than snobbery, academic staff, Gil/Regional Identity/213 detects resentment in academic staff opinions that IS slow class progress. Perhaps Steve/British, support staff, has an explanation:

My experiences with university faculty are that they don't realise how many of their problems are cultural and could be solved with some discussion of culture. One of the top 10 things that university lecturers say to me is probably: *I wish my students would speak in class or seminar or lecture* [...]. I think the problems are cultural. They have the English, it's not because they're bad at English [...]. Far East Asian learners tend to surprise their teachers during assessment with how much they can write, how much they can do because they think somehow they worry their English might be bad because they never speak (110).

Steve's insight is one that Brown (2008) supports. Brown argues that IS' academic challenges are not only due to language deficiencies, but also to communication discomfort rooted in their culture.

Cultural, language, and academic differences are stereotypes the following six academic staff wanted to avoid: Adam/European/103-04, Arthur/Regional Identity/205, Britt/Northern European/105, Dave/British/205, Mandy/British/109, and Thiago/South American/202. As Adam/European insisted:

We don't go out of our way to [...] make allowances for different cultural backgrounds (104).

Having staff pander to cultural differences is not what IS want according to academic staff, Thiago/South American/203. His conviction is that IS are in Britain for experiences that will alter their culture. Like academic staff, support staff, William/European did not account for cultural differences in his reactions to IS.

RQ5 Summary

Whereas 15 academic and support staff were willing to accommodate IS' cultural differences, 7 academic and support staff withheld sustaining the differences. Research confirms staff reactions to IS. Notably, pedagogical theories reveal culture's role in IS developing academic competency in Western countries (Woodrow and Sham, 2001; Hufton et al, 2003; Holmes, 2005; Lee, 2005; Andrade, 2006; Ditton, 2007; Grigorenko, 2007; Harkness et al, 2007; Hussain et al, 2007; Serpell, 2007; Sternberg, 2007; Tharp and Dalton, 2007; and Neri and Ville, 2008).

IS' Responses (N=9) to Research Question 6

To what extent do IS believe they achieved their academic aims?

As one of three added categories, Outcome has responses (N=9) for three IS who are MTU dropouts. Other possible Outcomes are continuous enrolment (retention) at MTU, MTU graduation, transfer to other Western HEI, transfer to Eastern HEI, and disappearance without explanation. The Outcome has its beginning in Western Pedagogy's four preliminary categories, Status (undergraduate or postgraduate), Discipline, Aim, and Expectations.

Among the three MTU dropouts, one is an Eastern international student, Sandi/Taiwanese. The remaining two MTU dropouts are two Western IS, Chris/American and Erssike/Hungarian. Sandi/Taiwanese, an undergraduate in the Social Science Faculty, responded (N=4) to Outcome. Her Aim was to widen her horizon in Britain. Without having Expectations, Sandi dropped out of MTU seven months after arrival, an Outcome.

Sandi's quotes during the Phase I (105), Phase II (206), and Phase III (301) interviews are compatible with Human Needs: Stage 3 Belonging and Love.

I had strong feelings to going [sic] back [to China], even now sometimes I just want to go back, but [I] just stay here [Britain] and [I] try to get used to here (105).

I just have [a] strong sense to going back with [sic] my family (206).

I can't see the value [of studying in Britain]. I learned something, but [it is] not so worthy (207).

I'm quite happy because I'm leaving [Britain] (301).

A crucial reminder is that Sandi did not Adjust to Culture Shock. Sandi also reported dissatisfaction gratifying her Human Needs: Stage 1 Physiological (clothing, food, and shelter), Stage 2 Safety (stability, freedom from fear, structure, and order) – Psychological, and Stage 3 Belonging and Love (affectionate relationships). Sandi also admitted to incompetency in Western Pedagogy. Maslow (1970) insists that an individual must satisfy certain needs before continuing the journey to satisfying other needs.

Two Western IS, Chris/American and Erssike/Hungarian, also responded (N=5) in Outcome. Chris/American was a postgraduate in the Science and Technology Faculty. Chris's Aim was to earn a MTU degree in one year, which would accommodate his professional desires and age. Chris's Expectations included MTU emulating Cambridge University in Britain rather than existing in a working class environment.

Chris disappeared without an explanation after committing to a Phase III interview. The Science and Technology Faculty informed the author that Chris left the university. Perhaps a justification for Chris's disappearance is in a conversation with him during the Phase I interview:

The whole living in Britain thing; there are interesting issues living and studying in Britain that I did not anticipate [...]. Being older I've seen a lot of different circumstances and I've been able to adjust, so having that wealth of information now I should be able to come to Britain and have no problems right? This did not happen (106).

Whereas the quote appears suitable for Culture Shock Adjustment Other, it has ramifications for Outcome. Chris only discussed his Human Need for Stage 3 Belonging and Love (affectionate relationships). Chris was lonely and had few nurturing interactions. As striking, Chris complained about Western Pedagogy during his Phase I and II interviews. One complaint was about the assessment method and academic staff's indirect responses. Chris/205 felt like a "fish out of water".

Chris's responses (N=3) align with the responses (N=2) the other Western international student, Erssike/Hungarian, added to Outcome. Erssike was an undergraduate in the Social and Science Faculty. Her Aim was to gain an experience in Britain, not necessarily a degree or to fulfil Expectations. Erssike's two reasons for dropping out of MTU seven months after her arrival are compatible with Human Needs Stage 3 Belonging and Love (affectionate relationships):

I'm going to another university [...] where my friends are (302).

I also want to go to a big city because I know that [...] there are loads of [pause], usually Hungarians go to big cities (310).

As an MTU dropout, Erssike was considering transferring to another British university. Previous discoveries about Erssike are that she was not successful in Culture Shock Stage 4 Adjustment. As remarkable, she expressed deficiencies in satisfying her Human Need in Stage 2 Safety (stability, freedom from fear, structure, and order) – Psychological. Her dissatisfaction also appeared in Stage 3 Belonging and Love (affectionate relationships). Despite her loneliness and extreme inability to establish friendships with anyone at MTU, Erssike developed competency with Western Pedagogy and demonstrated Individuation.

At this junction, the three MTU dropouts are Eastern international student, Sandi/Taiwanese and Western IS, Chris/American and Erssike/Hungarian. An important note is that the only two Western IS, one female and the other male, are MTU dropouts. The remaining 15 Eastern IS were progressing towards their Aims in their Disciplines with Expectations for an MTU degree.

Aisha/Pakistani, a postgraduate in the Social Science Faculty, Aimed for a MTU degree with high academic Expectations. She reported partial Culture Shock Stage 4 Adjustment. Moreover, Aisha was discontent with satisfying her Human Need for Stage 1 Physiological (clothing, food, and shelter), and for Stage 3 Belonging and Love (affectionate relationships). Aisha did not participate in the Phase III interview because she and her husband returned to Pakistan to address a family illness. Thus, Aisha's Outcome was uncertain as her Phase II interview ended.

Ameya/Indian, an undergraduate in the Science and Technology Faculty, had two Aims. His first Aim was a high-class academic degree and his second Aim was to engage with British culture. With high academic Expectations, Ameya was not successful in Culture Shock Stage 4 Adjustment. Although unhappy with satisfying his overall Human Needs, he progressed in Stage 2 Safety (stability, freedom from fear, structure, and order) – Psychological. Ameya also progressed in Stage 3 Belonging and Love (affectionate relationships). Notably, Ameya showed Individuation in Stage 4 Esteem – Self (achievement, competency, and independence) as well as in Culture and in Western Pedagogy. As the Phase III interview ended, Ameya's first Aim was in sight, but he released Expectations for his second Aim.

Bambi/Chinese, a postgraduate in the Humanities Faculty, had two Aims, a degree and to improve her English. Although she was working on the first Aim as the Phase III interview ended, Bambi did not disclose English improvement. Worth mentioning again, Bambi was successful with Culture Shock Stage 4 Adjustment. Bambi also acknowledged she was content with satisfying her Human Need for Stage 3 Belonging and Love (affectionate relationships), and for Stage 4 Esteem – Self (achievement, competency, and independence). Furthermore, Bambi showed Individuation in Culture, Human Needs, and Western Pedagogy. Bambi also acquired competency with Western Pedagogy.

Dan/Taiwanese, a postgraduate in the Social Science Faculty, Aimed for a degree, but without Expectations. Like Bambi, Dan was successful with Culture Shock Stage 4 Adjustment, and was happy with satisfying his Human Need for Stage 3 Belonging and Love (affectionate relationships), and for Stage 4 Esteem – Self (achievement, competency, and independence). He also displayed Individuation in Human Needs and Western Pedagogy. Dan also possessed competency with Western Pedagogy.

Dana/Japanese, a postgraduate in the Social Science Faculty, shared Aims with Bambi/Chinese, but in reverse. Dana's first Aim was to improve her English whereas her second aim was to earn a degree. Dana left the Phase III interview not with an opinion that her English improved, but closer to earning a degree. As a reminder, Dana achieved partial Culture Shock Stage 4 Adjustment, but no competency with Western Pedagogy. Through Human Need Stage 3 Belonging and Love (affectionate relationships), Dana persevered.

Emma/Chinese, a postgraduate in the Social Science Faculty, Aimed to improve her English. She planned to do this by observing native speakers interact. Furthermore, Emma held high Expectations for a heavenly Britain. Whether Emma realised her Aim or Expectations is tentative because her responses during the interviews were contradictory.

Eric/Taiwanese, a postgraduate in the Social Science Faculty, placed gaining a life experience before earning a degree as his Aim. He Expected to improve his English, but he did not Expect vast differences between the British and Taiwanese lifestyles. Evidence for Eric securing his Aim is in Culture Shock Other and in Human Need Stage 3 Belonging and Love (affectionate relationships). Like Bambi and Dan, Eric was successful with Culture Shock Stage 4 Adjustment. Eric also displayed Individuation in Human Needs Stage 4 Esteem – Self (achievement, competency, and independence) as well as in Western Pedagogy. Worth mentioning, Eric also acquired competency with Western Pedagogy.

Fadel/Palestinian, a postgraduate in the Social Science Faculty, Aimed for a degree and improvement in his academic performance. Although Fadel did not share his Expectations, his Aims were stronger possibilities as the Phase III interview terminated. Previous discoveries about Fadel are that he was successful with Culture Shock Stage 4 Adjustment. Fadel also showed Individuation and competency in Western Pedagogy.

Fazal/Pakistani is a postgraduate in the Social Science Faculty. His Aim included a degree and more knowledge in his field. What he did not Expect were so many cultural and academic problems. Fazal was discontent with gratifying his Human Need for Stage 1 Physiological (clothing, food, and shelter), and for Stage 3

Belonging and Love (affectionate relationships). His Aims, though, remained viable as he left the Phase III interview.

As a postgraduate in the Social Science Faculty, Kala/Taiwanese Aimed to improve her English. A British degree held less importance for her than improving her English. She Expected to learn more about how to study, which she failed to achieve. Kala was disappointed that MTU did not provide her with more access to English. A reminder is that Kala achieved partial Culture Shock Stage 4 Adjustment. Although unhappy with satisfying her overall Human Needs, she progressed in Stage 2 Safety (stability, freedom from fear, structure, and order) – Psychological. Kala also did not acquire competency with Western Pedagogy.

Karim/Pakistani, a postgraduate in the Social Science Faculty, Aimed to work hard in Britain. Because Britain is a modern country, Karim Expected access to modern literature. Karim's competency with Western Pedagogy, however, suffered as he declared in Human Needs Stage 2 Safety (stability, freedom from fear, structure, and order) – Psychological. Karim did not participate in the Phase III interview because he returned to Pakistan. Thus, Karim's Outcome was uncertain as his Phase II interview ended.

Another postgraduate in the Social Science Faculty, Mahmoud/Pakistani, focused his Aim on learning about research. He Expected to earn his degree easily until he realised how much time earning the degree consumed. Mahmoud, however, believes that he has achieved his Aim.

Nala/South Korean, a postgraduate in the Social Science Faculty, Aimed for a degree. Her Expectations were very high before she arrived at MTU, but were much lower thereafter. The Phase III interview concluded with Nala closer to her Aim. As a reminder, Nala was discontent with satisfying her Human Need for Stage 2 Safety (stability, freedom from fear, structure, and order) – Psychological, and for Stage 3 Belonging and Love (affectionate relationships).

Nawaz/Pakistani was a postgraduate in the Science and Technology Faculty. Unlike other Eastern IS, Nawaz did not divulge his Aim or his Expectations. He left the Phase II interview believing his Aim would manifest. Previous discoveries about Nawaz are that he achieved partial Culture Shock Stage 4 Adjustment. Nawaz also

expressed deficiencies with satisfying his Human Needs: Stage 1 Physiological (clothing, food, and shelter), Stage 2 Safety (stability, freedom from fear, structure, and order) – Psychological, and Stage 3 Belonging and Love (affectionate relationships).

As the last amongst the 15 Eastern IS, Sally/Chinese was a postgraduate in the Social Science Faculty. Whereas her Aim was to study, she Expected to gain more British cultural experiences. Sally indicated that she was learning, and she expanded her Individuation in Western Pedagogy. An essential reminder is that Sally was content with gratifying her Human Need for Stage 4 Esteem – Self (achievement, competency, and independence). Furthermore, she also showed Individuation in the Culture component.

RQ6 Summary

As the 18 IS endeavoured to gain competency in Western Pedagogy, their Outcome varied. Outcome has the responses (N=9) to RQ6 for the three IS who are MTU dropouts. Two female dropouts were undergraduates in the Social Science Faculty, Eastern international student Sandi/Taiwanese and Western international student Erssike/Hungarian. Western international student, Chris/American, was the male postgraduate dropout in the Science and Technology Faculty. Whereas dropping out severs ties to MTU, the remaining 15 Eastern IS had less definitive Outcomes as they advanced towards their Aims at MTU.

Bambi/Chinese, a female postgraduate, was the only international student in the Humanities Faculty. Two male IS were in the Science and Technology Faculty, Ameya/Indian as an undergraduate, and Nawaz/Pakistani as a postgraduate. Before dropping out, the Western male international student, Chris/American, also was in the Science and Technology Faculty as a postgraduate.

As postgraduates in the Social Science Faculty, 6 were female and 6 were male, 12 Eastern IS total. The females included Aisha/Pakistani, Dana/Japanese, Emma/Chinese, Kala/Taiwanese, Nala/South Korean, and Sally/Chinese. The males who comprised the balance were Dan/Taiwanese, Eric/Taiwanese, Fadel/Palestinian, Fazal/Pakistani, Karim/Pakistani, and Mahmoud/Pakistani. The 12 Eastern postgraduates in the Social Science Faculty, the 1 Eastern postgraduate in the

Humanities Faculty, and 2 Eastern IS (an undergraduate and postgraduate) in the Science and Technology Faculty continued their MTU enrolment. Before dropping out, Western postgraduate Chris/American offered his views on the Geopolitical Climate.

Western Pedagogy Geopolitical Climate's Academic Affect (N=7): Whereas the foregoing responses (N=721) in 16 categories answer 6 RQs, the final category does not restrict itself to one RQ. The added category, Western Pedagogy Geopolitical Climate's Academic Affect, reaches beyond the immediate environment, the Level 3 Analysis, to world events, the Level 1 Analysis. Responses (N=7) for six IS connect the levels.

The two Eastern IS who commented in general about the Geopolitical Climate are Aisha/Pakistani (N=1) and Fadel/Palestinian (N=1). Western international student Chris/American, also offered general comments (N=1). Another two Eastern IS who recognised the Geopolitical Climate's Affect on how local students perceived them are two Pakistani IS, Fazal (N=2) and Mahmoud (N=1). Eastern international student Eric/Taiwanese (N=1) confirmed Fazal and Mahmoud's recognition.

Aisha/Pakistani/216 did not believe that the Geopolitical Climate inspired discrimination. Fadel/Palestinian/103 expressed how the Geopolitical Climate transcends academia in Palestine. The Geopolitical Climate, however, presided over the IS' Academic Experience with local students according to three Eastern IS. The two Pakistani IS, Fazal/309-10 and 310 and Mahmoud/309, reported (N=3) that the political atmosphere in Pakistan has a definite impact:

I started developing a bitter feeling that we Pakistani[s] are [...] ignored more than anybody else, we are not liked as much as other students are [...]. Because I feel as if people do not like to interact more with us [Pakistanis] knowing what we have been doing, and what is going on in Pakistan at the moment, so there may be lot of other reasons as well. They may be a bit [...] racial [...]. We may be viewed in terms of *Talibanisation*, in terms of Al-Qaeda, and now every Muslim is sceptically viewed as if they are part of [pause] [these political factions] (Fazal/Pakistani/309-10).

Changing the association between Pakistanis and “suicide bombers” will not happen rapidly according to the third Eastern international student, Eric/Taiwanese/306.

The Geopolitical Climate pervaded a conversation between Western international student, Chris/American and a Muslim technician who asked: “*why do Americans hate Muslims?*”:

I said: *basically because we’re ignorant, to be brutally honest, and we fear what we don’t know [...].* We got into a conversation about religion and about Israel and US policy and those kinds of issues. I’m not American in that respect because I have a more global view than my fellow citizens (208).

Chris’s self-deprecating and respectful answer generated respect and integration amongst his peers. The response (N=1) for Chris/American and the responses (N=6) for five Eastern IS confirm the Western Pedagogy Geopolitical Climate’s Academic Affect on MTU. The IS did not reveal Individuation in the category.

Individuation in Western Pedagogy

Individuation in Western Pedagogy is apparent in 10 of the 18 IS’ responses (N=27). Among the 16 Eastern IS, 9 demonstrated Individuation as they responded (N=22) in 5 of the 17 Western Pedagogy categories. Among the 2 Western IS, 1 revealed Individuation as she responded (N=5) in 2 of the 17 Western Pedagogy categories. The 12 categories without responses (N=0) for Eastern or Western IS are Self-expression, Argumentation, Class Discussions, English Language Proficiency, Plagiarism, IS’ Interaction with IS, IS’ Interaction with Local Students Racism On-Campus, IS’ Interaction with Academic Staff Racism On-Campus, IS’ Interaction with Support Staff General, IS’ Interaction with Support Staff Racism On-Campus, Outcome, and Western Pedagogy Geopolitical Climate’s Academic Affect.

Self-directed Learning has responses (N=4) for two Eastern IS. Eric/Taiwanese (N=3) and Kala/Taiwanese (N=1) developed autonomy. The category also has responses (N=1) for Western international student, Erssike/Hungarian who accelerated her independence. Presentations offer responses (N=2) for Eastern international student, Sally/Chinese who thought critically. IS’ Interaction with Local Students General has Ameya’s/Indian response (N=1) for how he relied more on himself. IS’ Interaction with Academic Staff General has a response (N=1) for

Fazal/Pakistani who transitioned to academic independence rather than depend on his supervisor.

Western Pedagogy Other has the most responses (N=14) for the most Eastern IS (N=6), plus responses (N=4) for one Western international student. Bambi/Chinese (N=1), Dan/Taiwanese (N=1), and Fadel/Palestinian (N=1) expanded their confidence and independence. Eric/Taiwanese (N=1), Fadel/Palestinian (N=5), and Sally/Chinese (N=4) engaged in critical analyses. Sandi/Taiwanese (N=1) thought independently as she made academic decisions. Western international student, Erssike/Hungarian, strengthened her critical analyses (N=2) and increased her confidence (N=2).

Whereas the aforementioned nine Eastern IS claimed Individuation in Western Pedagogy, Individuation evaded the remaining seven Eastern IS. The four Pakistani IS are Aisha, Karim, Mahmoud, and Nawaz. Individuation also eluded three Far Eastern IS, Dana/Japanese, Emma/Chinese, and Nala/South Korean. Furthermore, Individuation was absent in the responses for Chris/American as one of the two Western IS. Combined responses (N=27) for 10 of the 18 IS who accomplished Individuation in 5 of the 17 Western Pedagogy categories are in Figure 4.24 Individuation in Western Pedagogy.

Figure 4.6: Individuation in Western Pedagogy

Individuation in Western Pedagogy (N=27)																	
LSI (Western Pedagogy, Rational/Critical Thinking)																	
18 IS	Self-expression	Argumentation	SDL	Class Discussion	Presentations	ELP	Plagiarism	IS' Interaction with IS	IS' Interaction with Local Students: General	IS' Interaction with Local Students: Racism	IS' Interaction with Academic Staff: General	IS' Interaction with Academic Staff: Racism	IS' Interaction with Support Staff: General	IS' Interaction with Support Staff: Racism	Outcome	Western Pedagogy: Other	Western Pedagogy: Geopolitical Climate's Academic Affect
Aisha [C]																	
Ameya [C]									1								
Bambi [C]																1	
Chris [I]																	
Dan [C]																1	
Dana [C]																	
Emma [C]																	
Eric [C]			3													1	
Erssike [I]			1													4	
Fadel [C]																6	
Fazal [C]											1						
Kala [C]			1														
Karim [C]																	
Mahmoud [C]																	
Nala [C]																	
Nawaz [C]																	
Sally [C]					2											4	
Sandi [C]																1	

Summary for Academic Experience
(Liberal Secular Ideology--Western Pedagogy, Rational/Critical Thinking)

As the third component in the CHNP Model, Western Pedagogy has 17 categories. Responses (N=181) for 18 IS in the first 7 categories answer RQ1. The responses are in Self-expression (N=0), Argumentation (N=0), Self-directed Learning (N=72), Class Discussions (N=22), Presentations (N=9), English Language Proficiency (N=67), and Plagiarism (N=11). The responses (N=181) combine with those (N=307) in an added category, Western Pedagogy Other to yield total responses (N=488) to RQ1.

IS encountered unfamiliar Western Pedagogy. Self-directed Learning was an overbearing challenge to IS because staff did not take all initiative in class. The challenge extended to the primary responsibility IS had to assume for Class Discussions and Presentations. Class Discussions and Presentations revolved around critical analysis. A formidable barrier to critical analysis was in English Language Proficiency. Navigating around the barrier demanded IS to avoid Plagiarism. Overall, the IS were not victorious in assessments for Western Pedagogy.

Responses (N=57) for 17 IS in 1 category answer RQ2. The category is IS' interaction with IS. Marginalisation on campus pushed the IS to restrict their academic interaction to other IS. Different cultures, languages, nationalities, politics, and religions among the IS, though, restricted academic interaction further. These constraints did not permit the IS much room for signifying Individuation.

Responses (N=59) for 17 IS in 2 categories answer RQ3. The responses are in IS' Interaction with Local Students General (N=50) and in IS' Interaction with Local Students Racism On-campus (N=9). Bewilderment overwhelmed the IS as they attempted to establish friendships with local students. Three Eastern IS reported incidents (N=5) that verify neo-racism in Chapter 2's literature review.

Responses (N=108) for 18 IS in 4 categories answer RQ4. The responses are in IS' Interaction with Academic Staff General (N=97), IS' Interaction with Academic Staff Racism On-campus (N=4), IS' Interaction with Support Staff General (N=3), and IS' Interaction with Support Staff Racism On-campus (N=4). The IS described

inequality in student-staff relationships in their home countries as opposed to the relative equality in their relationships with staff at MTU.

Whereas the IS referred to formal titles in their home countries, they converted to informality at MTU. The formal-informal distinction also applied to the distance in staff relationships, but in reverse. Formal titles in the IS' home countries implied distant, yet emotional and human relationships between students and staff. Furthermore, informal titles at MTU implied closer, yet instrumental relationships between students and staff. The irony is that the IS did not feel close to MTU staff. Staff support in the IS' home countries was clear and tangible. MTU staff support was vague and intangible. Home country staff transmitted knowledge. MTU staff facilitated learning in deference to deep involvement. Home country staff were parental, mentors, and expert figures. MTU staff were experts and professionals. Racism in MTU student-academic staff relationships targeted only one international student. The number increases to three IS when MTU student-support staff relationships are the issue.

Responses (N=34) for 17 academic staff and responses (N=9) for 5 support staff answer RQ5. Cultural differences in IS required more devotion as 15 academic and support staff articulated. Such differences, however, should not receive exceptions in Western Pedagogy as seven academic and support staff insisted.

Responses (N=9) for three IS in one category, Outcome, answer RQ6. Outcome acknowledges four preliminary categories, which are Status, Discipline, Aim, and Expectations. The Outcome for 2 female undergraduates, and for 16 female and male postgraduates depended on grasping their Aims and fulfilling their Expectations in Western Pedagogy. The two female undergraduates, one Eastern and the other Western, were dropouts in the Social Science Faculty. In addition, one Western male postgraduate in the Science and Technology Faculty was a MTU dropout. The only two Western IS in the study were MTU dropouts. The remaining 15 Eastern IS continued in Western Pedagogy at MTU.

Whereas the foregoing responses (N=721) in 16 categories answer 6 RQs, the final category does not restrict itself to one RQ. The category, Western Pedagogy Geopolitical Climate's Academic Affect, reaches beyond the immediate environment,

the Level 3 Analysis, to world events, the Level 1 Analysis. Responses (N=7) for six IS connect the levels.

Western Pedagogy, with its entire 17 categories and responses (N=728) to 6 RQs, is the third component in the CHNP Model. The Summary of Findings for Academic Experience (LSI--Western Pedagogy, Rational/Critical Thinking) is in Figure 4.25 below. The Eastern and Western IS who developed expertise in Western Pedagogy depended on the fortification that satisfying Human Needs provided. As the Human Needs component explicated, satisfying Human Needs pulled the IS through Culture Shock. That the three components mesh in the CHNP Model warrants repetition in the Chapter 4 *Findings and Analysis* Summary and Chapter 5 *Conclusion*.

Figure 4.7: Summary of Findings for Academic Experience (LSI--Western Pedagogy, Rational/Critical Thinking)

Summary of Findings for Academic Experience (LSI--Western Pedagogy, Rational/Critical Thinking) [18 IS] (N=728)														
Self-expression [0 IS] (N=0)			English Language Proficiency [14 IS] (N=67)			IS' Interaction with Local Students: General [17 IS] (N=50)			IS' Interaction with Academic Staff: General [18 IS] (N=97)			Outcome [3 IS] (N=9)		
Argumentation [0 IS] (N=0)												Chris [I] (N=3) Erssike [I] (N=2) Sandi [C] (N=4)		
Self-directed Learning [15 IS] (N=72)												Western Pedagogy: Other [18 IS] (N=307)		
Aisha [C] (N=6) Ameya [C] (N=6) Bambi [C] (N=8)			Ameya [C] (N=2) Bambi [C] (N=5) Dan [C] (N=4)			Aisha [C] (N=1) Ameya [C] (N=11) Bambi [C] (N=3)			Aisha [C] (N=4) Ameya [C] (N=6) Bambi [C] (N=5)					
Dan [C] (N=3) Dana [C] (N=4) Emma [C] (N=8)			Dana [C] (N=15) Emma [C] (N=4) Eric [C] (N=6)			Dan [C] (N=1) Dana [C] (N=1) Emma [C] (N=1)			Chris [I] (N=1) Dan [C] (N=2) Dana [C] (N=8)					
Eric [C] (N=4) Erssike [I] (N=2) Fazal [C] (N=1)			Erssike [I] (N=2) Kala [C] (N=5) Karim [C] (N=1)			Eric [C] (N=1) Erssike [I] (N=8) Fadel [C] (N=2)			Emma [C] (N=15) Eric [C] (N=2) Erssike [I] (N=8)					
Kala [C] (N=11) Karim [C] (N=4) Mahmoud [C] (N=6)			Mahmoud [C] (N=3) Nala [C] (N=1) Nawaz [C] (N=1)			Fazal [C] (N=1) Kala [C] (N=7) Karim [C] (N=1)			Fadel [C] (N=7) Fazal [C] (N=7) Kala [C] (N=9)					
Nawaz [C] (N=2) Sally [C] (N=3) Sandi [C] (N=4)			Sally [C] (N=11) Sandi [C] (N=7)			Mahmoud [C] (N=1) Nala [C] (N=1) Nawaz [C] (N=2)			Karim [C] (N=2) Mahmoud [C] (N=3) Nala [C] (N=4)			Aisha [C] (N=17) Ameya [C] (N=26) Bambi [C] (N=16)		
Class Discussions [12 IS] (N=22)			Plagiarism [5] (N=11)			IS' Interaction with Local Students: Racism On-Campus [3 IS] (N=9)			IS' Interaction with Academic Staff: Racism On-Campus [1 IS] (N=4)			Chris [I] (N=12) Dan [C] (N=10) Dana [C] (N=14)		
			Aisha [C] (N=1) Dan [C] (N=1) Dana [C] (N=4)			Ameya [C] (N=6) Dana [C] (N=2) Kala [C] (N=1)			Ameya [C] (N=4)			Emma [C] (N=21) Eric [C] (N=13) Erssike [I] (N=21)		
												Fadel [C] (N=21) Fazal [C] (N=23) Kala [C] (N=18)		
												Karim [C] (N=10) Mahmoud [C] (N=20) Nala [C] (N=25)		
												Nawaz [C] (N=9) Sally [C] (N=18) Sandi [C] (N=13)		
Presentations [6 IS] (N=9)			IS' Interaction with IS [17 IS] (N=57)			IS' Interaction with Support Staff: General [3 IS] (N=3)			IS' Interaction with Support Staff: Racism On-Campus [2 IS] (N=4)			Western Pedagogy: Geopolitical Climate's Academic Affect [6 IS] (N=7)		
Bambi [C] (N=1) Dana [C] (N=1) Erssike [I] (N=3)			Aisha [C] (N=3) Ameya [C] (N=1) Chris [I] (N=3)			Ameya [C] (N=1) Dan [C] (N=1) Kala [C] (N=1)			Aisha [C] (N=1) Chris [I] (N=1) Eric [C] (N=1)			Aisha [C] (N=1) Chris [I] (N=1) Eric [C] (N=1)		
Kala [C] (N=1) Sally [C] (N=2) Sandi [C] (N=1)			Dan [C] (N=3) Dana [C] (N=3) Emma [C] (N=4)						Dan [C] (N=1) Dan [C] (N=2) Dan [C] (N=2)			Fadel [C] (N=1) Fazal [C] (N=2) Mahmoud [C] (N=1)		
			Eric [C] (N=3) Erssike [I] (N=7) Fadel [C] (N=4)											
			Fazal [C] (N=2) Kala [C] (N=1) Karim [C] (N=5)											
			Mahmoud [C] (N=2) Nala [C] (N=2) Nawaz [C] (N=2)											
			Sally [C] (N=4) Sandi [C] (N=8)											

Culture, Human Needs, Pedagogy Model (CHNP)

The Culture, Human Needs, and Pedagogy (CHNP) Model is the thesis's major feature. It emerged from IS' responses and led to a refinement in the research's focus. Therefore, it is prominent in Chapter 3 *Methodology*, Figure 3.2. As a conceptual/theoretical construct it is based on Chapter 2 *Literature Review*. In Chapter 2, Tables 2.1, 2.2, 2.3, and 2.4 for Hofstede and Hofstede's (2005) Cultural Dimensions Model, divide collectivist and individualist cultures. Furthermore, Chapter 2 discussed how Devito's (2004) Culture Shock is a reaction to an unfamiliar culture, and how Maslow's (1954, 1970, and 1987) Hierarchy for Human Needs is not culture specific. Culture, however, determines an individual's path to satisfying needs. In addition, Chapter 2 discussed how LSI (Western Pedagogy, Rational/Critical Thinking), Western Pedagogy as an abbreviation, is educational practice in individualist cultures.

The Hofstedes' Cultural Dimensions Model predicts how IS will enter, remain in, or exit Devito's Culture Shock stages. The prediction will bend according to whether IS embrace collectivist or individualist culture. Further, the Hofstedes' Cultural Dimensions Model predicts how IS will satisfy Maslow's Human Needs. Again, the prediction will sway according to whether IS embrace collectivist or individualist culture. Moreover, the Hofstedes' Cultural Dimensions Model predicts how IS will respond to pedagogy. Once more, the prediction will lean towards whether IS embrace collectivist or individualist culture. Hence, the Hofstedes' Cultural Dimensions Model separates predictions on whether IS will lose their way through or transcend the culture shock stages, the human needs stages, or pedagogy. As an alternative, the CHNP Model combines Culture, Human Needs, and Western Pedagogy to determine where Eastern IS require assistance to excel at MTU. As Eastern IS compared Western Pedagogy in Britain to Eastern pedagogy in their home country, they mentioned *Britain*. By contrast, Eastern IS mentioned *MTU* to describe Western Pedagogy at MTU.

The CHNP Model reveals how its components -- Culture, Human Needs, and Western Pedagogy, interrelate and interact. The timeline for the CHNP Model began when IS arrived in Britain and ended with the last interview. As Chapter 3 *Methodology* explained, the Model's components have categories and subcategories

with MQs and SQs. The components, however, are not mutually exclusive. For this reason, MQs and SQs appear only in one category or subcategory, but with a cross-reference when appropriate. For example, Culture Shock Other contains quotes for IS' interaction with British people, which interrelates with Maslow's Human Needs Stage 3, Belonging and Love. As another example, Western Pedagogy contains quotes for IS' interaction with local students, which also interrelates with Maslow's Human Needs Stage 3, Belonging and Love. A CHNP Model for 16 Eastern IS and 2 Western IS follows.

Figure 4.8: Aisha's (female, collectivist/large, postgraduate) Culture, Human Needs, Pedagogy Model: Coded Interview

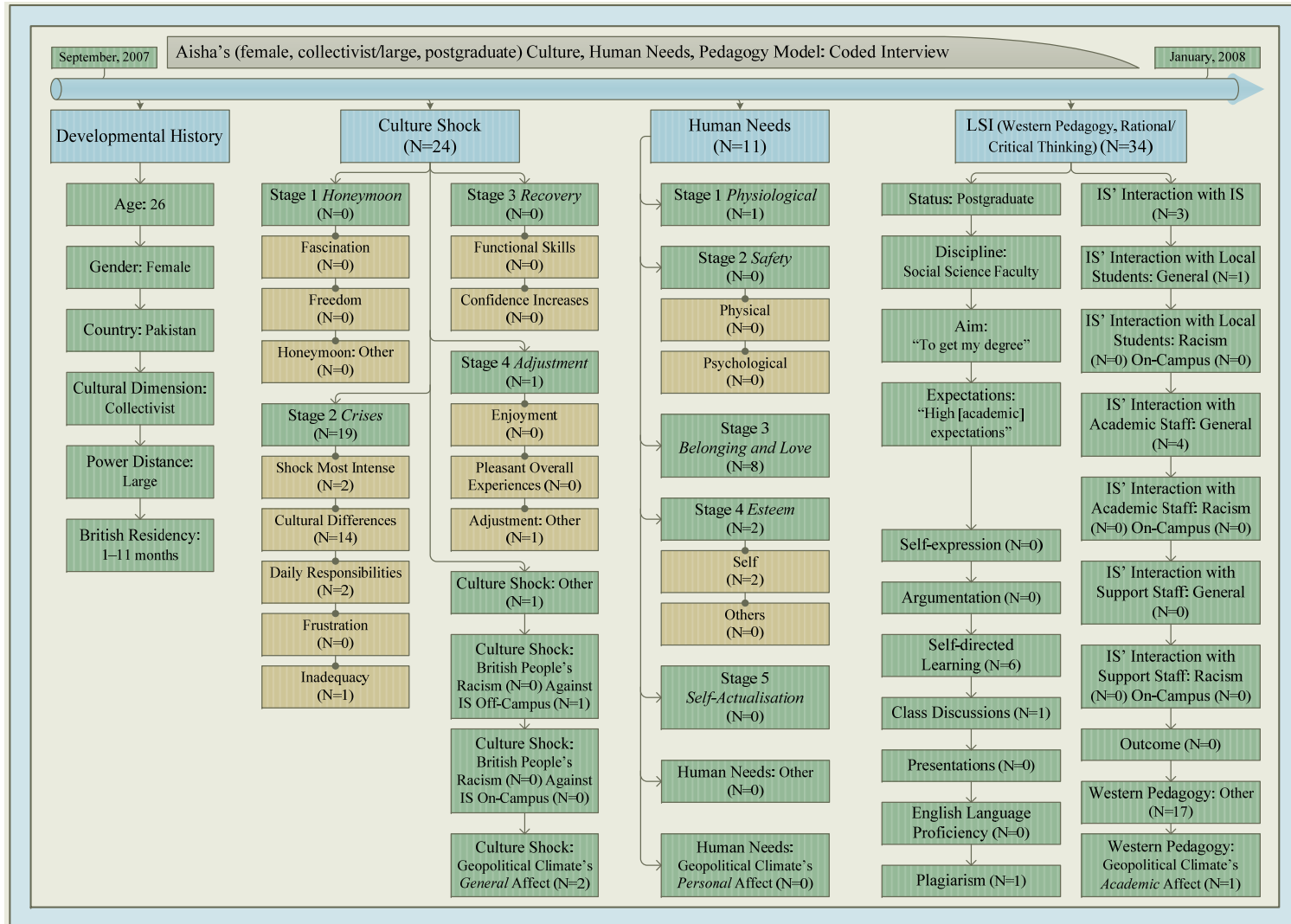


Figure 4.9: Ameya's (male, collectivist/large, undergraduate) Culture, Human Needs, Pedagogy Model: Coded Interview

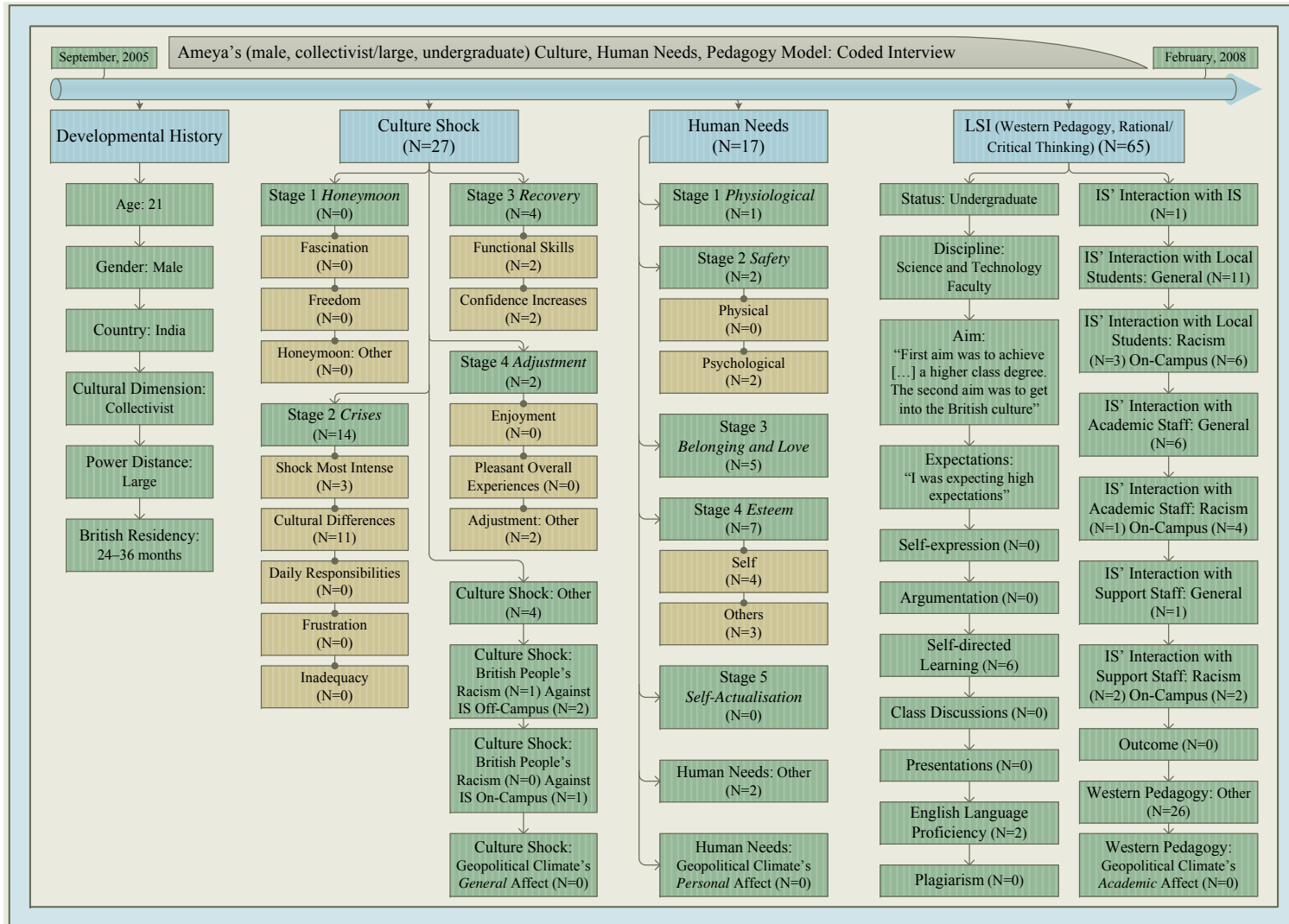


Figure 4.10: Bambi's (female, collectivist/large, postgraduate) Culture, Human Needs, Pedagogy Model: Coded Interview

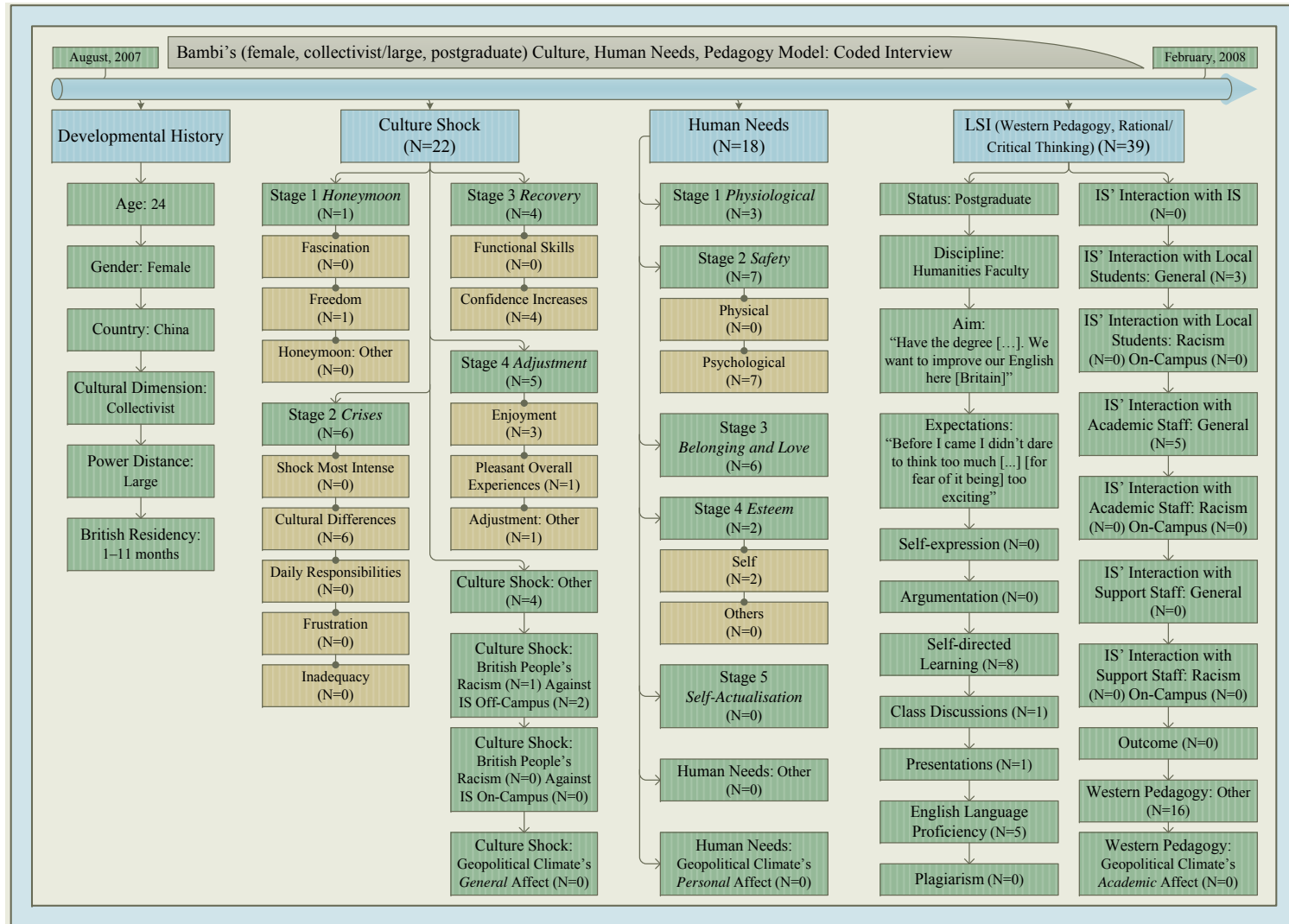


Figure 4.11: Dan's (male, collectivist/large, postgraduate) Culture, Human Needs, Pedagogy Model: Coded Interview

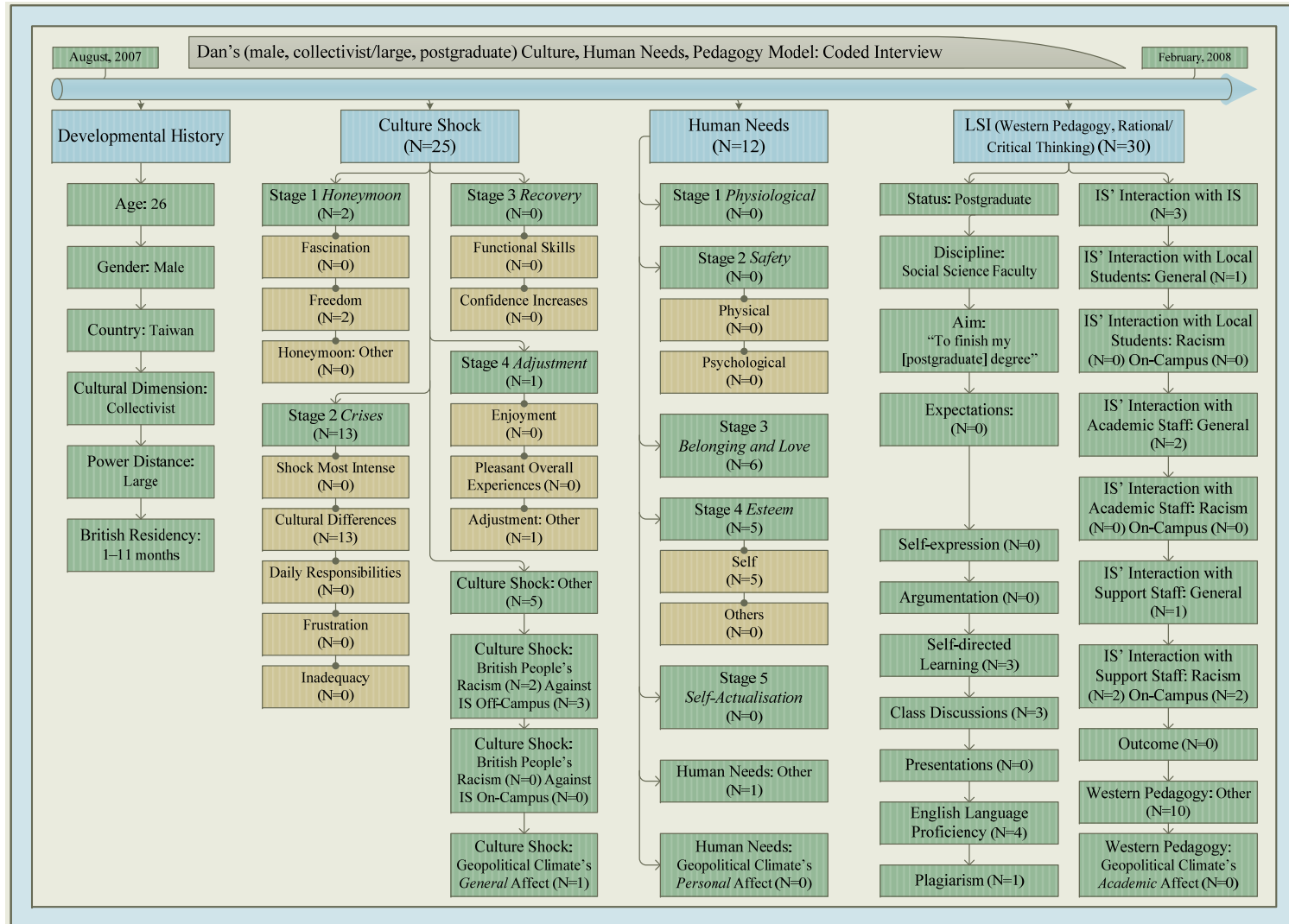


Figure 4.12: Dana's (female, collectivist/large, postgraduate) Culture, Human Needs, Pedagogy Model: Coded Interview

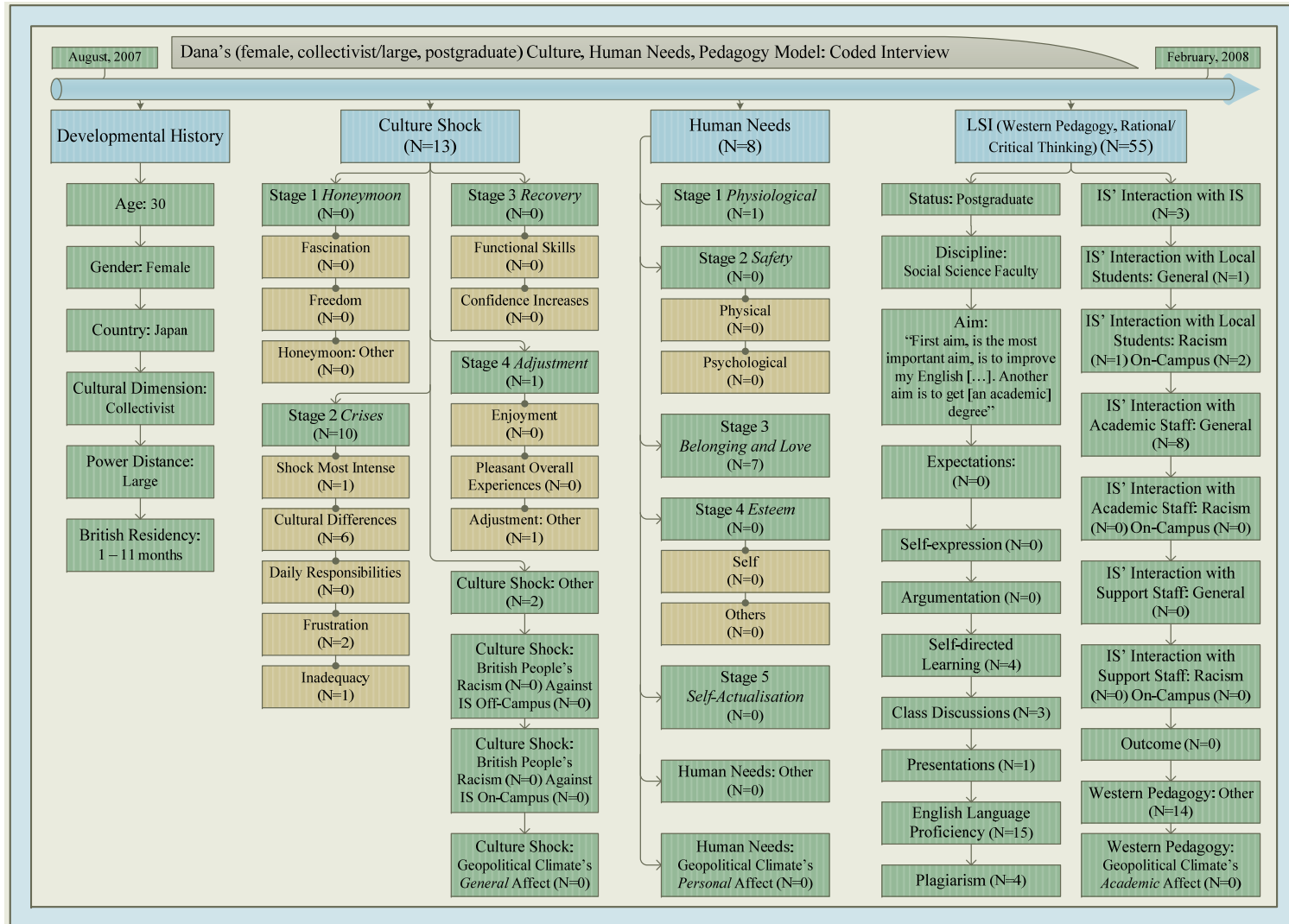


Figure 4.13: Emma's (female, collectivist/large, postgraduate) Culture, Human Needs, Pedagogy Model: Coded Interview

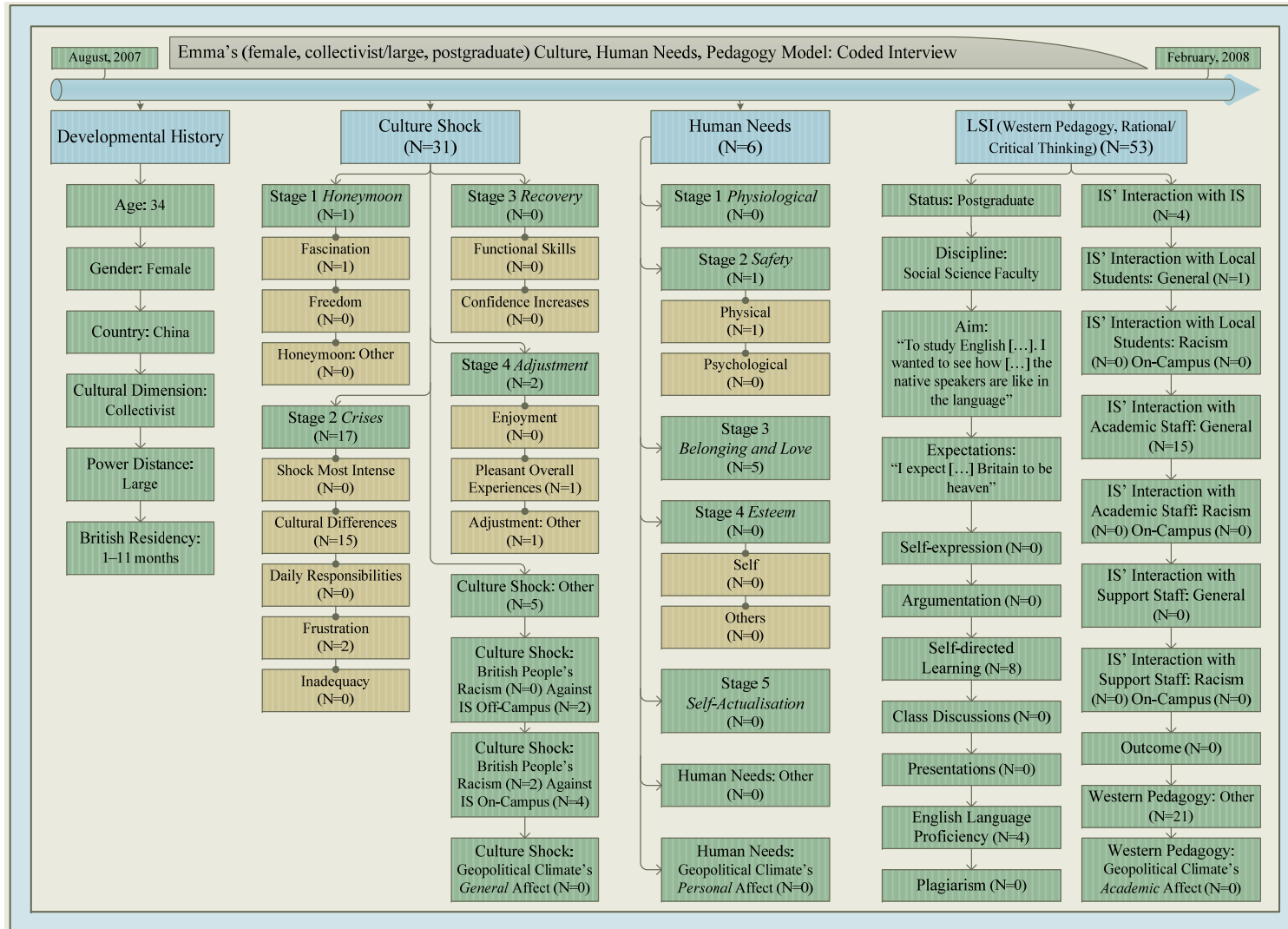


Figure 4.14: Eric's (male, collectivist/large, postgraduate) Culture, Human Needs, Pedagogy Model: Coded Interview

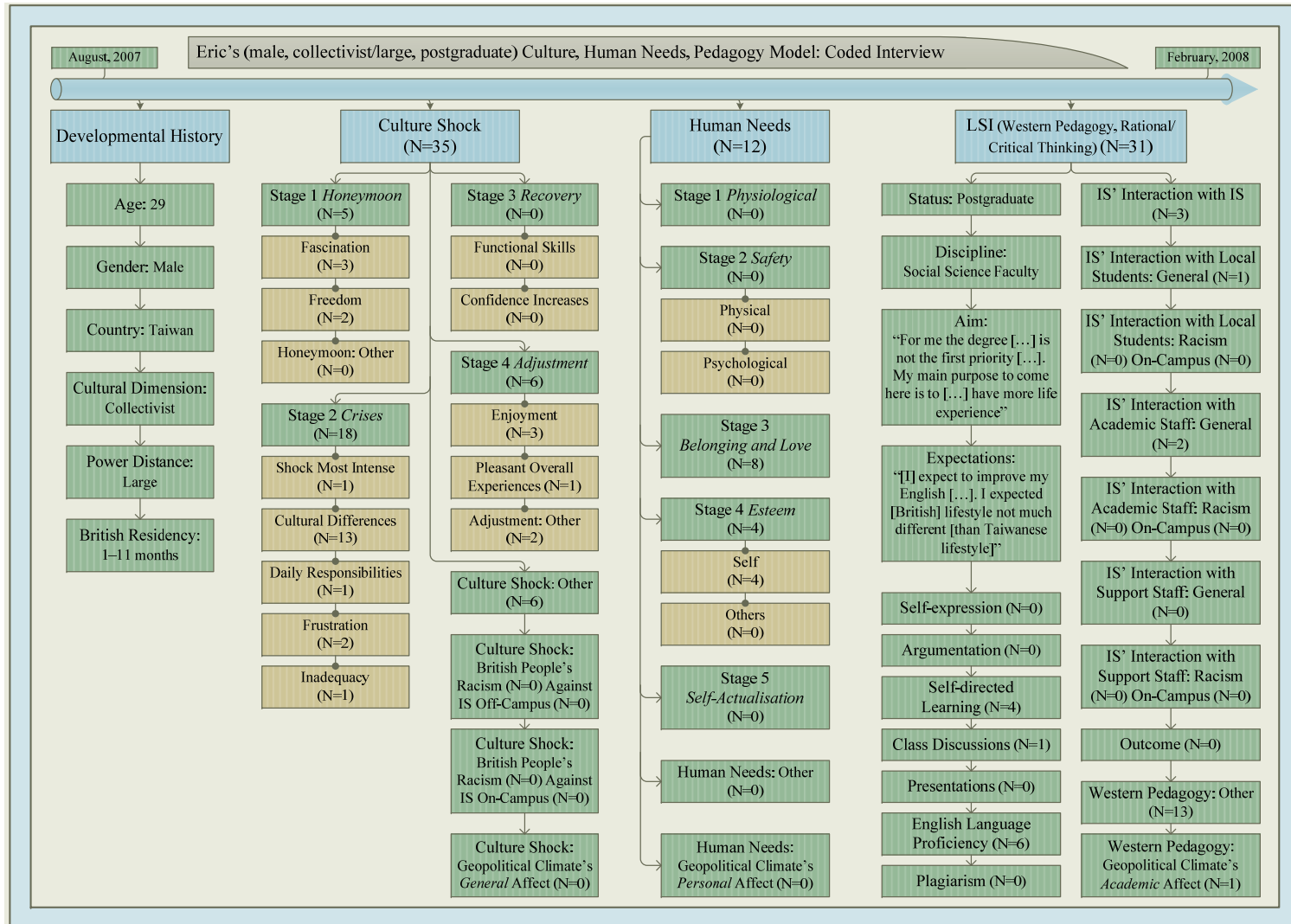


Figure 4.15: Fadel's (male, collectivist/large, postgraduate) Culture, Human Needs, Pedagogy Model: Coded Interview

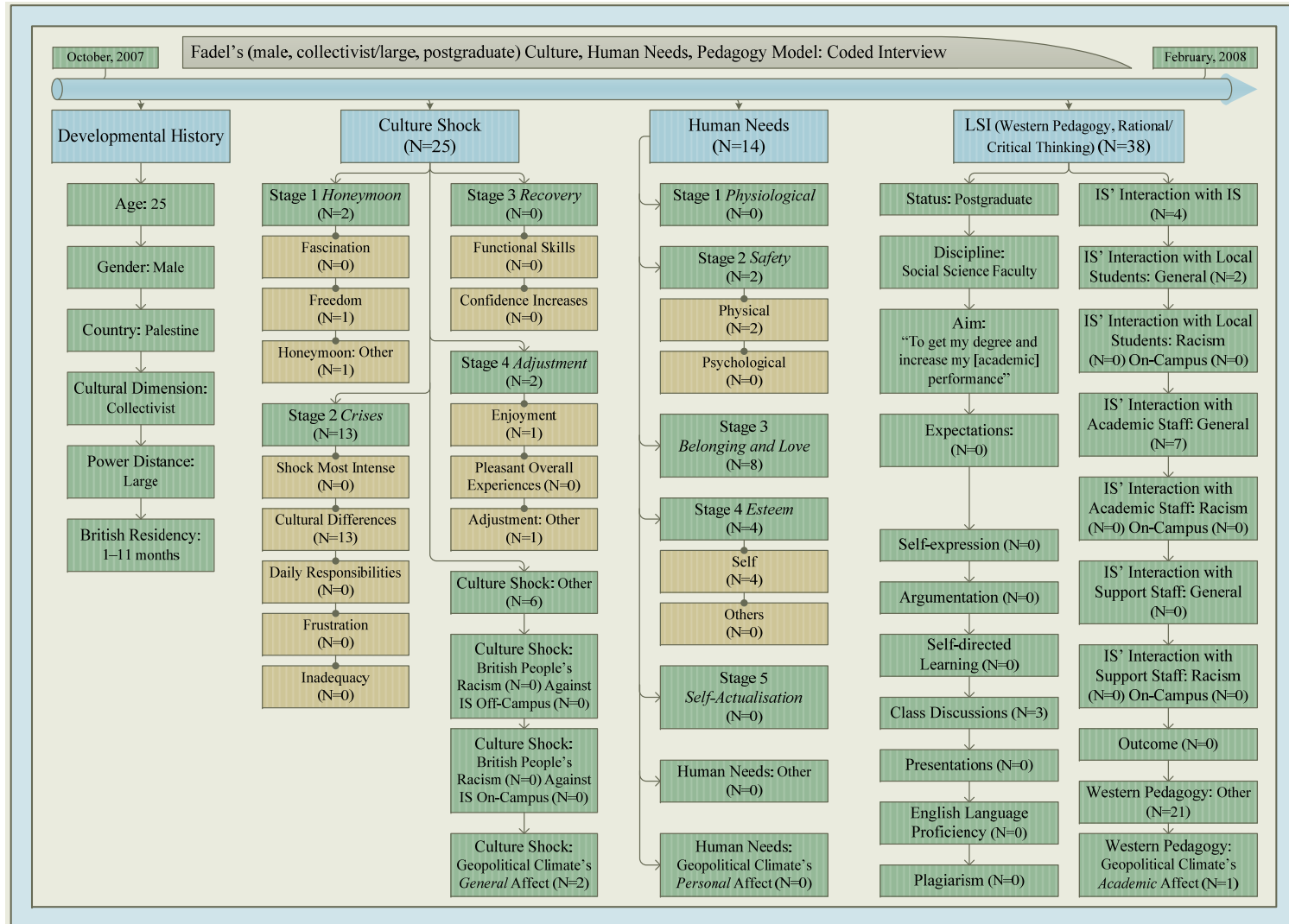


Figure 4.16: Fazal's (male, collectivist/large, postgraduate) Culture, Human Needs, Pedagogy Model: Coded Interview

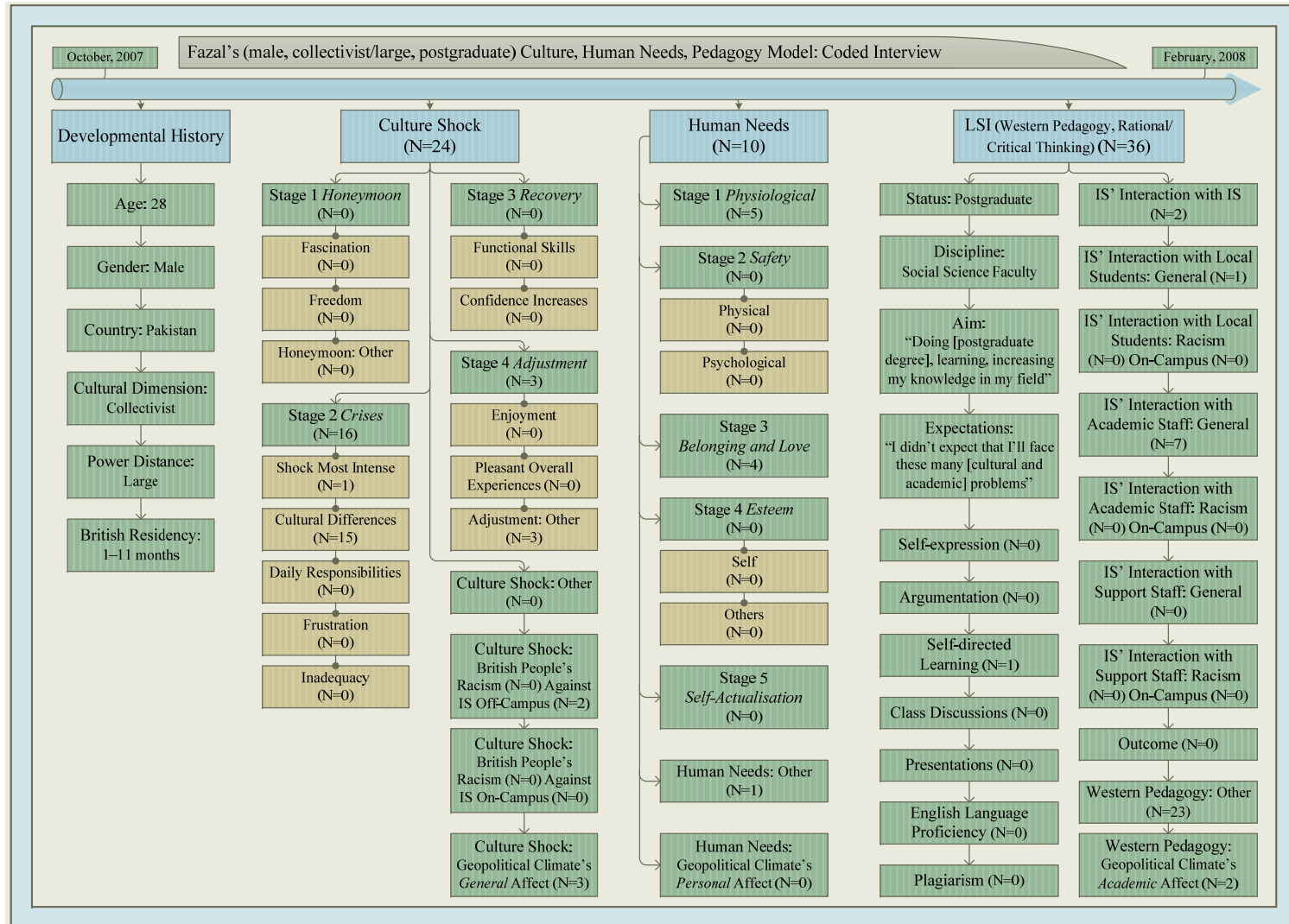


Figure 4.17: Kala's (female, collectivist/large, postgraduate) Culture, Human Needs, Pedagogy Model: Coded Interview

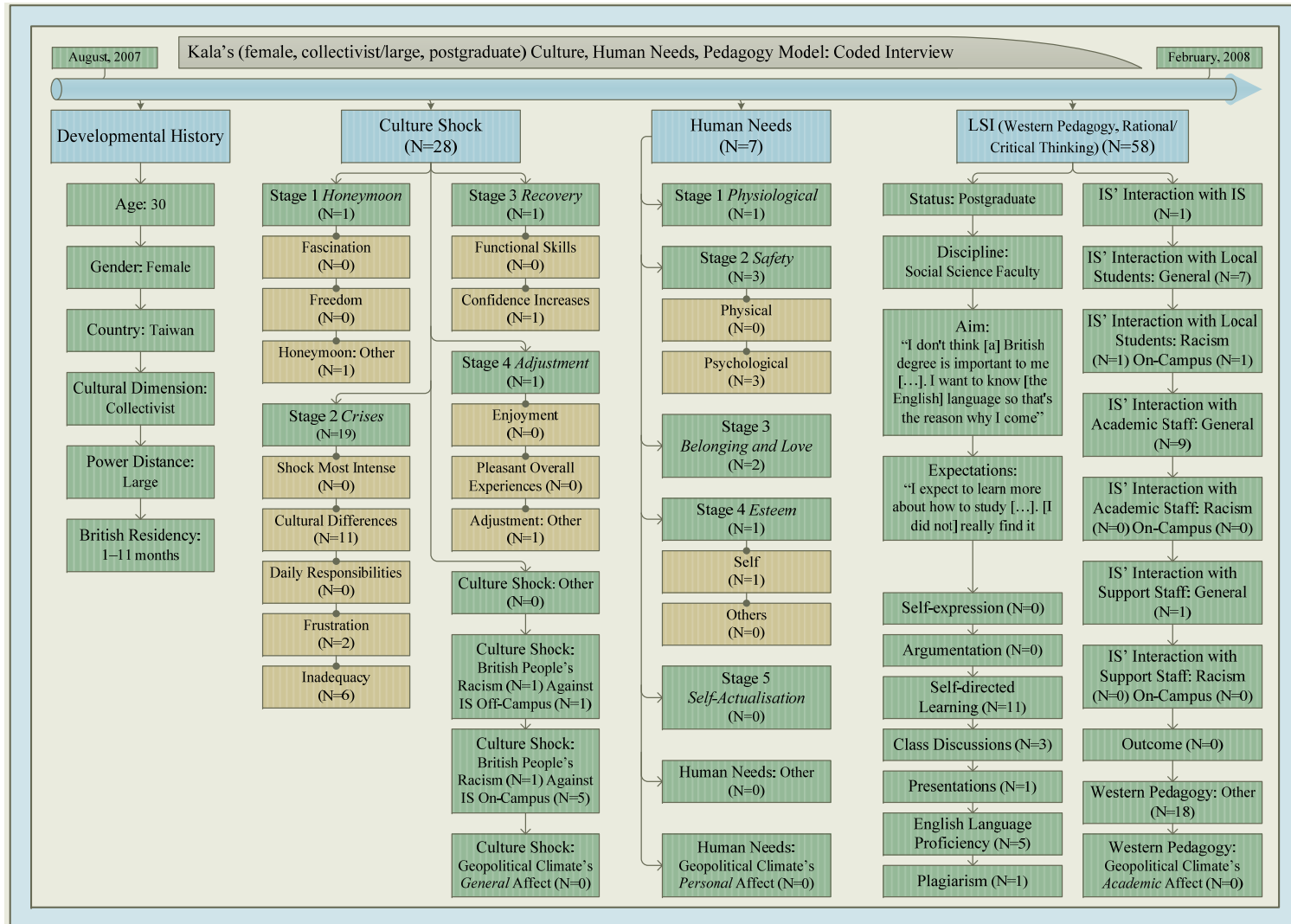


Figure 4.18: Karim's (male, collectivist/large, postgraduate) Culture, Human Needs, Pedagogy Model: Coded Interview

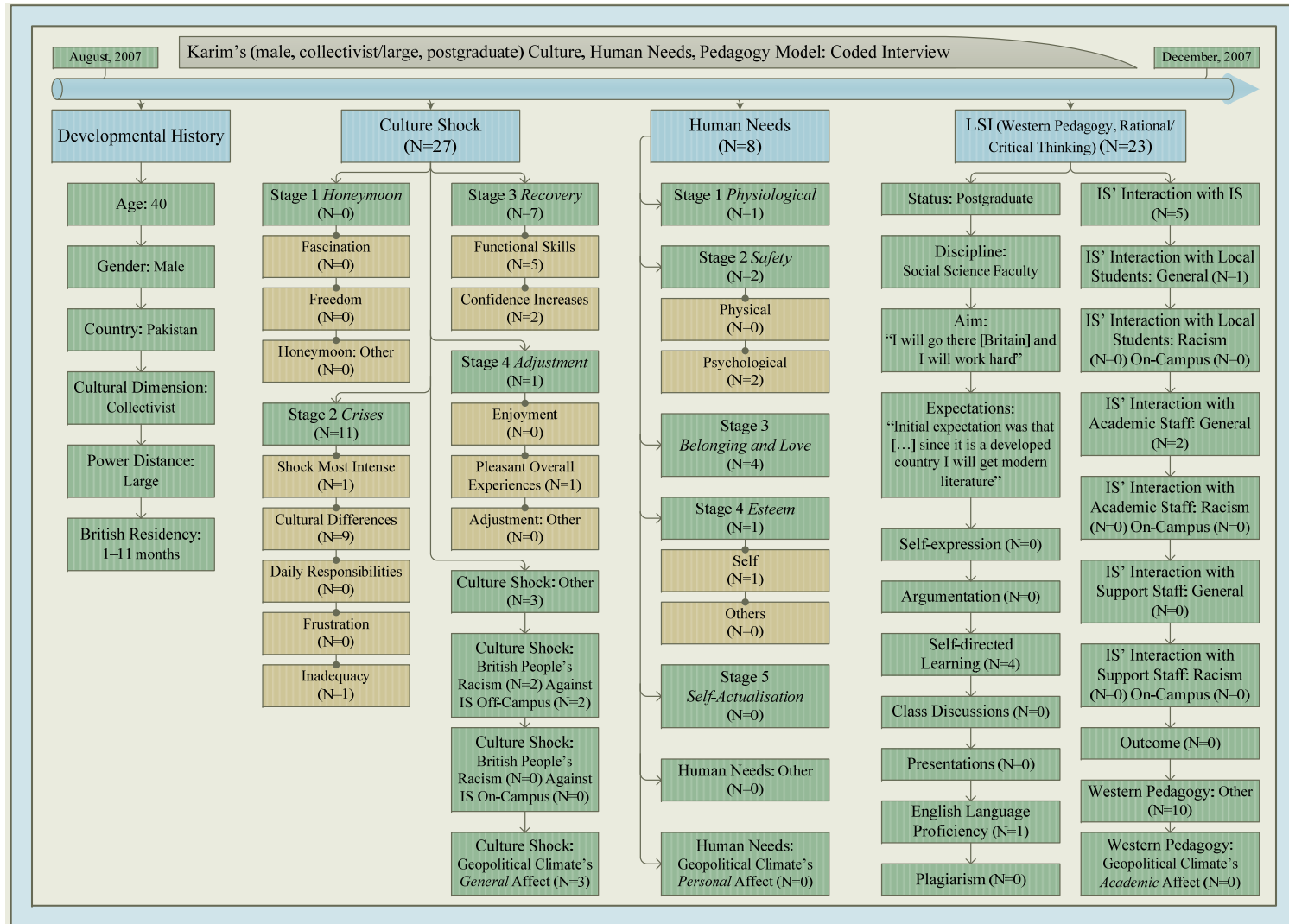


Figure 4.19: Mahmoud's (male, collectivist/large, postgraduate) Culture, Human Needs, Pedagogy Model: Coded Interview

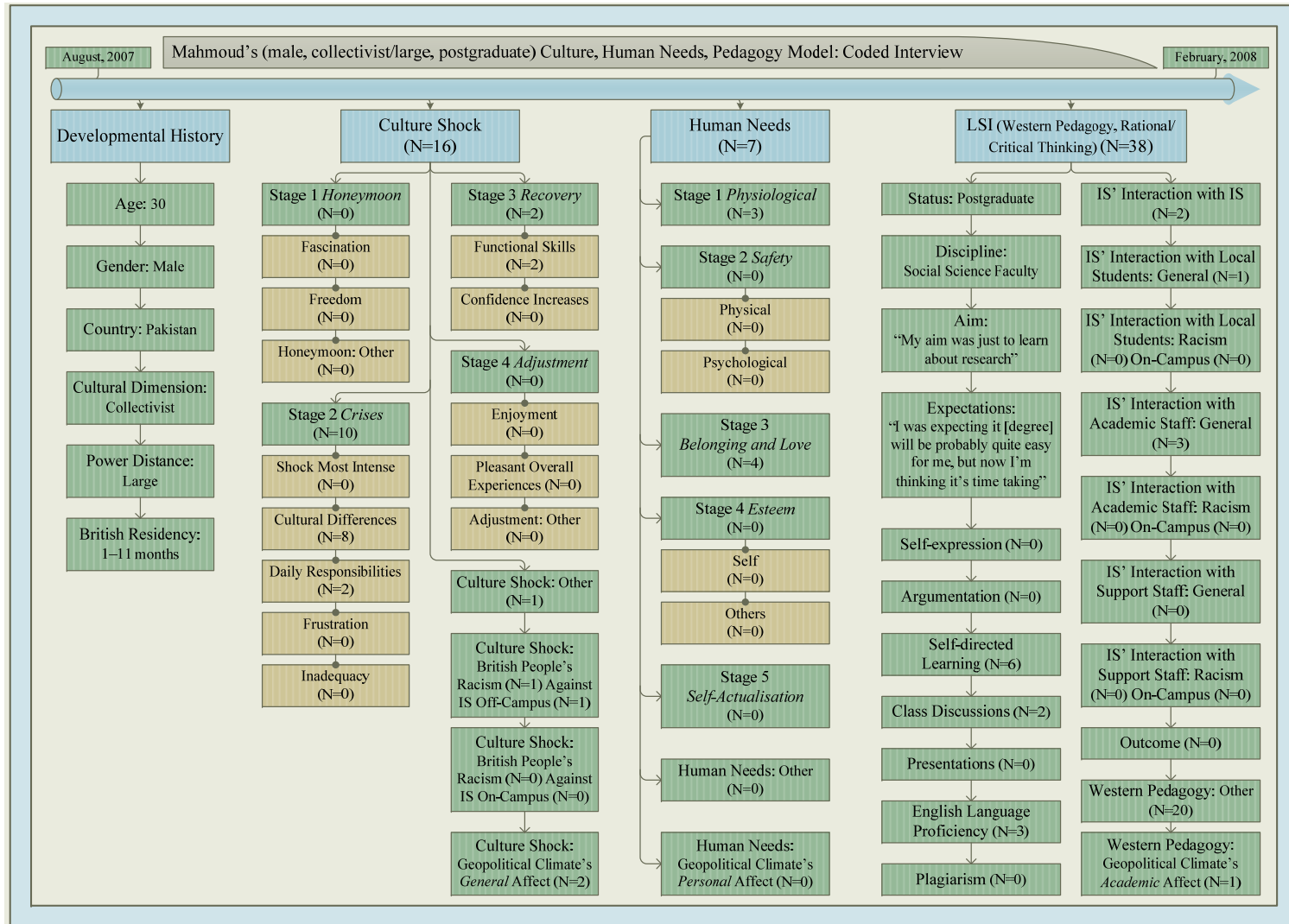


Figure 4.20: Nala's (female, collectivist/large, postgraduate) Culture, Human Needs, Pedagogy Model: Coded Interview

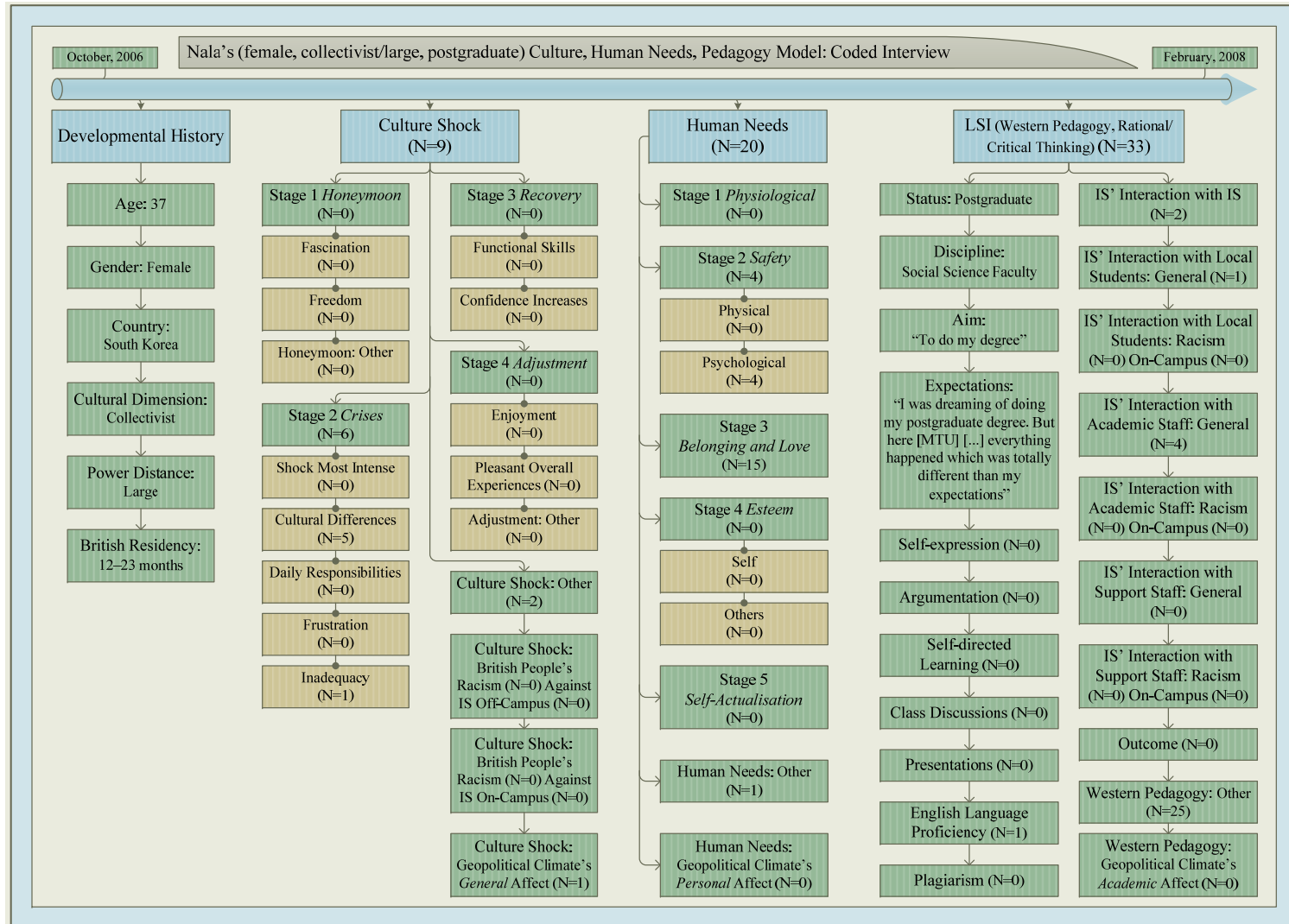


Figure 4.21: Nawaz's (male, collectivist/large, postgraduate) Culture, Human Needs, Pedagogy Model: Coded Interview

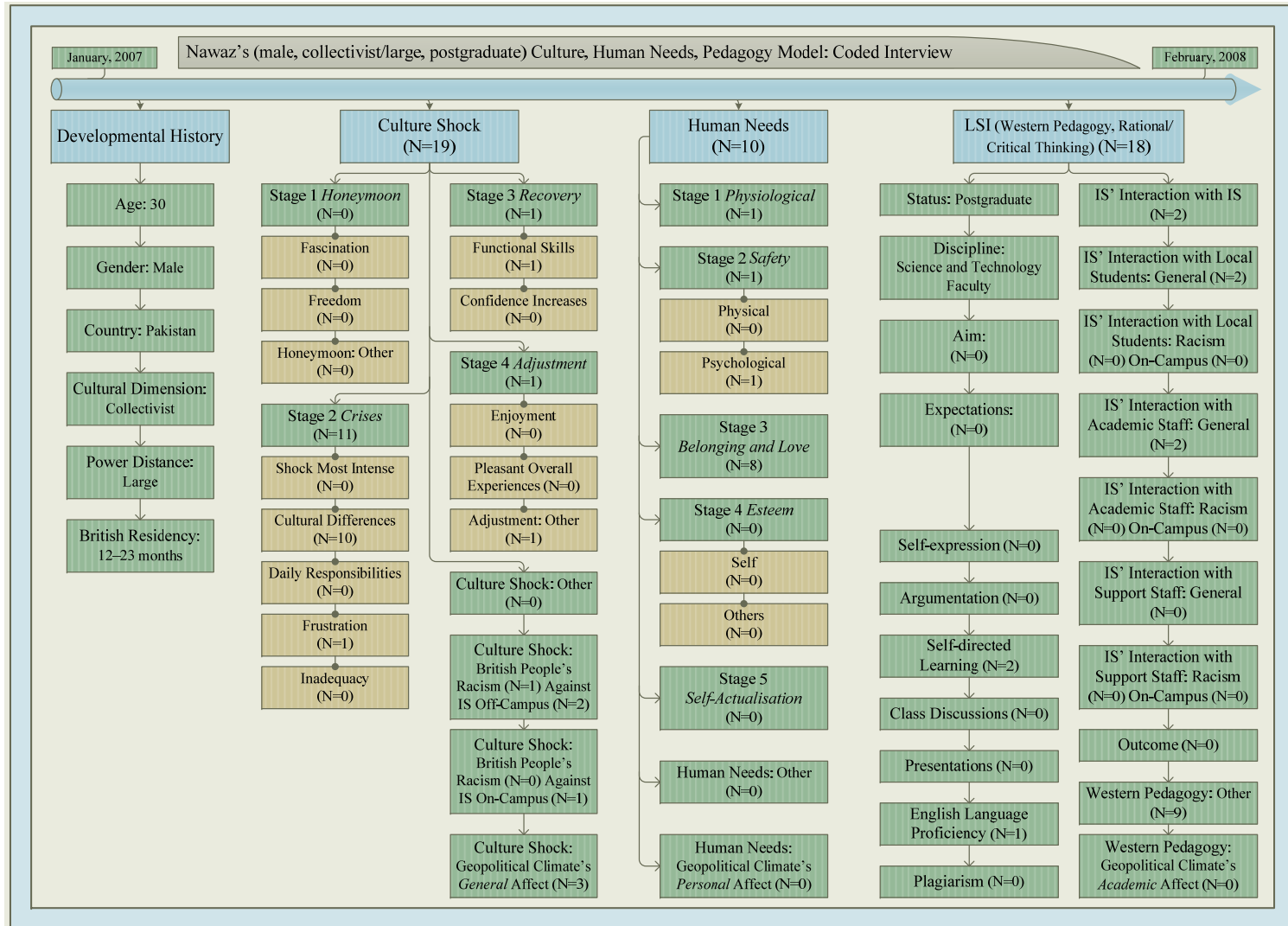


Figure 4.22: Sally's (female, collectivist/large, postgraduate) Culture, Human Needs, Pedagogy Model: Coded Interview

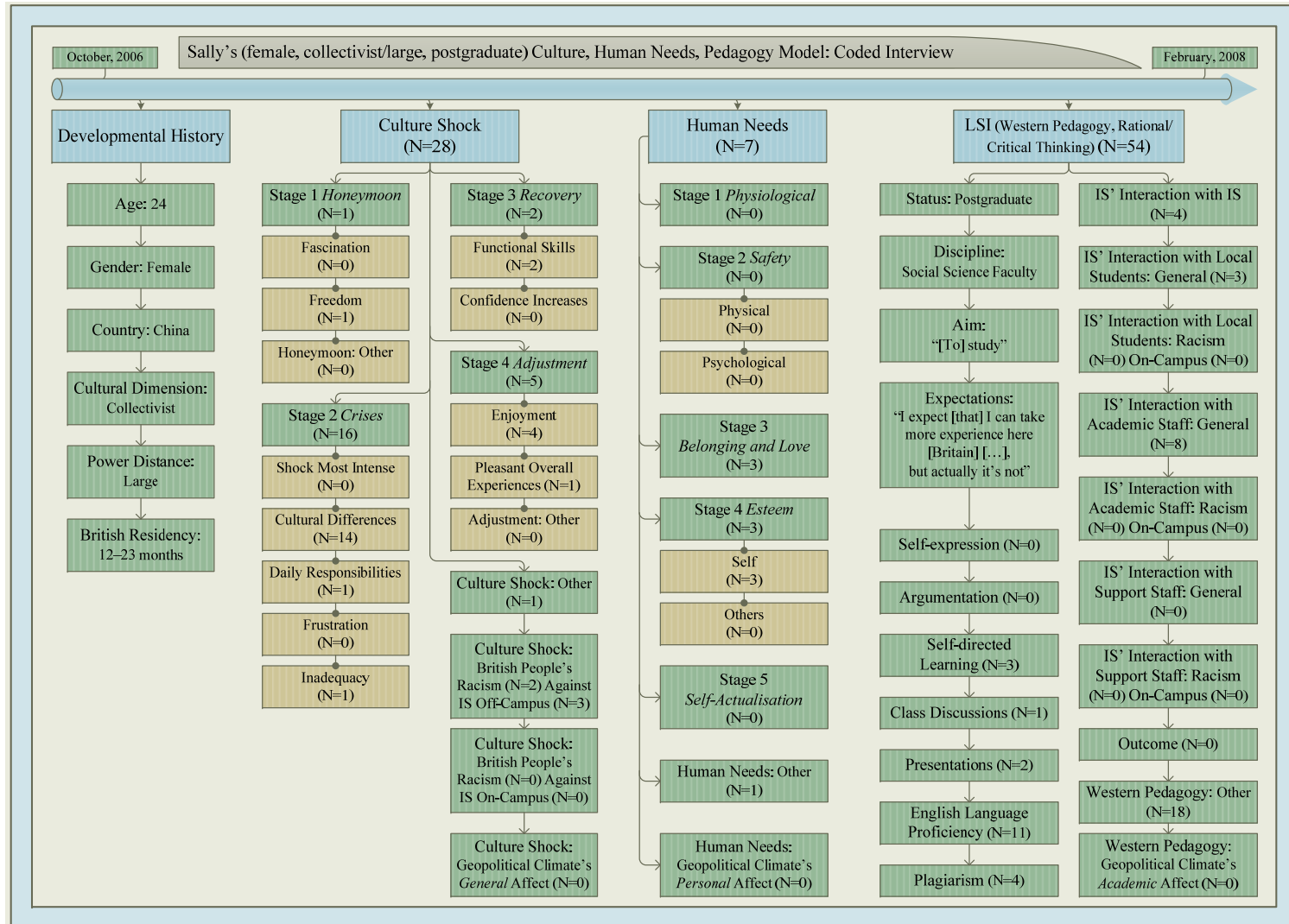


Figure 4.23: Sandi's (female, collectivist/large, undergraduate) Culture, Human Needs, Pedagogy Model: Coded Interview

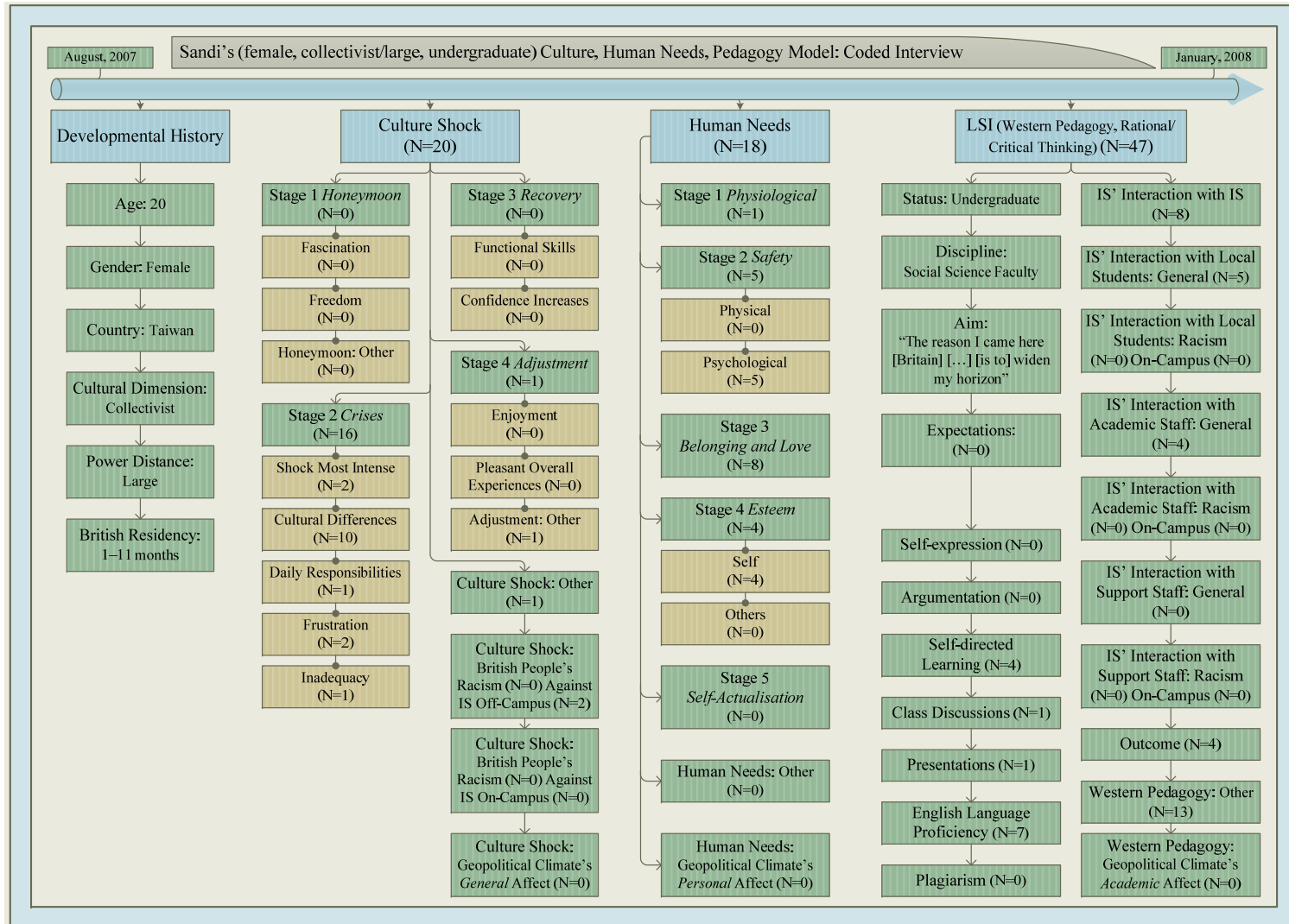


Figure 4.24: Chris's (male, individualist/small, postgraduate) Culture, Human Needs, Pedagogy Model: Coded Interview

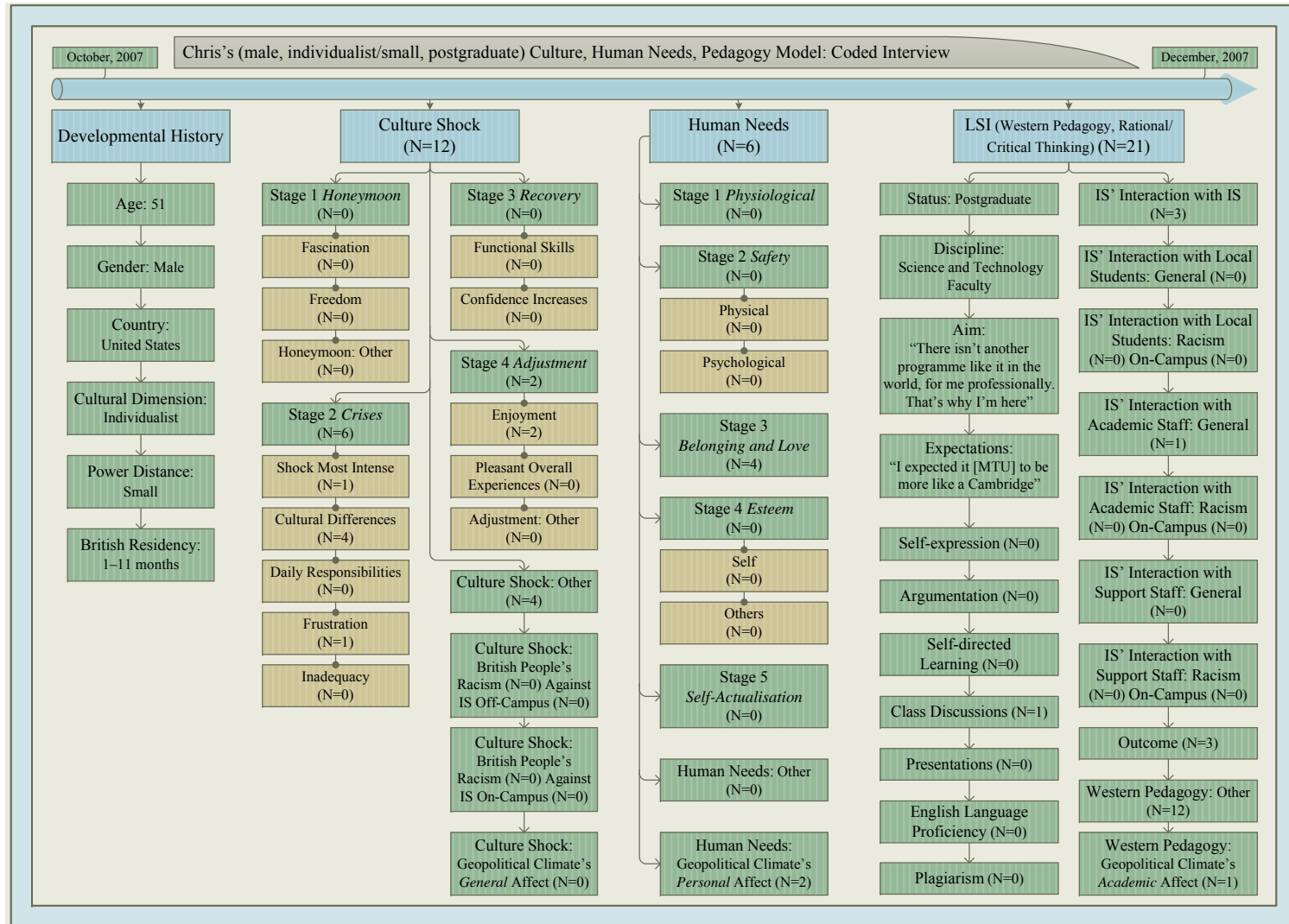
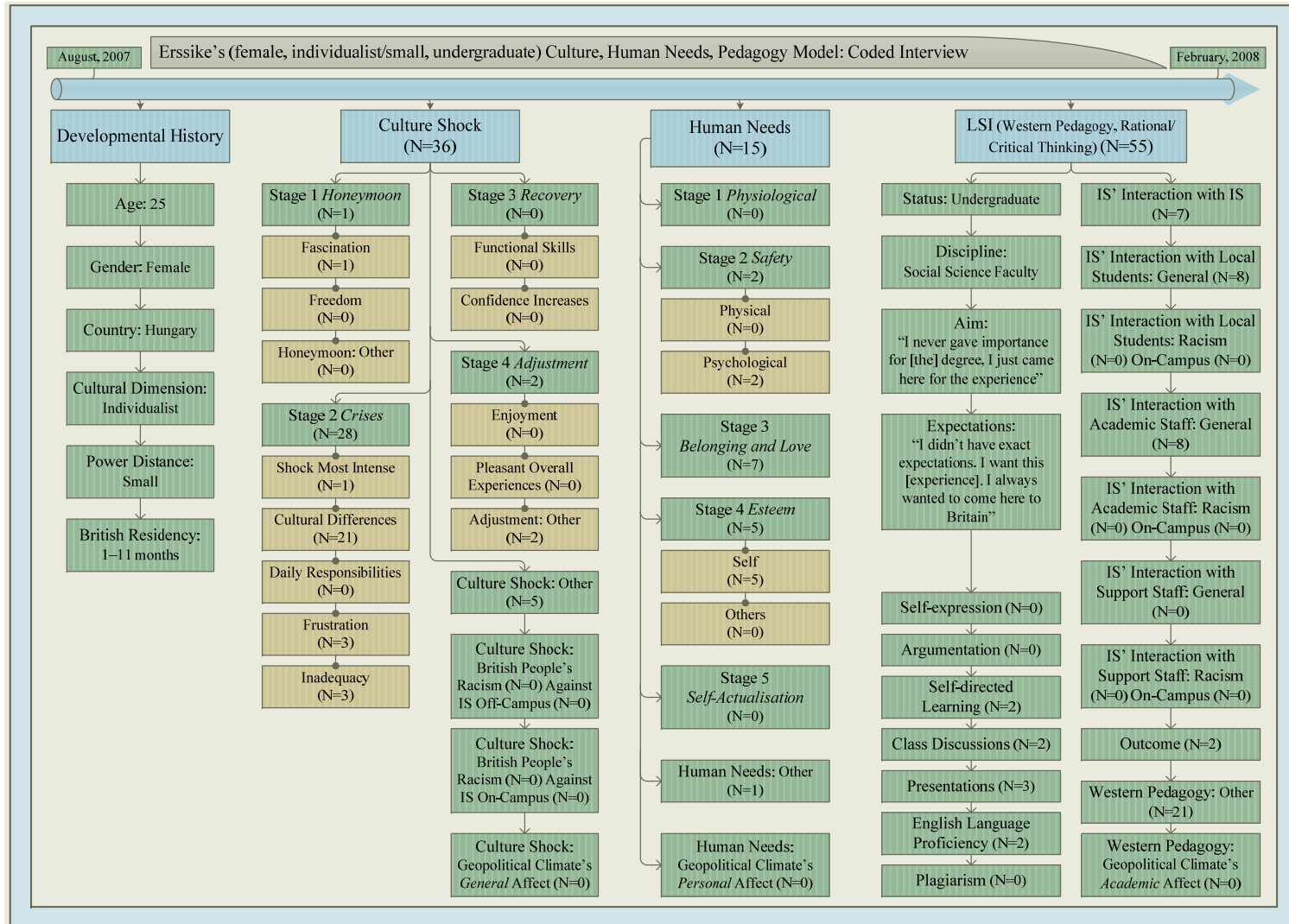


Figure 4.25: Erssike's (female, individualist/small, undergraduate) Culture, Human Needs, Pedagogy Model: Coded Interview



Synthesising Individuation in Culture Shock, Human Needs, and Western Pedagogy (CHNP Model)

Recall that Individuation is the gradual process through which Eastern IS with collectivist cultures adjust to Western individualist cultures. Individuation occurred in Culture Shock adjustment (N=11), Human Needs satisfaction (N=12), and Western Pedagogy competency (N=27). The most Individuation is in Western Pedagogy competency. Altogether (N=50), 10 Eastern IS demonstrated (N=45) Individuation and 1 Western international student demonstrated (N=5) Individuation in the 3 components. Among the seven IS who did not grasp (N=0) Individuation, six were Eastern IS and one was a Western international student.

In Culture (Culture Shock), total (N=11) Individuation for four Eastern IS was apparent in Stage 2 Crises (Cultural Differences (N=4) and Daily Responsibilities (N=2)), in Stage 3 Recovery (Functional Skills (N=1) and Confidence Increases (N=2)), and in Culture Shock Other (N=2). No (N=0) Individuation occurred in the following Culture Shock categories and subcategories: Stage 1 Honeymoon (Fascination, Freedom, and Honeymoon Other); Stage 4 Adjustment (Enjoyment, Pleasant Overall Experiences, and Adjustment Other); Culture Shock British People's Racism Against IS Off-Campus; Culture Shock British People's Racism Against IS On-Campus; and Culture Shock Geopolitical Climate's General Affect.

In Human Needs, total (N=12) Individuation for five Eastern IS was apparent in Stage 4 Esteem (Self (achievement, competency, and independence) (N=12)). Individuation did not occur (N=0) in the following Human Needs categories and subcategories: Stage 1 Physiological (clothing, food, and shelter); Stage 2 Safety (stability, freedom from fear, structure, and order) (Physical and Psychological); Stage 3 Belonging and Love (affectionate relationships); Stage 4 Esteem (Others (reputation, status, appreciation, and necessary)); Stage 5 Self-actualisation (develop potential according to inner nature); Human Needs Other; and Human Needs Geopolitical Climate's Personal Affect.

In Western Pedagogy, total (N=22) Individuation for nine Eastern IS was apparent in Self-directed Learning (N=4), Presentations (N=2), IS' Interaction with Local Students General (N=1), IS' Interaction with Academic Staff General (N=1) and Western Pedagogy Other (N=14). Additionally in Western Pedagogy, total (N=5)

Individuation was apparent for one Western international student in Self-directed Learning (N=1) and Western Pedagogy Other (N=4). Individuation was absent (N=0) in the following Western Pedagogy categories and subcategories: Self-expression; Argumentation; Class Discussions; English Language Proficiency; Plagiarism; IS' Interaction with IS; IS' Interaction with Local Students Racism On-campus; IS' Interaction with Academic Staff Racism On-campus; IS' Interaction with Support Staff General; IS' Interaction with Support Staff Racism On-campus; Outcome; and Western Pedagogy Geopolitical Climate's Academic Affect.

The 10 Eastern IS who demonstrated (N=45) Individuation are Aisha/Pakistani (N=3), Ameya/Indian (N=9), Bambi/Chinese (N=4), Dan/Taiwanese (N=4), Eric/Taiwanese (N=8), Fadel/Palestinian (N=6), Fazal/Pakistani (N=1), Kala/Taiwanese (N=1), Sally/Chinese (N=8), and Sandi/Taiwanese (N=1). Among the 10 Eastern IS, Ameya/Indian (N=9) was the most outstanding in Individuation. Individuation did not occur (N=0) in any component for six Eastern IS: Dana/Japanese, Emma/Chinese, Karim/Pakistani, Mahmoud/Pakistani, Nala/South Korean, and Nawaz/Pakistani. The Western international student, Erssike/Hungarian, also demonstrated (N=5) Individuation. Individuation, however, did not occur (N=0) in any component for Western international student, Chris/American. The components in which each international student accomplished Individuation follow:

1. In Culture Shock Stage 2 Crises (Cultural Differences (N=4)), the two Eastern IS with Individuation are Ameya/Indian (N=3) and Sally/Chinese (N=1). Stage 2 Crises (Daily Responsibilities (N=2)) reveals Individuation for two Eastern IS, Aisha/Pakistani (N=1) and Sally/Chinese (N=1). Culture Shock Stage 3 Recovery (Functional Skills (N=1)) shows Individuation for one Eastern international student, Ameya/Indian. Stage 3 Recovery (Confidence Increases (N=2)), shows Individuation for two Eastern IS, Ameya/Indian (N=1) and Bambi/Chinese (N=1). Individuation is in Culture Shock Other for two Eastern IS, Aisha/Pakistani (N=1) and Ameya/Indian (N=1).

2. In Human Needs Stage 4 Esteem (Self (achievement, competency, and independence) (N=12)), Individuation is visible for five Eastern IS: Aisha/Pakistani (N=1), Ameya/Indian (N=2), Bambi/Chinese (N=2), Dan/Taiwanese (N=3), and Eric/Taiwanese (N=4).
3. In Western Pedagogy, Individuation in Self-directed Learning is detectable for two Eastern IS, Eric/Taiwanese (N=3) and Kala/Taiwanese (N=1). Additionally, Western international student, Erssike/Hungarian achieved (N=1) Individuation. Individuation in Presentations was noticeable for Eastern international student, Sally/Chinese (N=2). Individuation in IS' Interaction with Local Students General was present for Eastern international student Ameya/Indian (N=1). Individuation appeared in IS' Interaction with Academic Staff General for Fazal/Pakistani (N=1). Finally, Western Pedagogy Other registers Individuation for six Eastern IS: Bambi/Chinese (N=1), Dan/Taiwanese (N=1), Eric/Taiwanese (N=1), Fadel/Palestinian (N=6), Sally/Chinese (N=4), and Sandi/Taiwanese (N=1). Furthermore, Individuation was apparent for Western international student, Erssike/Hungarian (N=4).

The previous accounting for Individuation is in the categories and subcategories for each component in the CHNP Model. The following tracking for Individuation is for each international student according to her or his success in one or more components.

1. Two Eastern IS were successful with Individuation in Culture Shock, Human Needs, and Western Pedagogy: Ameya/Indian (N=9) and Bambi/Chinese (N=4).
2. One Eastern international student, Aisha/Pakistani was successful with Individuation in Culture Shock (N=2) and Human Needs (N=1).
3. One Eastern international student, Sally/Chinese, was successful with Individuation in Culture Shock (N=2) and Western Pedagogy (N=6).
4. Two Eastern IS were successful with Individuation in Human Needs and Western Pedagogy: Dan/Taiwanese (N=4) and Eric/Taiwanese (N=8).

5. Four Eastern IS were successful with Individuation in only Western Pedagogy: Fadel/Palestinian (N=6), Fazal/Pakistani (N=1), Kala/Taiwanese (N=1), and Sandi/Taiwanese (N=1). Furthermore, Western international student, Erssike/Hungarian (N=5), was successful with Individuation in only Western Pedagogy.

Individuation did not occur (N=0) in Culture Shock as the only category for any one international student. The same is true for Human Needs. This means that if Individuation occurred for an international student, then it occurred in Culture Shock and Human Needs or in Culture Shock and Western Pedagogy. Similarly, if Individuation occurred for an international student, then it occurred in Human Needs and Culture Shock or in Human Needs and Western Pedagogy. Figure 4.26 synthesises Individuation in Culture Shock, Human Needs, and Western Pedagogy (CHNP Model).

Figure 4.26: Synthesising Individuation in the CHNP Model

Synthesising Individuation in the CHNP Model [IS' Responses (N=50)]											
18 IS	Culture (Culture Shock) (N=11)					Social Interaction (Human Needs) (N=12)	LSI (Western Pedagogy, Rational/Critical Thinking) (N=27)				
	Stage 2 <i>Crises</i>		Stage 3 <i>Recovery</i>		Culture Shock: Other	Stage 4 <i>Esteem</i>	Self-directed Learning	Presentations	IS' Interaction with Local Students: General	IS' Interaction with Academic Staff: General	Western Pedagogy: Other
	Cultural Differences	Daily Responsibilities	Functional Skills	Confidence Increases		Self					
Aisha [C]		1			1	1					
Ameya [C]	3		1	1	1	2			1		
Bambi [C]				1		2					1
Chris [I]											
Dan [C]						3					1
Dana [C]											
Emma [C]											
Eric [C]						4	3				1
Erssike [I]							1				4
Fadel [C]											6
Fazal [C]										1	
Kala [C]							1				
Karim [C]											
Mahmoud [C]											
Nala [C]											
Nawaz [C]											
Sally [C]	1	1						2			4
Sandi [C]											1

Summary for Chapter 4 Findings and Analysis

Culture is the first component in the CHNP Model as Figure 3.2 in Chapter 3 *Methodology* displayed. Table 4.3 in this chapter assigned one RQ to Culture. Culture has 4 categories (N=320) for Devito's (2004) Culture Shock stages, which divide into 13 subcategories. Four additional categories (N=101) amount to eight categories with IS' responses (N=421) in total for Culture. The last amongst the four additional categories, Culture Shock Geopolitical Climate's General Affect (N=17), connects the Level 3 Analysis to the Level 1 Analysis in Chapter 3 *Methodology*, Figure 3.1.

The IS endured hostility, insecurity, neo-racism, racial discrimination, and threats to their safety. The paradox is that as Culture Shock forced the IS into a miniscule social circle, the circle inoculated them against Culture Shock. The disparity between the 4 Eastern IS who adjusted to Britain reasonably well and the 12 Eastern IS who did not adjust or did not mention adjustment signifies the *gulf* between Eastern and Western cultures.

Human Needs is the second component in the CHNP Model as Figure 3.2 in Chapter 3 *Methodology* displayed. Table 4.4 in this chapter allocated four RQs to Social Interaction (Human Needs) (Maslow, 1954 and 1970). The Human Needs component has IS' responses (N=206) to the RQs (N=4), and cross-references to the Culture Shock component. IS' responses (N=197) in the first five categories match the five Human Needs stages. Two of those categories have two subcategories each. Two additional categories offer more responses (N=9) and expand the total categories for the Human Needs component to seven. The first added category is Human Needs Other and has responses (N=7) that do not fit neatly in the five Human Needs stages. The last amongst the two additional categories, Human Needs Geopolitical Climate's Personal Affect, has responses (N=2) that bridge the Level 3 Analysis to the Level 1 Analysis in Chapter 3 *Methodology*, Figure 3.1.

The Eastern IS regressed through the Human Needs stages after arriving in Britain, a regression that Culture Shock triggered. Satisfying Human Needs in one culture is not a transferable skill to a different culture. Satisfying Human Needs is a catalyst for enduring Culture Shock and for demonstrating competency in Western Pedagogy.

Western Pedagogy is the third component in the CHNP Model as Figure 3.2 in Chapter 3 *Methodology* displayed. Table 4.5 in this chapter allocated six RQs to Western Pedagogy. The component has 4 preliminary categories the author added as personal information for the 18 IS. Table 4.5 reserves 17 categories with responses (N=728) for 18 IS. The first seven categories have responses (N=181) that answer RQ1. More responses (N=307) that answer RQ1 are in a category the author added below. The next category for interaction between IS and other IS has responses (N=57) that answer RQ2. The following two categories for interaction between IS and local students have responses (N=59) that answer RQ3. The next four categories for interaction between IS and staff have responses (N=108) that answer RQ4. The answer to RQ5 is apparent in responses (N=34) for academic staff and in responses (N=9) for support staff.

Beyond the foregoing 14 categories for Western Pedagogy, the author added the Outcome category, which has responses (N=9) that answer RQ6. Outcome incorporates the four preliminary categories. Furthermore, the author added Western Pedagogy Other, which has responses (N=307) that combine with the responses (N=181) in the first seven categories to provide total responses (N=488) to answer RQ1. The last category the author added is Western Pedagogy Geopolitical Climate's Academic Affect. The category has responses (N=7) that tie the Level 3 Analysis to the Level 1 Analysis in Chapter 3 *Methodology*, Figure 3.1.

The IS staggered through Western Pedagogy. As unsettling, their marginalisation on campus left them with few alternatives other than bolstering each other. Furthermore, the MTU student-staff Academic Experience perplexed the Eastern IS. Whereas 15 academic and support staff were willing to accommodate the IS' cultural differences, 7 academic and support staff would not sustain the differences.

As the 18 IS endeavoured to gain competency in Western Pedagogy, their Outcome varied. Three IS are MTU dropouts. The remaining 15 Eastern IS had less definitive Outcomes as they advanced towards their Aims at MTU. The Outcome for the 2 undergraduate and 16 postgraduate IS depended on grasping their Aims and fulfilling their Expectations in Western Pedagogy.

Competency with Western Pedagogy interweaved with Culture Shock adjustment and Human Needs satisfaction. The IS who were content with Human Needs satisfaction realised a better Culture Shock adjustment than the IS who were discontent with Human Needs satisfaction. As informative, the IS who were content with Human Needs satisfaction reported greater Western Pedagogy competency than the IS who were discontent with Human Needs satisfaction.

Relationship between Culture, Identity, and Pedagogy

Culture shapes identity and reflects in pedagogy as Chapter 2 *Literature Review* established. Accordingly, Western culture defines Western identity and implies compatibility with Western pedagogy. Thus, non-Western culture and non-Western identity accompany non-Western IS immersed in Western pedagogy. The immersion demands that the IS transform their cultural expectations and identities, and how they satisfy their human needs. IS' identities are at risk through each Culture Shock stage, through each Human Needs stage, and through each attempt to increase competency with Western pedagogy. In general, satisfying Human Needs gauged the extent to which the IS adjusted to Culture Shock in Britain as they increased their competency in Western Pedagogy at MTU.

Other research establishes a union between Culture Shock and Western Pedagogy while overlooking Human Needs (Mathiesen and Lager, 2007; Huang, 2008; Russell et al, 2008; and Sovic, 2008). Uniquely and without precedent to the author's awareness, the results in this chapter interlock variables in the CHNP Model that can forecast academic performance at MTU. Conclusions, implications, and recommendations for MTU and its IS are in Chapter 5 *Conclusion*.

Chapter 5 Conclusion

This qualitative study investigated Eastern IS' cultural, social, and academic experiences in a Western HEI in Britain during the 21st Century's geopolitical climate. Although small-scale, the study contains robust features in original data. For a small-scale study, its reach traverses three levels of analysis. Level 1 represents the geopolitical context. Level 2's intervening variables are culture, ethnicity, and identity, which are fuses for xenophobia and Islamophobia in Britain's national context. Through ethnography and content analysis, Level 3 characterises MTU as the case study, and 18 IS and 22 staff as sub-cases during three interview phases. Thus, the study conforms to qualitative methodology under the interpretive paradigm. The top-down direction permits the study to link three levels to expose the geopolitical climate's affect on Eastern IS in MTU.

Theories and practical research that combine what IS endure through culture shock adjustment, human needs satisfaction, and Western pedagogy competency with staff opinions were non-existent when data collection for this study ended in 2008. The combination is the research problem for this study. Significantly, the combination produced the CHNP Model, answers to 11 research questions, grounded theory, implications, recommendations, and conclusions.

Level 1 Geopolitical Climate

As the study began, the author was concerned with how the geopolitical climate related to IS' experiences. The most important disclosure is the significant impact the geopolitical climate has on IS. Details follow.

This study found that Muslim IS implied directly or indirectly that studying in Britain would prove easier and safer than studying in the USA. Although non-sensitivity to Muslims in the UK during the recent geopolitical climate is evident in Chapter 2's literature (e.g., Sheridan, 2006), Britain has witnessed the climate's repercussions to a smaller degree than the USA. The repercussions, *Islamophobia*, are thriving in the UK's HEI (Jacobs, 2006). Muslim IS at MTU are tolerating the repercussions, which would intensify if the Muslim IS were in the USA's HEI.

This study also found that Muslim Pakistani IS in Britain could forecast the repercussions they would suffer when unpleasant events occurred in their home country. In addition, Muslim Pakistani IS conveyed the difficulty with living in Britain as *Muslim Pakistani*. They cast themselves as targets in the geopolitical climate. Furthermore, Eastern IS recognised the geopolitical climate's affect on how local students perceived them.

Geopolitical events such as 9/11 and 7/7 resurfaced old animosities between Eastern and Western cultures as the 21st Century began. The repercussions on Muslim, Middle Eastern, and American IS remained strong in 2008. Islam and the USA have a central and sensitive role in academic discussions. Think about the cautious, defensive, and hypersensitive posture staff held during interviews. Maybe staff misconceived this study's author as Muslim when they emphasised Muslim IS' needs. Staff were less guarded when they discussed non-Muslim IS. Furthermore, Muslim IS expressed apprehension about studying in a Western country. What is less apparent in academic discussions is the *anti-American* stance.

Indeed, *political correctness* and not knowing how to interpret the current geopolitical climate are feasible rationales for the cultural sensitivities in academic discussions. The sensitivities whether conscious or unconscious exist. *Political correctness* is an important configuration in Western liberal ideologies, which are based on freedom, equality, and human rights. Although *political correctness* has a humanistic image on the surface, overdoing it may spur a chain reaction. For example, Western HEI promote discussions on sensitive issues like multiculturalism openly, a contention in Chapter 2 *Literature Review*. In Eastern collectivist cultures, Lebanon for instance, discussions on multiculturalism may incite political or religious outbursts (Akl, 2007).

Globally, ethnic and religious disagreements are more conspicuous. Globally, *anti-American* sentiment is visible. Could the post-9/11 and 7/7 geopolitical climate have persuaded Western HEI to re-examine its policies on multiculturalism? Could the re-examination have pushed the academic voice closer to silence? Do discussions on multiculturalism imply that HEI do not have equitable student policies? An inference targets a post-9/11 and 7/7 phenomenon, even a post-9/11 and 7/7 paranoia that infects Britain's national context and the MTU context.

Middle Eastern, Far Eastern, other Eastern, American, and other IS think about how the geopolitical climate will shape their academic experience in Britain. On the surface, Western HEI broadcast *political correctness* and recruit IS, but at the core, MTU IS as individuals and as a group are not content with how MTU attends to their cultural, human, and academic needs. In many ways, the IS wondered about the price they were paying for Western academic success.

**Level 2 Culture, Ethnicity, and Identity in Britain's National Context, and on
Level 3 in the MTU Context**

Middle Eastern, Far Eastern, other Eastern, American, and other IS think about how the geopolitical climate will shape their academic experience in Britain. On the surface, Western HEI broadcast *political correctness* and recruit IS, but at the core, MTU IS as individuals and as a group are not content with how MTU attends to their cultural, human, and academic needs. In many ways, the IS wondered about the price they were paying for Western academic success.

IS' disclosed their cultural experiences as follows. IS endured hostility, insecurity, neo-racism, racial discrimination, and threats to their safety. IS accepted their existence as an alien in British culture (e.g., Scanlon et al, 2007). The paradox is that as Culture Shock forced the IS into a miniscule social circle, the circle inoculated them against Culture Shock.

Culture Shock was more disruptive to IS who had high expectations before arriving in Britain than to IS who did not have similar preconceptions. The IS who amended their expectations adjusted better to living in Britain than the IS who nurtured their original expectations. Only four IS adjusted reasonably well to surviving in Britain. The disparity between the 4 Eastern IS who adjusted to Western culture and the 12 Eastern IS who did not adjust highlights the *gulf* between Eastern and Western cultures.

In Chapter 2 *Literature Review*, Hofstede's (1984 and 2001) and Hofstede and Hofstede's (2005) Cultural Dimensions Model offers a dichotomy between Eastern and Western cultures. The scholars emphasise the common features among individuals within the same culture, and the differences between cultures. Strikingly, Hofstede and Hofstede's work ensures that a child in a collectivist extended family

seldom is alone. The number for this study's IS who felt alone, thus insecure in Britain was moving. The IS were insecure as they grappled with, yet enjoyed their individuality and freedom in Britain. They could not have one without the other. In effect and unsuspectingly, the IS traded the security their extended families provided despite the repression, restrictions, and obedience in their collectivist cultures for insecurity in Britain. The trade-off lends credence to not only Hofstede and Hofstede's work, but also to Zhou et al's (2008) work.

In Chapter 2 *Literature Review*, Haggis (2004: 348) is adamant regarding: "the highlighting of difference does not imply that commonalities do not exist. To say that 'everything is unique' is a generalisation which obscures commonality in exactly the same way that focusing on commonalities obscures difference". In Chapter 2, Holliday et al (2004: 163) argued that although "typicality" may exist between individuals in the same culture, presuming the individuals hold the same "cultural outlook" is an error. In Chapter 2, Abdallah-Pretceille (2006: 479) infers a hybrid identity, that "culturality" reflects fluidity in contemporary cultures.

This study questions the extent to which cultures and subcultures maintain their distinctions through generations. For example, through multicultural marriages, children may adopt values they do not share with their parents. Another consideration is migration through which different values may blend. Additionally, cultural mutations arise through international education.

IS reported their unfamiliarity with Western Pedagogy (Self-directed Learning, Class discussions, Presentations, English Language Proficiency, Plagiarism). In addition, Marginalisation on campus pushed the IS to restrict their academic interaction to other IS. Different cultures, languages, nationalities, politics, and religions among the IS, though, restricted academic interaction further. Bewilderment overwhelmed the IS as they attempted to establish friendships with local students.

Furthermore, the IS described inequality in student-staff relationships in their home countries as opposed to the relative equality in their relationships with staff at MTU. The irony is that the IS did not feel close to MTU staff. A brief explanation follows. Whereas the IS referred to formal titles in their home countries, they converted to informality at MTU. The formal-informal distinction also applied to the

distance in staff relationships, but in reverse. Formal titles in the IS' home countries implied distant, yet emotional and human relationships between students and staff. Furthermore, informal titles at MTU implied closer, yet instrumental relationships between students and staff.

A main finding is that the Eastern and Western IS who developed expertise in Western Pedagogy depended on the fortification that satisfying Human Needs provided. Details follow.

In Chapter 2 *Literature Review*, Maslow's (1954, 1970, and 1987) Hierarchy for Human Needs applies across cultures. Maslow insisted that culture shapes an individual. The CHNP Model in Chapter 4 *Findings and Analysis* illustrates that IS who satisfied their human needs in their home countries faced barriers to satisfying their human needs in British culture. Actually, the IS regressed through Maslow's Hierarchy for Human Needs after they immersed themselves in British culture. Culture shock triggered the regression. Chapter 4 also illustrates that IS who satisfied their human needs in Britain adjusted better to culture shock than IS who were preoccupied with satisfying the needs. IS who adjusted to culture shock in Britain to any degree acquired more competency in Western pedagogy than IS who did not adjust to culture shock. Evidence in Chapter 4 sanctions grounded theory:

1. Human needs may exist across cultures as Maslow posits, but the process for satisfying human needs is culture specific. Hence, the process in one culture does not transfer directly to an unfamiliar culture.
2. Human needs satisfaction affects culture shock adjustment and Western pedagogy competency in Britain. This is as true for the 16 Eastern IS as it is for the 2 Western IS. The Western IS did not survive in Britain's Western culture more notably than the Eastern IS. In fact, the 2 Western IS left MTU before graduation was a near possibility. As remarkable, the number for IS who adjusted to culture shock, satisfied human needs, and developed competency in Western pedagogy is meagre. Britain was a foreign Western country to Eastern and Western IS.

This study exposed the cultural bits and pieces that are liable to alter identity as an individual attempts to function in an unfamiliar culture. Culture is a group phenomenon because the group shares attributes such as beliefs, morals, rituals, tradition, and values. The group, however, does not exist without individuals. Each individual has an identity, a personality. The identity is at risk through each culture shock stage. The identity is at risk through each human needs stage. The Eastern cultural identity is at risk as it learns Western pedagogy. The reason being Non-Western culture and non-Western identity accompany non-Western IS immersed in Western pedagogy. The immersion demands that the IS transform their cultural expectations and identities, and how they satisfy their human needs. An individual must relinquish an old identity, partly or wholly, to absorb a new identity, partly or wholly.

To retrieve a definition in Chapter 3 *Methodology*, Individuation is a gradual process through which Eastern IS with collectivist cultures acquire the individualist traits in Western cultures. The traits leaked through culture shock adjustment, human needs satisfaction, and Western pedagogy competency. The IS who embraced Individuation moved closer to their aims and reconciled their expectation to reality in Britain and in MTU. The Muslim IS, for religious reasons primarily, were the most resistant to changing their identities in Western culture, to Individuation. The Individuation in approximately half of the IS in this study promised them better outcomes in Western pedagogy than the outcomes in the future for IS who could not grasp Individuation. These results lead to recommendations for IS recruitment, retention, and graduation.

Implications and Recommendations

Considering the viewpoints in Chapter 2 *Literature Review* and the definitions in Chapter 3 *Methodology*, the author maintained neutrality while analysing data. The evidence in Chapter 4 *Findings and Analysis*, however, persuaded the author otherwise. As this study ends, the author believes that an academic environment must account for individuality while it gives non-stereotypical attention to culture. The first outstanding reason is, the IS in this study are not archetypal representatives for their countries because they have an advanced education and speak the English language, albeit to a limited degree. The second outstanding reason is, the IS in this study

gained more bi-cultural identity in Britain. An academic environment that ignores IS' cultural differences can destroy IS' motivation to fulfil their academic potential.

The recommendations, in this chapter, pertain to IS' responses within a very small data base. The recommendations do not extend to all IS who are attending MTU. Rather, the recommendations offer possibilities for MTU to consider as it reviews policies and programmes that affect all IS.

Britain collects sales taxes, passport and visa fees, and other income the IS infuse into the economy as they earn MTU degrees. Britain and MTU depend on former and current IS for flattering academic and business referrals. MTU invests substantial money, technology, time, and other resources in recruitment, retention, graduation, and alumni networks for IS.

IS invest considerable energy, money, and time to qualify for admittance into MTU and to earn a prestigious degree. They purchase medical services, passports and visas, and transportation to travel great distances to earn a MTU degree. They sacrifice home comforts, family, friends, self, and other familiar settings to earn a MTU degree. They doubt themselves, other IS, staff, British culture and its people, the present and the future all while hoping to earn a MTU degree. In Britain, they pay for accommodations, books and other academic materials, clothing and other personal products, communication, copies, entertainment, food, household supplies, insurance, medical services, sales taxes, transportation, tuition and other fees, and utilities as they earn a MTU degree. They duplicate the expenses for arriving in Britain to return to their home countries. The IS' return on investment depends on not just earning a MTU degree, but also on earning an income that at least rivals all expenses for earning a MTU degree.

Current MTU IS' Recommendations for Potential MTU IS: The IS gave two reasons they would not recommend MTU to other IS. The first reason is the financial burden (Fazal/Pakistani). The second reason is the insufficient opportunity to practice the English language (Dana/Japanese). The IS, however, recommended studying in Britain for the academic and cultural experience (Dan/Taiwanese, Eric/Taiwanese, and Sally/Chinese). The IS also encourage IS to develop English language proficiency (Mahmoud/Pakistani and Sandi/Taiwanese). Preparing to function independently

without emotional or social support is important, too (Ameya/Indian and Kala/Taiwanese).

Recommendations for MTU Staff (academic, support, and non-academic): MTU offers a service centre to assist IS with strengthening their English language proficiency. Occasionally, support staff in the centre try to introduce IS to British culture and academic requirements. Within this realm, support staff in the centre accompanied IS to a pub. Although the IS mentioned the service centre, their proficiency in English did not improve to their liking. The author's recommendations for MTU workshops below address the IS' deficiency in the English language.

In 2009, the MTU Website offered beneficial information to IS. The topics were accommodations, banking, childcare, consumables, employment, events, health, finances, legal, safety, local time keeping, social behaviour, transportation, weather, whom to contact for assistance, and visas. The IS did not mention seeing the information during the 2007-08 study. The IS specifically complained that the banking information they needed, non-academic staff could not provide. One possibility is that MTU added information to its Website during the study or after it ended. A second possibility is that the IS had limited access to the MTU Website before arrival. The author recommends that MTU:

1. Transfer the information on its Website to printed media.
2. Distribute printed media to the IS before they arrive in Britain, thereafter update and distribute printed media to all IS.
3. Include all holidays on the Website and in printed media.
4. Improve accommodation details and clarity on the Website and in printed media.
5. Include information on communication devices such as cell phones, calling cards, and Internet providers on the Website and in printed media.
6. Include grocery stores, fashion, retail stores, wholesale stores, restaurants, pop culture, post offices, religious networks, and social networks on the Website and in printed media.
7. Include the MTU organisational structure on the Website and in printed media.

8. Expand the induction/orientation programme and conduct other workshops for IS during which they receive printed media, compare experiences, ask questions, and receive answers to their questions. With sensitivity and to prevent helplessness, the induction/orientation programme should align IS' expectations with reality; prepare them to handle depression, loneliness, and stress; guide them on how to react to and report racism; and educate them on other cultures.
9. Conduct workshops for IS during which they can practice communicating in the English language, buying groceries, observing and understanding acceptable social behaviour, exchanging social pleasantries, understanding cultural nuances and gender roles, interacting with other IS, interacting with local students, interacting with all staff, and interacting with other British people.
10. Conduct the foregoing workshops periodically to monitor the IS' progress, to enhance networking, and to modify the workshops based on evaluations.

Beyond its Website, MTU has an accommodation office on campus. The IS complained about how non-academic staff behaved towards them, and about unclean or otherwise inadequate accommodations. The author recommends that MTU:

1. Involve non-academic staff in workshops that guide them on IS' cultural differences.
2. Ensure that the IS understand the procedure for reporting substandard accommodations.
3. Ensure remedies for substandard accommodations.
4. Ensure that the IS have appropriate accommodations if they arrive in Britain on holidays.

MTU designates a personal tutor for each international student, and includes advisors to international students on the MTU Website. The IS did not acknowledge the information on the Website. The author recommends that MTU:

1. Train the tutor to support the international student not just academically, but also emotionally and socially. Training should include the differences between collectivist and individualist cultures.

2. Include relevant information in printed media and distribute it to the IS.

MTU operates a learning centre for students, however, collectivist cultures regard the centres as support for weak students. Further, MTU support staff conduct an intensive module on academic writing, vocabulary development, reading, listening to and writing notes on lectures, presentations, pronunciation, discussions, and research. The IS acknowledged the module. The IS also mentioned that what they learn while interacting with support staff during the module does not prepare them for their interactions with academic staff. The IS recommend that MTU staff:

1. Empathise with what the IS undergo to attend MTU (Nala/South Korean).
2. Arrange for more interaction among IS, and between IS and staff (Nala/South Korean).
3. Conduct more seminars and workshops that provide academic guidance according to academic level (Karim/Pakistani and Nala/South Korean). In other words, do not mix first year postgraduates with second or third year postgraduates, during such seminars and workshops.

IS encountered unfamiliar Western Pedagogy. The author recommends that MTU:

1. Include academic staff in introductions to and practical applications for Western pedagogy.
2. Expand the introductions and practical applications to include:
 - addressing staff and the reasons for doing so;
 - reconciling IS' expectations with classroom reality;
 - cultivating mutual compassion between all students and academic staff;
 - explaining independent assignments and assessments;
 - scheduling appointments with staff;
 - interacting in the classroom and timing questions;
 - explaining Western pedagogy and how it will benefit IS academically and professionally; and
 - specifying university requirements.
3. Reinforce written materials with oral communication and experiential exercises.

The author's recommendations are consistent with the recommendations in other research (Maslow, 1954 and 1970; Prescott and Simpson, 2004; Brown, 2007 and 2008; Dedoussis, 2007; and Kingston and Forland, 2008).

Chapter 2 *Literature Review* assigned positive attributes to *whiteness* and negative attributes to non-whiteness. Negative attributes deliver handicaps. Broadly speaking, skin colour handicapped this study's IS academically, personally, and socially in Britain. MTU cannot eliminate harmful biases, however, the author recommends that MTU increase cultural competency by inviting the public to workshops and lectures. The workshops can promote healthy engagement between IS and British people.

The purpose for all recommendations is to maximise culture shock adjustment, human needs satisfaction, and Western pedagogy competency. In addition to the IS' recommendations, the author offered recommendations according to her multiple perspectives. The author is a MTU stakeholder as a former international student and as a researcher. The author also is an international educator, international scholar, and international student consultant.

The Author's Development as MTU Stakeholder

The author was most intrigued with studying what she actually was experiencing as an international student. She could empathise with IS because she was one. Her advantage, though, was that scholarly literature helped her understand the fundamental causes of the experience. An additional advantage was her ability to interact with academic and support staff, which illuminated their perspectives. Mixing perspectives was phenomenal.

Ceaseless discoveries fascinated the author, discoveries that will yield numerous publications. Discovering how IS could suffer in an unfamiliar culture and how staff did not know how to alleviate their suffering pushed the author to work harder to improve their lives. The author describes her experience as challenging, informative, life changing, and unforgettable. Heartache, pain, loneliness, and perseverance revealed the author's mission in life, to guide Eastern IS through their journeys in Western HEI. Their past and future journeys are on the scholarly agenda the author proposes.

Limitations and Future Research

This study gave IS a platform for airing feelings and thoughts in a confidential setting that would not jeopardise their academic objectives. This study also raised awareness concerning the toll IS are incurring to realise their academic objectives. Perhaps the greatest contribution to research is the study's CHNP Model. The Model spurred answers to two overriding questions in Chapter 2 *Literature Review*, and to the 11 focused research questions in Chapter 3 *Methodology*. To repeat, if Jackson and Wasson (2002) are correct about early experiences organising into definite thought systems, then the following questions are pertinent to the thesis and to future research. The first question is: To what extent can Eastern IS adjust to Western pedagogy? The answer in the CHNP Model is, with proper nurturing, all IS in this study not only can develop more competency in Western pedagogy, but they also can increase their adjustment to British culture and satisfy their human needs more in British culture.

What is true for miniature studies is the restriction a small sample places on generalising findings. The restriction applies to any assumption about other IS who share culture with the IS in this study. Further, the IS in this study expressed their feelings and thoughts in the English language rather than in the language most comfortable for them. The English words they chose may not have been their preferred words in their native language. Another limitation is the study's compact duration. An ideal alternative is to capture the IS' feelings and thoughts beginning with their arrival and until their departure. The optimal departure is with a MTU degree.

As a caution, this study does not forecast MTU retention and graduation. To do so would require calibrating the quantity for Individuation with the quantity for culture shock adjustment, human needs satisfaction, and Western pedagogy competency. This study also curtailed its depth before associating Hofstede and Hofstede's Score and Ranking for Collectivist Cultures with the IS' Individuation. Subsequent research will shed more light on the association.

The CHNP Model has the power to guide future research in answering the second overriding question in Chapter 2 *Literature Review*: To what extent can Eastern IS readjust to their original culture after inculcation in Western pedagogy? Variations and extensions for the overriding question are: Will the IS enter culture shock in their home countries? What are the possibilities for the Eastern IS to revert to collectivist cultural traits or will the individualist cultural traits persist? Will the IS revert to their native cultural strategies for satisfying their human needs? Will the IS apply Western pedagogy to academic or professional endeavours in their Eastern cultures? How will the IS function in their Eastern cultures after Western culture reconstructed their social identities? To what extent could Western IS adjust to Eastern pedagogy? Should HEI blend Eastern and Western pedagogy effectively? If so, then will HEI serve all students better ultimately? Future research also can bring fresh insight on IS and ethnic minority students within the same HEI. MTU IS have much in common with the ethnic minority students in Chapter 2 *Literature Review*.

The answers future research can deliver will prove interesting. The answers could flow more expediently through this study's CHNP Model. The CHNP Model spotted challenges to and opportunities for academic success. Furthermore, the Model can guide MTU staff and administrators through creating and modifying policies and programmes for IS. The policies and programmes will reward MTU through sustained enrolment, retention, graduation, and alumni commitment. These are coveted returns on investment.

Summary for Chapter 5 Conclusion

This chapter has shown that:

- The repercussions of major geopolitical events, such as 9/11 and 7/7, on Muslim, Middle Eastern, and American IS remained strong in 2008.
- IS accepted a miniscule social circle, an acceptance that was Culture Shock's effect and inoculation against Culture Shock.
- IS regressed through the Human Needs stages after arriving in Britain, a regression that Culture Shock triggered.
- IS encountered unfamiliar Western Pedagogy.

- Marginalisation on campus pushed the IS to restrict their academic interaction to other IS.
- Bewilderment overwhelmed the IS as they attempted to establish friendships with local students.
- The IS described inequality in student-staff relationships in their home countries as opposed to the relative equality in their relationships with staff at MTU.
- Satisfying Human Needs is a catalyst for enduring Culture Shock and for demonstrating competency in Western Pedagogy.
- Human needs may exist across cultures (Maslow, 1954), but the process for satisfying human needs is culture specific. Hence, the process in one culture does not transfer directly to an unfamiliar culture.
- Human needs satisfaction affects culture shock adjustment and Western pedagogy competency in Britain.
- The IS who embraced Individuation moved closer to their aims and reconciled their expectation to reality in Britain and in MTU.
- IS' identities are at risk through each culture shock stage, through each human needs stage, and while learning Western pedagogy.

The main recommendations based on the study are:

- Transfer the information on the MTU Website to printed media.
- Distribute printed media to the IS before and after they arrive in Britain.
- Improve and clarify on the MTU Website and in printed media: accommodation details; information on communication devices; information on grocery stores, retail stores, post offices, religious networks, and social networks; and MTU organisational structure.
- Expand the induction/orientation programme and conduct other workshops for IS during which they compare experiences, ask questions, and receive answers to their questions. In addition, to align IS' expectations with reality; prepare them to

handle depression, loneliness, and stress; guide them on how to react to and report racism; and educate them on other cultures.

- Conduct workshops for IS during which they can practice communicating in the English language, buying groceries, observing and understanding acceptable social behaviour, exchanging social pleasantries, understanding cultural nuances and gender roles, interacting with other IS, interacting with local students, interacting with all staff, and interacting with other British people.
- Involve non-academic staff in workshops that guide them on IS' cultural differences.
- Ensure that the IS understand the procedure for reporting substandard accommodations.
- Ensure that the IS have appropriate accommodations if they arrive in Britain on holidays.
- Train the personal tutor to support the international student not just academically, but also emotionally and socially.
- Arrange for more interaction among IS, and between IS and staff.
- Conduct more seminars and workshops that provide academic guidance according to academic level.
- Include academic staff in introductions to and practical applications for Western pedagogy.
 - Expand the introductions and practical applications.
 - Reinforce written materials with oral communication and experiential exercises.

Appendices

Appendix A – British Staff Terminology

1. *Academic Staff* refers to lecturers, senior lecturers, associate lecturers, readers, and professors.
2. *Support Staff* refers to academic support staff teaching in service departments.
3. *Staff* refers to academic staff and academic support staff.
4. *Non-academic staff* refers to non-academic employees.

Appendix B – Hofstede and Hofstede (2005:26) IBM Study Replications (N=6)

Author and Year of Publication	Sample	Dimensions Replicates			
		Power Distance	Individualist	Masculine	Uncertainty
Hoppe (1990)	18 countries: Elites (government, employers' leaders, academics, and artists)	x	x	x	x
Shane (1995)	28-32 countries: Employees in 6 international corporations, excluding IBM	x	x		x
Merritt (1998)	19 countries: Commercial airline pilots	x	x	x	x
de Mooij (2001)	15 European countries: Consumers		x	x	x
Mouritzen (2002)	14 countries: Top municipal civil servants from	x		x	x
Van Nimwegen (2002)	19 countries: International bank employees	x	x	x	

Appendix C – Informed Consent

Ethnicity and studenthood: exploration of ethnicity and identity among international students in an English university

Dear Participant,

The following information is provided for you to decide whether you wish to participate in the present study. You should be aware that you are free to decide not to participate or to withdraw at any time without affecting your relationship with the faculty, the staff, or the university.

The purpose of this study is to understand the experiences of international students studying in an English university. The procedure will be a multiple case study design.

Data collection will involve 3 interviews with the international students over 6 months (October 2007, November 2007, December 2007, January 2008, February 2008, and March 2008) and 2 interviews with each participant staff member.

Do not hesitate to ask any questions about the study either before participating or during the time that you are participating. I am happy to share my findings with you after the research is completed.

Your name will not be associated with the research findings in any way. And your identity as a participant will be known only to me, the sole researcher.

There are no known risks or discomforts associated with this study. The expected benefits associated with your participation could be a greater understanding of the experiences of international students and could contribute to improved provision for this group.

Please sign your consent with full knowledge of the nature and purpose of the procedures. A copy of this consent form will be given to you to keep.

Signature of Participant

Date

Linda Akl

Appendix D – MTU's Administrative and Ethical Guidelines

Appendix D.1 – Access Letter

October 1, 2007

Dear Professor [REDACTED],

Request for permission to carry out research in the School of Education

I am a student following the Ed.D Programme being supervised by Professor Paul Cooper and Dr. Hugh Busher. The title of the thesis is, "Ethnicity and studenthood: exploration of ethnicity and identity among international students in an English University". The main source of data collection is interviews with international students and some of their tutors.

I am asking for permission to approach staff and students to interview them. I guarantee to protect the anonymity of the participants and that the study will be carried out with the highest ethical standards.

If an email could be circulated on my behalf, by the director's P.A., [REDACTED], to potential participants and these include full-time Masters and Doctoral students in the School of Education. This will protect the anonymity of potential participants who decline to take part. I will only receive details of those students who agree to participate in the study.

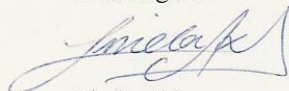
Once I have recruited my student participants, with your permission, I will elicit information from them as to who their tutors are and then approach them.

My key requests are:

1. To have your permission to approach international students via your P.A.
2. To have your permission to approach staff, whose names are given to me by student participants.

Thank you for taking the time to read my letter.

Best Regards



Linda Akl

I am happy to approve
this proposal for
collecting data.

[REDACTED]
01-10-07

Appendix D.2 – Access Letter Update

October 30, 2007

Dear Professor Ainley,

Update on my Ed.D research study in the School of Education

As you already know I am a student following the Ed.D Programme being supervised by Professor Paul Cooper and Dr. Hugh Busher. The title of the thesis is, “Ethnicity and studenthood: exploration of ethnicity and identity among international students in an English University”. The main source of data collection is interviews with international students and some of their tutors.

Initially I sought your permission to approach staff and students to interview them by circulating an email on my behalf, by the director’s P.A., Barbara Hall, to potential participants and these included full-time Masters and Doctoral students in the School of Education. Unfortunately, the response rate was not as good as I had expected. Therefore, I would like to inform you that I will carry out the research across the university.

In consultation with both my supervisors I have developed a webpage on the education website and placed an item in the E-bulletin in order to contact international students.

Enclosed you will find a copy of the information provided in the webpage and the article.

I guarantee to protect the anonymity of the participants and that the study will be carried out with the highest ethical standards.

Thank you for taking the time to read my letter.

Best Regards,

Linda Akl

Appendix D.3 – Ethical Approval Form

Ethical approval form was submitted in May 2007 and got accepted in October 2007.

From : [REDACTED], Dr [REDACTED] <[REDACTED]>
Sent : Tuesday, October 2, 2007 3:13 PM
To : "Linda Akl" <lakl105@hotmail.com>
Subject : RE: Ethical approval form

Hi Linda,

I'm just about caught up with all of these having taken over the position recently. Your application has been approved with no problems at all.

All the best, and good luck with the research

[REDACTED]

-----Original Message-----
From: Linda Akl [mailto:lakl105@hotmail.com]
Sent: 01 October 2007 14:01
To: [REDACTED]
Subject: Ethical approval form

Dear [REDACTED],

I am an Ed.D student in the School of Education. I am about to start the data collection for my thesis. I got the approval from Professor [REDACTED] and she said that I also have to get the approval from the ethics committee.

I have already filled out the ethical approval form and Dr. Busher, my advisor, has signed and sent it to your department for approval. (I think it was in May or June 2007).

Can you please give me any information about the status of my application?

Thanks in advance
Linda Akl

Appendix E – Web page on the School of Education Website

Study: Ethnicity and studenthood: exploration of ethnicity and identity among international students in an English university

Are you a full-time international student at Middle Town University?

If so, I would like to hear from you.

I am a doctoral student preparing a thesis entitled: "Ethnicity and studenthood: exploration of ethnicity and identity among international students in an English university". The main aim of this research is to explore the experiences of international students studying in an English university.

The findings of the study, it is hoped, will shed light on the ways in which the needs of international students might be catered for more effectively. The research will, therefore, provide an opportunity for participants to describe positive and negative aspects of their experience as an international student.

I guarantee to protect participants' rights, welfare and anonymity. All the information provided will be confidential.

If you are an international student and you would like to know more about the study or you are willing to participate, please contact me by November 7 2007, on: lak7@leicester.ac.uk

It is envisioned that each participant will be interviewed on 3 occasions over the next 3 months (November, December, January 2007). No interview will last longer than 45 minutes.

I look forward to hearing from you!

Linda Akl

2007

This document has been approved by the head of department or section.

eBulletin ...

STUDENT NEWS

International Students: Do you have something to say?
A study about the experiences of international students

- Are you an international student who would like to discuss your experiences in England?
- Do you feel that your experiences as an international student might provide insight to help other students?

If you answered yes, then I would like to hear from you!
I am conducting a study about the experiences of international students and I need your input.
If you are full-time international student at Middle Town University and you are willing to participate in this research study please click [here](#)
Linda Akl School of Education

eBulletin

Appendix G – Modification in e-bulletin

Change in Content of article to recruit IS of a specific gender and ethnicity

eBulletin ...

STUDENT NEWS

International Students – Appeal to participate in survey
Findings aim to identify needs of international students

Students from the Middle East and Pakistan at Middle Town University are being sought to help with a research project in the School of Education.

Linda Akl, a doctoral student, is exploring issues relating to ethnicity and identity among international students at an English university. As part of her research, she still needs male and female Middle Eastern students and female Pakistani students:

She said: "I am conducting a study about the experiences of overseas students in an English university and I need your help.

"If you are full-time international student at Middle Town University and you are willing to participate in this research study, please click [here](#).

"The findings of the study, it is hoped, will shed light on the ways in which the needs of international students might be catered for more effectively. The research will, therefore, provide an opportunity for participants to describe positive and negative aspects of their experience as an international student."

[▲ BACK TO TOP](#)

eBulletin

Appendix H – Interview Protocol

Interview Protocol Project:

Ethnicity and studenthood: exploration of ethnicity and identity among international students in an English university

Time of Interview:	Interviewee:
Date:	Gender of Interviewee:
Place:	Interval of interview:

My story:

My name is Linda Akl, I am 31 years old. I am Lebanese-American. I have spent time in both countries; Lebanon and America and recently I have been residing in Britain. The reason why I am interested in this subject is because I understand the challenges in being an international student, as I am one. In addition, I am aware of the challenges in teaching diverse students from when I was a lecturer in Lebanon from 2002 – 2005.

Describe the project:

This study is purely for the purposes of my thesis. My thesis is about the experiences of international students studying in an English university. It emphasises the relationships between cultural factors and educational engagement.

Discuss confidentiality:

The information that you give me will be kept confidential and your identity will be disguised.

Plans for using the data:

I will use verbatim transcripts; however, they will be disguised.

- Do you have any objections with being quoted?
- Do you have any concerns?

 Consent form

Interview Questions:

End of Interview:

- Ask the participant for any diary, journal or emails that will be helpful in conveying their experiences at the host country.
- Thank the individual for participating in this interview. Assure him or her of confidentiality of responses and future interviews.

Appendix I – Generic Email Sent to Participants for Transcript Validation

Dear ‘Name of Participant’,

Thank you for participating in my research study. You have been very helpful.

Kindly find attached the transcript of our Nth interview.

If you find that I have misunderstood anything you have said, please let me know by highlighting the changes in another colour.

Please don’t make any changes to the original transcript without highlighting them.

And don’t worry about any grammar or punctuation related problems as they are not relevant to my study.

Best Wishes,

Linda

Appendix J – Examples of Electronic Field Diary (Using NVivo 7 Software)

Appendix J.1 – Nawaz's Case

Name: Cases\Nawaz's case

Created On: 11/29/2007 10:00:03 AM

Created By: LA

Modified On: 12/28/2009 9:57:29 PM

Modified By: LA

Size: 3 KB

Read Only: No

Nawaz is a 30 year old Pakistani student

Interview 1:

- he had been here for 10 months (jan.2007 - nov.1)
- a very difficult interview, he wouldn't talk. answered only with a word or 2 and went quiet.
- thought it was going to be a horrible interview then when I reached the last question: is there anything else you would like to add...that's when he started talking about discrimination issues and it was obvious that he felt more comfortable by that time
- he kept saying after the interview that he is not used to people just greeting each other and not communicating. And most often than not he says good morning or good afternoon and no one answers him.
- the important point he made is that he has no idea what the British culture is. he said if I go back home and someone asks me about Britain all I can say is that you can see this place but he has no idea about the culture.
- he can't wait to leave
- he didn't like me asking about his teacher. when i reassured him of confidentiality he went as far as saying include his name but not his advisors.
- he said that all other pakistani students feel the same as he does

Reflections:

- there are barriers in his culture and British culture (p.7)

Interview 2:

- he was much more relaxed and open
- seemed to trust me more
- he discussed sensitive issues about him being a Muslim in Britain
- he discussed the geopolitical climate
- he offered more stories
- he said that he enjoyed doing this interview as part of his effort to join MTU
- he was consistent in his responses

Reflections:

- developmental process => rough time line
- he comes here, makes an effort to be friends and doesn't find it.
- it is a form of accommodation; protecting himself from the pain by keeping a low profile
- **Linked Item**
- Internals\Students Interview 1\Interview 1 transcripts\Nawaz

Appendix J.2 – Sally’s Case

Name: Cases\Sally's case

Created On: 11/29/2007 12:26:35 PM

Created By: LA

Modified On: 12/28/2009 9:44:12 PM

Modified By: LA

Size: 2 KB

Read Only: No

Sally is a 24 year old Chinese graduate student.

She is living here with her boyfriend who convinced her parents to allow her to come to Britain

Interview 1:

- she has been here for 1 year (oct. 1/06 -nov.23/07)
- she was enthusiastic and wanted to share her stories
- she is experiencing cultural and societal differences, but she seems to be enjoying them
- she kept stressing how she doesn't want to be controlled by her society and that here and in other western countries freedom prevails. she doesn't want to be a house-wife. she wants to work and contribute to her society in china.
- she is defying her traditional role and repeatedly said that she is not convinced with the way it is in China.
- had some problems expressing herself, but the issues she covered were valuable

Interview 2:

- she didn't understand why she had offended her Muslim classmate when she asked him about the Sudan incident
- she asked after the interview why do people feel offended if you call them by their skin colour and I explained that to her
- she had some difficulty expressing her ideas in english, (ex, the word religion she thought it meant something else)
- Problem: she wanted to express herself much better, but didn't know how

Interview 3:

- she was comfortable and relaxed
- her english has improved a lot, but still there were some difficulties
- she was pleased with her academic achievements
- I could understand her accent much better

Linked Item

- Internals\Students Interview 1\Interview 1 transcripts\Sally

Appendix J.3 – Sandi's Case

Name: Cases\Sandi's case

Created On: 11/29/2007 11:42:02 AM

Created By: LA

Modified On: 12/28/2009 9:45:34 PM

Modified By: LA

Size: 3 KB

Read Only: No

Sandi is a 20 year old Taiwanese undergraduate student

Interview 1:

- has been here around 4 month (aug. - nov. 14)
- transition has not been easy at all for her
- suffers from loneliness
- finds it difficult to adapt and adjust (language and social difficulties)
- doesn't know if her major is the right one
- she's lost
- didn't say much
- was friendly
- it showed that she was stressed
- typical problems of leaving home for the first time, young and everything is new and different for her

Interview 2:

- she did not talk a lot
- she didn't seem happy at all
- she understood what i meant by the value of this experience but she honestly couldn't evaluate what the value was
- she seemed lost and confused, in addition to being lonely and homesick
- she doesn't know which major she wants

Interview 3:

- she said that the english courses did not improve her speaking skills, they only improved her writing skills, she improved by reading and watching TV
- she seemed very happy that she's going home
- amazingly she had really improved her speaking skills, the difference between this one and the first one is huge, she understood the questions and answered them. She didn't pause for a long time as she did before.
- sometimes in interview 1 or 2 I had to skip a question after trying to rephrase it many times and she still wouldn't get it.
- I don't know if she had really improved her english skills or this time she was just happy and wanted to talk, and in the past she was so down that she didn't feel like it. It might be a mix of both. But one thing is for sure, she was much happier, and talkative today than before.
- We hugged and I thanked her for participating in my study, we said that we will stay in touch (she has my personal email). We parted as friends.

Appendix K – Examples of Queries and Nodes (Using NVivo 7 Software)

Appendix K.1 – Queries

Appendix K.1.1 – Cases versus Themes Interview 1

	A : Ameya ▾	B : Dana ▾	C : Kala ▾	D : Emma ▾	E : Chris ▾	F
1 : Initial anal... ▾	0	0	0	0	0	
2 : Expectatio... ▾	1	0	0	1	1	
3 : Leicester ▾	0	0	1	1	1	
4 : Positive thi... ▾	0	0	1	1	0	
5 : Negative l... ▾	0	0	1	0	0	
6 : Accomoda... ▾	0	0	1	1	1	
7 : airport che... ▾	0	0	0	0	0	
8 : Weather ▾	1	0	0	0	1	
9 : Food ▾	0	0	1	0	0	
10 : lonliness ... ▾	0	0	0	0	0	
11 : Racism ▾	1	0	1	0	1	
12 : Alcohol ▾	0	0	0	1	0	
13 : Bank pro... ▾	0	0	0	1	1	
14 : Negative ... ▾	1	0	0	0	0	
15 : Expensive ▾	0	0	0	0	1	
16 : Influence... ▾	0	0	0	0	0	
17 : Experien... ▾	1	1	1	0	0	
18 : Sardine b... ▾	0	0	0	0	0	
19 : Social life ▾	1	0	0	0	0	
20 : No Britis... ▾	1	0	1	0	0	
21 : build net... ▾	0	0	0	0	0	
22 : students ... ▾	0	0	0	0	0	
23 : Importan... ▾	1	0	0	0	0	
24 : Academia ▾	0	0	0	0	0	
25 : Languag... ▾	0	1	0	1	0	
26 : British St... ▾	1	0	0	0	0	
27 : Teachers ▾	0	0	0	0	0	
28 : Teacher ... ▾	0	0	1	1	1	
29 : Relations... ▾	0	0	0	1	0	
30 : relations... ▾	0	0	0	0	0	
31 : last teach... ▾	0	0	0	0	0	
32 : Negative ... ▾	1	0	0	0	0	
33 : Positive ... ▾	0	0	0	0	0	
34 : plagiarism ▾	0	0	0	0	0	
35 : Culture ▾	0	0	0	0	0	
36 : Cultural d... ▾	0	1	1	0	0	
37 : British C... ▾	1	0	0	1	1	
38 : Attitude o... ▾	1	0	1	1	0	
39 : Relations... ▾	0	0	0	0	0	
40 : Contact ... ▾	0	0	0	0	0	
41 : living in t... ▾	0	0	0	0	0	

Appendix K.1.2 – Cases versus Themes Interview 2

	A : Ameya ▼	B : Dana ▼	C : Kala ▼	D : Emma ▼	E : Chris ▼	F :
1 : Initial anal... ▼	0	0	0	0	0	
2 : Expectatio... ▼	1	1	0	1	0	
3 : Leicester ▼	0	0	0	0	1	
4 : Positive thi... ▼	0	0	1	0	0	
5 : Negative l... ▼	0	0	0	0	0	
6 : Accomoda... ▼	0	0	0	0	0	
7 : airport che... ▼	0	0	0	0	0	
8 : Weather ▼	0	0	0	0	0	
9 : Food ▼	0	0	0	0	0	
10 : loneliness ... ▼	0	0	0	0	0	
11 : Racism ▼	1	1	1	0	0	
12 : Alcohol ▼	0	0	0	0	0	
13 : Bank pro... ▼	0	0	0	0	0	
14 : Negative ... ▼	1	0	1	1	0	
15 : Expensive ▼	0	1	0	0	0	
16 : Influence... ▼	0	0	0	0	1	
17 : Experien... ▼	1	0	1	1	1	
18 : Sardine b... ▼	0	0	0	0	0	
19 : Social life ▼	1	0	1	0	0	
20 : No Britis... ▼	1	1	1	0	1	
21 : build net... ▼	0	1	1	1	1	
22 : students ... ▼	0	1	1	1	1	
23 : Importan... ▼	0	0	0	1	0	
24 : Academia ▼	0	0	0	0	0	
25 : Languag... ▼	0	1	0	0	0	
26 : British St... ▼	1	0	1	1	1	
27 : Teachers ▼	0	0	0	0	0	
28 : Teacher ... ▼	1	0	1	1	0	
29 : Relations... ▼	0	0	0	1	0	
30 : relations... ▼	0	0	0	1	0	
31 : last teach... ▼	0	0	0	1	0	
32 : Negative ... ▼	1	0	0	0	0	
33 : Positive ... ▼	0	0	0	0	0	
34 : plagiarism ▼	0	0	0	0	0	
35 : Culture ▼	0	0	0	0	0	
36 : Cultural d... ▼	0	0	0	0	0	
37 : British C... ▼	0	0	1	1	0	
38 : Attitude o... ▼	1	1	0	1	0	
39 : Relations... ▼	1	1	1	1	0	
40 : Contact ... ▼	1	0	1	1	0	
41 : living in t... ▼	0	1	1	1	1	

Appendix K.2 – Tree Nodes

Tree Nodes

	Name	Sources	Refer
+	analyzed free nodes	0	0
-	Initial analysis	0	0
+	Academia	0	0
+	Culture	0	0
	Influence of geopolitical climate	7	10
-	Interview 1	0	0
	1. First memory	25	25
	2. Feelings about living here	24	29
	3. Easiness stud Leic	24	24
	4. Assessment teaching Leic	24	27
-	5. Comparison edu systems	26	43
+	Adv study	0	0
+	disadv study	0	0
	6. Recommendations	25	25
	7. Advice for other students	23	23
	8. Plans after graduation	19	19
	9. Any other information	6	8
-	Interview 2	0	0
	anything else	12	12
	British Style of teaching	17	27
	build network of freinds	17	17
	changes as a human being	17	17
+	coded with interview 1	0	0
	english courses	12	12
	ethnicity	8	8
	getting needs met	15	15
	got of this experience	16	16
	impact of diff edu styles on learning	11	11
	impact when back in country	16	16
	last teaching event	10	10
+	Relationship British culture	0	0
	relationship with tutor	9	10
	specific questions	9	22
	students easier to communicate with	15	16
	value of this experience	17	17
+	Interview 3	0	0
	Quotations	25	49
-	Themes	0	0

Appendix L – Editing Conventions of Participants' Quotes

- [...] = omitted text
- [text] = authorial comment inserted in a quotation
- [pause] = stopped talking temporarily
- [sic] = this is to show that any grammatical, orthographic, or other errors are contained in the original quotation.
- [grammar corrections] = author has inserted a word or phrase to improve the grammatical content of the original quotation.
- Coding for each quotation follows the following format: a three digit number with the first digit referring to transcript number and the last two digits referring to the page number (e.g., 103 – '1' refers to the transcript number and '03' refers to the page number)

References

1. Abdallah-Preteceille, M. (2006) Interculturalism as a paradigm for thinking about diversity, *Intercultural Education*, 17(5): 475-483.
2. Adrian-Taylor, S.R., Noels, K.A. and Tischler, K. (2007) Conflict between international graduate students and faculty supervisors: toward effective conflict prevention and management strategies, *Journal of Studies in International Education*, 11(1): 90-117.
3. Akerlind, G.S. (2008) Growing and developing as a university researcher, *Higher Education*, 55(2): 241-254.
4. Akl, L. (2007) The Implication of Lebanese Cultural Complexities for Education, *Mediterranean Journal for Educational Studies*, 12(2): 91-113.
5. Alam, A. (2007) "Scholarly Islam" and "everyday Islam": reflections on the debate over integration of the Muslim minority in India and Western Europe, *Journal of Muslim Minority Affairs*, 27(2): 241-260.
6. Aloni, N. (2008) Spinoza as educator: from eudaimonistic ethics to an empowering and liberating pedagogy, *Educational Philosophy and Theory*, 40(4): 531-544.
7. Al-Sharideh, K.A. and Goe, W.R. (1998) Ethnic communities within the university: an examination of factors influencing the personal adjustment of international students, *Research in Higher Education*, 39(6): 699-725.
8. Altbach, P.G. and Knight, J. (2007) The internationalization of Higher Education: motivations and realities, *Journal of Studies in International Education*, 11(3/4): 290-305.
9. Altheide, D.L. and Johnson, J.M. (1994) Criteria for assessing interpretive validity in qualitative research, in Denzin, N.K. and Lincoln, Y.S. (eds.) *Handbook of Qualitative Research*, Thousand Oaks, CA: Sage Publications.
10. Alvarez, J.E. (2006) The post-9/11 law school, *The American Society of International Law (ASIL)* (<http://www.asil.org/ilpost/president/pres061005.html>) Online accessed 16 May 2008.

11. Amis, M. (2007) 9/11 and the cult of death, *Times Online*
(<http://www.timesonline.co.uk/tol/comment/faith/article2424020.ece?print=yes&randnum=>) Online accessed 17 November 2007.
12. Anderson, G. (1990) *Fundamentals of Educational Research*, Basingstoke: Falmer Press.
13. Andrade, M.S. (2006) International student persistence: Integration of cultural integrity?, *Journal of College Student Retention*, 8(1): 57-81.
14. Anglin, D.M. and Wade, J.C. (2007) Racial socialization, racial identity, and black students' adjustment to college, *Cultural Diversity and Ethnic Minority Psychology*, 13(3): 207-215.
15. Anjum, A., Baarsen, B.V., Boratav, H.B., 'et al,' (2005) Cross-cultural reactions to academic sexual harassment: effects of individualist vs. collectivist culture and gender of participants, *Sex Roles: A Journal of Research*, 52(3/4): 201-216.
16. Anwar, M. (2008) Muslims in Western states: the British experience and the way forward, *Journal of Muslim Minority Affairs*, 28(1): 125-137.
17. Appiah, K.A. (2005) *The Ethics of Identity*, Princeton, NJ: Princeton University Press.
18. Arends, R.I., Tannenbaum, M.D. and Winitzky, N.E. (2001) *Exploring Teaching: An Introduction to Education*, 2nd edn, New York, NY: McGraw-Hill Higher Education.
19. Armstrong, D.G., Henson, K.T. and Savage, T.V. (2005) *Teaching Today: An Introduction to Education*, 7th edn, Upper Saddle River, NJ: Pearson Prentice Hall.
20. Asmar, C. (2005) Internationalising students: reassessing diasporic and local student difference, *Studies in Higher Education*, 30(3): 291-309.
21. Au, K.H. and Blake, K.M. (2003) Cultural identity and learning to teach in a diverse community: findings from a collective case study, *Journal of Teacher Education*, 54(3): 192-206.

22. Baez, B. (2002) Confidentiality in qualitative research: reflections on secrets, power and agency, *Qualitative Research*, 2(1): 35-58.
23. Ball, S.J., David, M. and Reay, D. (2002) 'Ethnic choosing': minority ethnic students, social class and higher education choice, *Race Ethnicity and Education*, 5(4): 333-357.
24. Bariso, E.U. (2001) Code of professional practice at stake? Race, representation and professionalism in British education, *Race Ethnicity and Education*, 4(2): 167-184.
25. Barletta, J. and Kobayashi, Y. (2007) Cross-cultural counselling with international students, *Australian Journal of Guidance & Counselling*, 17(2): 182-194.
26. Barnes, C. (1992) Qualitative research: valuable or irrelevant? *Disability, Handicap & Society*, 7(2): 115-124.
27. Barone, C. (2006) Cultural capital, ambition and the explanation of inequalities in learning outcomes: a comparative analysis, *Sociology*, 40(6): 1039-1058.
28. Bartell, M. (2003) Internalization of universities: a university culture-based framework, *Higher Education*, 45(1): 43-70.
29. Basit, T.N. and McNamara, O. (2004) Equal opportunities of affirmative action? The induction of minority ethnic teachers, *Journal of Education for Teaching*, 30(2): 97-115.
30. Bassey, M. (2007) Case studies, in Briggs, A.R.J. and Coleman, M. (eds.) *Research Methods in Educational Leadership and Management*, 2nd edn, London: Sage Publications.
31. BBC (2001) US strikes at Afghan targets, *BBC News*
(http://news.bbc.co.uk/2/hi/south_asia/1556588.stm) Online accessed 1 July 2007.
32. BBC (2002) Pros and cons of faith schools, *BBC News*
(http://news.bbc.co.uk/2/hi/uk_news/education/1804427.stm)
Online accessed 16 May 2008.

33. BBC (2005) London blasts: at a glance, *BBC News*
(http://news.bbc.co.uk/2/hi/uk_news/4659331.stm)
Online accessed 22 January 2009.
34. BBC (2006a) July bomb fund payments reach £7m, *BBC News*
(http://news.bbc.co.uk/2/hi/uk_news/4802258.stm)
Online accessed 29 November 2007.
35. BBC (2006b) Schools 'key to defusing tension', *BBC News*
(http://news.bbc.co.uk/2/hi/uk_news/education/6061836.stm)
Online accessed 16 May 2008.
36. BBC (2006c) New faith schools 'face shake-up', *BBC News*
(http://news.bbc.co.uk/2/hi/uk_news/6052412.stm) Online accessed 16 May 2008.
37. BBC (2007) Bravery honours for 7 July dogs, *BBC News*
(http://news.bbc.co.uk/2/hi/uk_news/england/london/6229266.stm)
Online accessed 29 November 2007.
38. BBC (2009) New York 9/11 trial ignites row, *BBC News*
(<http://news.bbc.co.uk/2/hi/americas/8360018.stm>)
Online accessed 15 November 2009.
39. Beekhoven, S., De Jong, U. and Van Hout, H. (2004) The dynamics of ethnic identity and student life, *Higher Education in Europe*, 29(1): 47-65.
40. Berger, P. L. (2003) Religions and globalisation, *European Judaism*, 36(1): 4-11.
41. Bernstein, B. (1970) Education cannot compensate for society, *New Society*, 15: 344-391.
42. Best, J.W. and Kahn, J.V. (2006) *Research in Education*, 10th edn, London: Pearson Education.
43. Beykont, Z.F. and Daiute, C. (2002) Inclusiveness in higher education courses: international student perspectives, *Equity & Excellence in Education*, 35(1): 35-42.

44. Bhatti, G. (2006) Ogbu and the debate on educational achievement: an exploration of the links between education, migration, identity and belonging, *Intercultural Education*, 17(2): 133-146.
45. Bjorge, A.K. (2007) Power distance in English lingua franca email communication, *International Journal of Applied Linguistics*, 17(1): 60-80.
46. Blaxter, L., Hughes, C. and Tight, M. (2001) *How to Research*, 2nd edn, Buckingham: Open University Press.
47. Bloch, L.R. and Lemish, D. (2005) "I know I'm a *Freierit*, But...": how a key cultural frame (En)genders a discourse of inequality, *Journal of Communication*, 55(1): 38-55.
48. Bogdan, R.C. and Biklen, S.K. (1992) *Qualitative Research for Education: An Introduction to Theories and Methods*, 2nd edn, Needham Heights, MA: Allyn and Bacon.
49. Bogdan, R.C. and Biklen, S.K. (2007) *Qualitative Research for Education: An Introduction to Theories and Methods*, 5th edn, London: Pearson.
50. Bonvillain, N. (2001), *Women and Men: Cultural Constructs of Gender*, 3rd edn, Upper Saddle River, NJ: Prentice-Hall.
51. Bourdieu, P. and Passeron, J.C. (1990) *Reproduction in Education, Society and Culture*, 2nd edn, London: Sage Publications.
52. Bradley, I. (2007) *Believing in Britain: The Spiritual Identity of Britishness*, New York, NY: I.B.Tauris & Co.
53. Breakwell, G.M. and Tytherleigh, M.Y. (2008) UK university leaders at the turn of the 21st Century: changing patterns in their socio-demographic characteristics, *Higher Education*, 56(1): 109-127.
54. Bridge, C. and Fedorowich, K. (2003) Mapping the British world, in Bridge, C. and Fedorowich, K. (eds.) *The British World: Diaspora, Culture and Identity*, London: Frank Cass.

55. Brooks, J.G. and Thompson, E.G. (2005) Social justice in the classroom, *Educational Leadership*, 63(1): 48-52.
56. Brown, L. (2007) A consideration of the challenges involved in supervising international masters students, *Journal of Further and Higher Education*, 31(3): 239-248.
57. Brown, L. (2008) The incidence of study-related stress in international students in the initial stage of the international sojourn, *Journal of Studies in International Education*, 12(1): 5-28.
58. Brown, L. and Holloway, I. (2008) The initial stage of the international sojourn: excitement or culture shock?, *British Journal of Guidance & Counselling*, 36(1): 33-49.
59. Brunner, B.R. (2006) Student perceptions of diversity on a college campus: scratching the surface to find more, *Intercultural Education*, 17(3): 311-317.
60. Burt, S. (2003) Comprehensive educations and the liberal understanding of autonomy, in Feinberg, W. and McDonough, K. (eds.) *Citizenship and Education in Liberal-Democratic Societies: Teaching for Cosmopolitan Values and Collective Identities*, Oxford: Oxford University Press
<http://www.oxfordscholarship.com/oso/public/content/politicalscience/9780199253661/acprof-0199253668-chapter-8.html>) Online accessed 23 December 2008.
61. Busher, H. and James, N. (2007) Ethics of research in education, in Briggs, A.R.J. and Coleman, M. (eds.) *Research Methods in Educational Leadership and Management*, 2nd edn, London: Sage Publications.
62. Campbell, A., McNamara, O. and Gilroy, P. (2004) *Practitioner Research and Professional Development in Education*, London: Paul Chapman Publishing.
63. Case, J.M. (2008) Alienation and engagement: development of an alternative theoretical framework for understanding student learning, *Higher Education*, 55(3): 321-332.
64. Chan, E. (2006) Teacher experiences of culture in the curriculum, *Journal Curriculum Studies*, 38(2): 161-176.

65. Channel 4 (2007) What do young British Asians really think about race and identity in the post 7/7 world?, *Bobby Friction: Generation* (<http://www.channel4learning.com/support/programmenotes/micro/bobbyfriction/index.html>) Online accessed 5 October 2007.
66. Chapman, W.B., Hecht, M.L. and Jung, E. (2008) The role of identity gaps, discrimination, and acculturation in international students' educational satisfaction in American classrooms, *Communication Education*, 57(1): 64-87.
67. Chavez, A.F. and Guido-DiBrito, F. (1999) Racial and ethnic identity and development, *New Directions for Adult and Continuing Education*, 1999(84): 39-47.
68. Childs, P. (2002) Places and peoples: nation and region, in Storry, M. and Childs, P. (eds.) *British Cultural Identities*, 2nd edn, Oxon: Routledge.
69. Chioncel, N.E., Jarvis, P., Van der veen, R.G.W., 'et al,' (2003) The validity and reliability of focus groups as a research method in adult education, *International Journal of Lifelong Education*, 22(5): 495-517.
70. CNN (2003) Saddam denounces attack as 'criminal', *CNN* (<http://edition.cnn.com/2003/WORLD/meast/03/19/sprj.irq.main/>) Online accessed 1 July 2007.
71. Cockrell, C. (2003) Post-9/11 laws source of campus delays, unease, *UC Berkeley News* (http://berkeley.edu/news/berkeleyan/2003/05/07_patriot.shtml) Online accessed 16 May 2008.
72. Cohen, L. and Manion, L. (1994) *Research Methods in Education*, 4th edn, London: Routledge.
73. Cohen, L., Manion, L. and Morrison, K. (2007) *Research Methods in Education*, 6th edn, Oxon: Routledge.
74. Collet, B.A. (2007) Islam, national identity and public secondary education: perspectives from the Somali Diaspora in Toronto, Canada, *Race Ethnicity and Education*, 10(2): 131-153.

75. Collins, F.L. (2006) Making Asian students, making student Asian: the racialisation of export education in Auckland, New Zealand, *Asia Pacific Viewpoint*, 47(2): 217-234.
76. Constantine, M.G., Kindaichi, M., Okazaki, S., 'et al,' (2005) A qualitative investigation of the cultural adjustment experiences of Asian international college woman, *Cultural Diversity and Ethnic Minority Psychology*, 11(2): 162-175.
77. Cooper, P.W. (1993) Field relations and the problem of authenticity in researching participants' perceptions of teaching and learning in classrooms, *British Educational Research Journal*, 19(4): 323-338.
78. Cousins, C. (2002) Getting to the 'truth': issues in contemporary qualitative research, *Australian Journal of Adult Learning*, 42(2): 195-204.
79. Cowell, A. (2006) Migration of Eastern Europeans to Britain soars beyond estimates, *The New York Times*
(http://nytimes.com/2006/08/23world/europe/23europe.html?_r=1&oref=slogin)
Online accessed 29 November 2007.
80. Crang, P. and Jackson, P. (2001) Geographies of Consumption, in Morely, D. and Robins, K. (eds.) *Cultural Studies: Geography, Nationality, and Identity*, Oxford: Oxford University Press.
81. Creswell, J.W. (2003) *Research Design Qualitative, Quantitative, and Mixed Methods Approaches*, 2nd edn, Thousand Oaks, CA: Sage Publications.
82. Creswell, J.W. (2007) *Qualitative Inquiry & Research Design: Choosing Among Five Approaches*, 2nd edn, Thousand Oaks, CA: Sage Publications.
83. Creswell, J.W. and Miller, D.L. (2000) Determining validity in qualitative inquiry, *Theory into Practice*, 39(3): 124-130.
84. Crossley, M. and Tikly, L. (2004) Postcolonial perspectives and comparative and international research in education: a critical introduction, *Comparative Education*, 40(2): 147-156.
85. Cusick, E. (2002) Religion and heritage, in Storry, M. and Childs, P. (eds.) *British Cultural Identities*, 2nd edn, Oxon: Routledge.

86. Daily Express (2007) Three remanded in 7/7 bombings, *Daily Express* (<http://www.express.co.uk/posts/view/3871/Three-remanded-in-7-7-bombings>)
Online accessed 29 November 2007.
87. Daily Express (2009) New York Trial for 9/11 suspects, *Daily Express* (<http://www.express.co.uk/posts/view/140332/New-York-trial-for-9-11-suspects->)
Online accessed 15 November 2009.
88. Dao, T.K., Lee, D. and Chang, H.L. (2007) Acculturation level, perceived English fluency, perceived social support level, and depression among Taiwanese international students, *College Student Journal*, 41(2): 287-295.
89. Darlington, Y. and Scott, D. (2002) *Qualitative Research in Practice: Stories from the Field*, Philadelphia, PA: Open University Press.
90. Davies, W.M. (2007) Cognitive contours: recent work on cross-cultural psychology and its relevance for education, *Studies in Philosophy and Education*, 26(1): 13-42.
91. Davison, G.C. and Neale, J.M. (2001) *Abnormal Psychology*, 8th edn, New York: John Wiley & Sons.
92. Dedoussis, E.V. (2007) Issues of diversity in academia: through the eyes of 'third-country' faculty, *Higher Education*, 54(1): 135-156.
93. deMarrais, K. and Lapan, S.D. (2004) Introduction, in deMarrais, K. and Lapan, S.D. (eds.) *Foundations for Research: Methods of Inquiry in Education and the Social Sciences*, Mahwah, NJ: Lawrence Erlbaum Associates.
94. Dennis, J.M., Phinney, J.S. and Chuateco, L.I. (2005) The role of motivation, parental support, and peer support in the academic success of ethnic minority first-generation college students, *Journal of College Student Development*, 46(3): 223-236.
95. Denzin, N.K. (2002) The interpretive process, in Huberman, A.M. and Miles, M.B. (eds.) *The Qualitative Researcher's Companion*, London: Sage Publications.
96. Descartes, R. (1997) *Key Philosophical Writings*, Hertfordshire: Wordsworth Editions Limited.

97. Descartes, R. (2007) *Meditations on First Philosophy*, Sioux Falls, SD: NuVision Publications.
98. Devito, J.A. (2004) *The Interpersonal Communication Book*, 10th edn, Boston, MA: Pearson Education.
99. Diekman, A.B. and Murnen, S.K. (2004) Learning to be little women and little men: the inequitable gender equality of non-sexist children's literature, *Sex Roles: A Journal of Research*, 50(5/6): 373-386.
100. Dimmock, C. (2007) Cross-cultural differences in interpreting and conducting research, in Briggs, A.R.J. and Coleman, M. (eds.) *Research Methods in Educational Leadership and Management*, 2nd edn, London: Sage Publications.
101. Dipeolu, A., Kang, J. and Cooper, C. (2007) Support group for international students: a counseling center's experience, *Journal of College Student Psychotherapy*, 22(1): 63-74.
102. Directgov (2007a) PM outlines measures to improve security and community engagement, *Directgov*
(http://www.direct.gov.uk/en/N11/Newsroom/DG_071467)
Online accessed 16 May 2008.
103. Directgov (2007b) PM sets out his security strategy: PM announces his strategy for security, *Directgov*
(http://www.direct.gov.uk/en/N11/Newsroom/DG_069433)
Online accessed 16 May 2008.
104. Directgov (2008) Changes to air travel baggage arrangements, *Directgov*
(http://www.direct.gov.uk/en/N11/Newsroom/DG_064478)
Online accessed 16 May 2008.
105. Ditton, M. (2007) Intercultural qualitative research and Ph.D. students, *Intercultural Education*, 18(1): 41-52.
106. Dodd, A.W. (2000) Are higher standards and students' needs compatible? *Principle Leadership*, 1(1): 28-32.

107. Duff, A.H., Rogers, D.P. and Harris, M.B. (2006) International engineering students – avoiding plagiarism through understanding the Western academic context of scholarship, *European Journal of Engineering Education*, 31(6): 673-681.
108. Dunne, J. (2003) Between state and civil society: European contexts for education, in Feinberg, W. and McDonough, K. (eds.) *Citizenship and Education in Liberal-Democratic Societies: Teaching for Cosmopolitan Values and Collective Identities*, Oxford: Oxford University Press
(<http://www.oxfordscholarship.com/oso/public/content/politicalscience/9780199253661/acprof-0199253668-chapter-5.html>) Online accessed 22 December 2008.
109. Dunnell, K. (2007) The changing demographic picture of the UK: national statistician's annual article on the population, *Population Trends*, 130: 9-21
(http://www.statistics.gov.uk/downloads/theme_population/Population_Trends_130_web.pdf) Online accessed 13 January 2008.
110. Eggens, L., van der Werf, M.P.C. and Bosker, R.J. (2008) The influence of personal networks and social support on study attainment of students in university education, *Higher Education*, 55(5): 553-573.
111. Eisenclas, S.A. and Trevaskes, S. (2003) Teaching intercultural communication in the university setting: an Australian perspective, *Intercultural Education*, 14(4): 397-408.
112. Elia, N. (2006) Islamophobia and the “privileging” of Arab American women, *NWSA*, 18(3): 155-161.
113. Entwistle, N.J. and Nisbet, J.D. (1970) *Educational Research Methods*, University of London Press.
114. Evans, E.M., Schweingruber, H. and Stevenson, H.W. (2002) Gender differences in interest and knowledge acquisition: the United States, Taiwan and Japan, *Sex Roles: A Journal of Research*, 47(3/4): 153-168.
115. Farver, J.A.M., Narang, S.K. and Bhadha, B.R. (2002) East meets west: ethnic identity, acculturation, and conflict in Asian Indian families, *Journal of Family Psychology*, 16(3): 338-350.

116. Feinberg, W. and McDonough, K. (2003) Introduction: liberalism and the dilemma of public education in multicultural societies, in Feinberg, W. and McDonough, K. (eds.) *Citizenship and Education in Liberal-Democratic Societies: Teaching for Cosmopolitan Values and Collective Identities*, Oxford: Oxford University Press
(<http://www.oxfordscholarship.com/oso/public/content/politicalscience/9780199253661/toc.html?q=Collective%20Identities>) Online accessed 22 December 2008.
117. Femiano, A.C., Ludlow, L.H., Mahalik, J.R., 'et al,' (2005) Development of the conformity to feminine norms inventory, *Sex Roles: A Journal of Research*, 52(7/8): 417-436.
118. Fischer, M.J. (2007) Settling into campus life: differences by race/ethnicity in college involvement and outcomes, *Journal of Higher Education*, 78(2): 125-161.
119. Flyvbjerg, B. (2004) Five misunderstandings about case-study research, in Seale C., Gobo, G., Gubrium J.F., 'et al,' (eds.) *Qualitative Research Practice*, London: Sage Publications.
120. Fogelman, K. and Comber, C. (2007) Surveys and sampling, in Briggs, A.R.J. and Coleman, M. (eds.) *Research Methods in Educational Leadership and Management*, 2nd edn, London: Sage Publications.
121. Fontana, A. and Frey, J.H. (1994) Interviewing: the art of science, in Denzin, N.K. and Lincoln, Y.S. (eds.) *Handbook of Qualitative Research*, Thousand Oaks, CA: Sage Publications.
122. Forbes-Mewett, H. and Nyland, C. (2008) Cultural diversity, relocation, and the security of international students at an international university, *Journal of Studies in International Education*, 12(2): 181-203.
123. Fossey, E., Harvey, C., McDermott, F., 'et al,' (2002) Understanding and evaluating qualitative research, *Australian and New Zealand Journal of Psychiatry*, 36(6): 717-732.
124. Fraenkel, J.R. and Wallen, N.E. (1993) *How to Design and Evaluate Research in Education*, 2nd edn, Singapore: McGraw-Hill.

125. Francis, N.H. and Kritsonis, W.A. (2006) A brief analysis of Abraham Maslow's original writing of self-actualizing people: a study of psychological health, *National Journal of Publishing and mentoring Doctoral Student Research*, 3(1): 7-11.
126. Freebody, P. (2003) *Qualitative Research in Education: Interaction and Practice*, London: Sage Publications.
127. Freeden, M. (1998) Ideologies and Political Theory: *A Conceptual Approach* (<http://www.oxfordscholarship.com/oso/public/content/politicalscience/9780198294146/toc.html?q=The|Grand|projects|liberalism>)
Online accessed 22 December 2008.
128. Gaine, C. (2000) Anti-racist education in 'white' areas: the limits and possibilities of change, *Race Ethnicity and Education*, 3(1): 65-81.
129. Galbraith, K. (2002) British universities, long focused on class issues, begin to confront race, *The Chronicle of Higher Education*, 49(15): 40-42.
130. Galguera, T. (1998) Students' attitudes toward teachers' ethnicity, bilinguality, and gender, *Hispanic Journal of Behavioural Sciences*, 20(4): 411-429.
131. Gallant, S. (2005) The law and inciting terrorism, *BBC News* (http://news.bbc.co.uk/2/hi/uk_news/4198836.stm) Online accessed 16 May 2008.
132. Garcia, E.E. and Cuellar, D. (2006) Who are these linguistically and culturally diverse students? *Teachers College Records*, 108(11): 2220-2246.
133. Garrett, R. (2002) Gender, sex, and the family, in Storry, M. and Childs, P. (eds.) *British Cultural Identities*, 2nd edn, Oxon: Routledge.
134. Giddens, A. (1991) *Modernity and Self-identity: Self and Society in Late Modern Age*, Cambridge: Polity Press.
135. Glesne, C. and Peshkin, A. (1992) *Becoming Qualitative Researchers: An Introduction*, White Plains, NY: Longman Publishing Group.
136. Golafshani, N. (2003) Understanding reliability and validity in qualitative research, *The Qualitative Report*, 8(4): 597-607.

137. Gonzalez, K.P. (2000) Toward a theory of minority student participation in predominantly white colleges and universities, *Journal of College Student Retention*, 2(1): 69-91.
138. Gordon, A.M. and Browne, K.W. (2009) *Beginning Essentials in Early Childhood Education*, USA: Cengage Learning.
139. Gove, J. and Watt, S. (2004) Identity and gender, in Woodward, K. (ed.) *Questioning Identity: Gender, Class, Ethnicity*, 2nd edn, London: Routledge.
140. Grant, L. and Preissle, J. (2004) Fieldwork traditions: ethnography and participant observation, in deMarrais, K. and Lapan, S.D. (eds.) *Foundations for Research: Methods of Inquiry in Education and the Social Sciences*, Mahwah, NJ: Lawrence Erlbaum Associates.
141. Greckhamer, T. and Koro-Ljungberg, M. (2005) The erosion of a method: examples from grounded theory, *International Journal of Qualitative Studies in Education*, 18(6): 729-750.
142. Gregory, S.T. (2006) The cultural constructs of race, gender and class: a study of how Afro-Caribbean women academics negotiate their careers, *International Journal of Qualitative Studies in Education*, 19(3): 347-366.
143. Griffiths, D.S., Winstanley, D. and Gabriel, Y. (2005) Learning shock: the trauma of return to formal learning, *Management Learning*, 36(3): 275-297.
144. Grigorenko, E.L. (2007) Hitting, missing, and in between: a typology of the impact of western education on the non-western world, *Comparative Education*, 43(1): 165-186.
145. Grogan, M. and Simmons, J. (2007) Taking a critical stance, in Briggs, A.R.J. and Coleman, M. (eds.) *Research Methods in Educational Leadership and Management*, 2nd edn, London: Sage Publications.
146. Guba, E.G. and Lincoln, Y.S. (1994) Competing paradigms in qualitative research, in Denzin, N.K. and Lincoln, Y.S. (eds.) *Handbook of Qualitative Research*, Thousand Oaks, CA: Sage Publications.

147. Haggis, T. (2004) Meaning, identity and 'motivation': expanding what matters in understanding learning in higher education?, *Studies in Higher Education*, 29(3): 335-352.
148. Halstead, J.M. (2004) An Islamic concept of education, *Comparative Education*, 40(4): 517-529.
149. Hammersley, M. and Atkinson, P. (2007) *Ethnography: Principles in Practice*, 3rd edn, Oxon: Routledge.
150. Hanassab, S. (2006) Diversity, international students, and perceived discrimination: implications for educators and counselors, *Journal of Studies in International Education*, 10(2): 157-172.
151. Handbook (2009) PhD/MPhil Student Handbook, School of Education, University of Leicester.
152. Harkness, S., Blom, M., Oliva, A., 'et al,' (2007) Teachers' ethnotheories of the 'ideal student' in five western cultures, *Comparative Education*, 43(1): 113-135.
153. Harwell, M. (1999) Evaluating the validity of educational rating data, *Educational and Psychological Measurement*, 59(1): 25-37.
154. Hayes, N. and Introna, L.D. (2005) Cultural values, plagiarism, and fairness: when plagiarism gets in the way of learning, *Ethics and Behavior*, 15(3): 213-231.
155. Hayhoe, R. (2007) The use of ideal types in comparative education: a personal reflection, *Comparative Education*, 43(2): 189-205.
156. Hays, P.A. (2004) Case study research, in deMarrais, K. and Lapan, S.D. (eds.) *Foundations for Research: Methods of Inquiry in Education and the Social Sciences*, Mahwah, NJ: Lawrence Erlbaum Associates.
157. Healey, N.M. (2008) Is higher education in *really* 'internationalising'?, *Higher Education*, 55(3): 333-355.

158. Hechanova-Alampay, R., Beehr, T.A., Christiansen, N.D., 'et al,' (2002) Adjustment and strain among domestic and international student sojourners, *School Psychology International*, 23(4): 458-474.
159. Heggins III, W.J. and Jackson, J.F.L. (2003) Understanding the collegiate experience for Asian international students at a Midwestern research university, *College Student Journal*, 37(3): 379-392.
160. Hill, C.E., Thompson, B.J. and Williams, E.N. (1997) A guide to conducting consensual qualitative research, *The Counseling Psychologist*, 25(4): 517-572 .
161. Hittleman, D.R. and Simon, A.J. (2006) *Interpreting Educational Research: An Introduction for Consumers of Research*, 4th edn, NJ: Pearson Education.
162. Hoffman, E. (1990) Abraham Maslow's Legacy for Counseling, *Journal of Humanistic Education and Development*, 29(1): 2-9.
163. Hofstede, G. (1984) *Culture's Consequences*, Abridged edn, Newbury Park, CA: Sage Publications.
164. Hofstede, G. (2001) *Culture's Consequences*, 2nd edn, Thousand Oaks, CA: Sage Publications.
165. Hofstede, G. and Hofstede, G.J. (2005) *Cultures and Organizations: Software of the Mind*, New York, NY: McGraw-Hill.
166. Holliday, A. (2002) *Doing and Writing Qualitative Research*, London: Sage Publications.
167. Holliday, A., Hyde, M. and Kullman, J. (2004) *Intercultural Communication: An Advanced Resource Book*, London: Routledge.
168. Holmes, P. (2005) Ethnic Chinese students' communication with cultural others in a New Zealand university, *Communication Education*, 54(4): 289-311.
169. Hsieh, M.H. (2007) Challenges for international students in higher education: one student's narrated story of invisibility and struggle, *College Student Journal*, 41(2): 379-391.

170. Huang, R. (2008) Mapping educational tourists' experience in the UK: understanding international students, *Third World Quarterly*, 29(5): 1003-1020.
171. Hufton, N.R., Elliott, J.G. and Illushin, L. (2003) Teachers' beliefs about student motivation: similarities and differences across cultures, *Comparative Education*, 39(3): 367-389.
172. Hughes, M. (1999) Rigor in usability testing, *Technical Communication*, Fourth Quarterly: 488-493.
173. Hussain, R.M.R., Mamat, W.H.W., Salleh, N., 'et al,' (2007) Problem-based learning in Asian universities, *Studies in Higher Education*, 32(6): 761-772.
174. Hutchinson, N. (2006) Geography in Australian schools: a view from the AGTA chair, *International Research in Geographical and Environmental Education*, 15(2): 193-198.
175. Hyde, K.F. (2000) Recognising deductive processes in qualitative research, *Qualitative Market Research: An International Journal*, 3(2): 82-89.
176. Hyun, J., Quinn, B., Madon, T., 'et al,' (2007) Mental health need, awareness, and use of counseling services among international graduate students, *Journal of American College Health*, 56(2): 109-118.
177. Ian, G. (2003) *Ethics in Research*, London: Continuum.
178. Irwin, R. (1995) Islam and the Crusades, 1096-1699, in Riley-Smith, J. (ed.) *The Oxford Illustrated History of the Crusades*, New York: Oxford University Press.
179. Iskold, L.V. (2002) Integrating culture, language and technology, *Academic Exchange Quarterly*, 6(4): 103-108.
180. Ismail, R. and Shaw, B.J. (2006) Singapore's Malay-Muslim minority: Social identification in a post- '9/11' World, *Asian Ethnicity*, 7(1): 37-51.
181. Jackson, M.H. and Wasson, D.H. (2002) Assessing cross-cultural sensitivity awareness: a basis for curriculum change, *Journal of Instructional Psychology*, 29(4): 265-277.

182. Jacobs, S. (2006) Interactional issues in the teaching of 'race' and ethnicity in UK higher education, *Race Ethnicity and Education*, 9(4): 341-360.
183. Jiang, X. (2006) Towards intercultural communication: from micro to macro perspectives, *Intercultural Education*, 17(4): 407-419.
184. Joshee, R. (2003) A framework for understanding diversity in Indian education, *Race Ethnicity and Education*, 6(3): 283-297.
185. Jung, C.G. (1958) *The Undiscovered Self*, New York, NY: New American Library.
186. Jung, C.G. (1969) *The Archetypes and the Collective Unconscious*, Read, H., Fordham, M., Adler, G., 'et al,' (eds.), 2nd edn, New Jersey: Princeton University Press.
187. Katsillis, J. and Robinson, R. (1990) Cultural capital, student achievement, and educational reproduction: the case of Greece, *American Sociological Review*, 55(2): 270-279.
188. Kauchak, D.P. and Eggen, P.D. (2003) *Learning and Teaching: Research-Based Methods*, 4th edn, Boston, MA: Pearson Education.
189. Kermally, S. (2004) *Gurus on People Management*, London: Thorogood Publishing.
190. Kilinc, A. and Granello, P.F. (2003) Overall life satisfaction and help-seeking attitudes of Turkish college students in the United States: implications for college counselors, *Journal of College Counseling*, 6(1): 56-68.
191. Kim, U. (2001) Culture, science, and indigenous psychologies: an integrated analysis, in Matsumoto D. (ed.) *The Handbook of Culture and Psychology*, New York, NY: Oxford University Press.
192. King, K. (2007) Multilateral agencies in the construction of the global agenda on education, *Comparative Education*, 43(3): 377-391.

193. Kingston, E. and Forland, H. (2008) Bridging the gap in expectations between international students and academic staff, *Journal of Studies in International Education*, 12(2): 204-221.
194. Knight, P., Tait, J. and Yorke, M. (2006) The professional learning of teachers in higher education, *Studies in Higher Education*, 31(3): 319-339.
195. Koehne, N. (2006) (Be) Coming, (Be) Longing: ways in which international students talk about themselves, *Discourse: Studies in the Cultural Politics of Education*, 27(2): 241-257.
196. Kohn, A. (2005) Unconditional teaching, *Educational Leadership*, 63(1): 20-24.
197. Krahe, B., Abraham, C., Felber, J., 'et al,' (2005) Perceived discrimination of international visitors to universities in Germany and the UK, *British Journal of Psychology*, 96(3): 263-281.
198. Kramer, M.W. and Berman, J.E. (2001) Making sense of a university culture: an examination of undergraduate students' stories, *The Southern Communication Journal*, 66(4): 297-311.
199. Ku, H.Y., Lahman, M.K.E., Yeh, H.T., 'et al,' (2008) Into the academy: preparing and mentoring international doctoral students, *Educational Technology Research & Development*, 56(3): 365-377.
200. Kurdziel, J.P. and Libarkin, J.C. (2002) Research Methodologies in science education: qualitative data, *Journal of Geosciences Education*, 50(2): 195-200.
201. Lark, M. (2008) personal electronic communication via email.
202. Lather, P. (2003) Issues of validity in openly ideological research: between a rock and a soft place, in Lincoln, Y.S. and Denzin, N.K. (eds.) *Turning Points in Qualitative Research: Tying Knots in a Handkerchief*, Walnut Creek, CA: Rowman & Littlefield Publishers.
203. Law, I. (2003) University teaching in ethnicity and racism studies: context, content and commitment, *Ethnic and Racial Studies*, 26(3): 517-522.

204. Lea, S.J. and Callaghan, L. (2008) Lecturers on teaching within the 'supercomplexity' of higher education, *Higher Education*, 55(2): 171-187.
205. Lee, T.M.L. (2005) Intercultural teaching in higher education, *Intercultural Education*, 16(3): 201-215.
206. Lee, G.L. and Janda, L. (2006) Successful multicultural campus: free from prejudice toward minority professors, *Multicultural Education*, 14(1): 27-31.
207. Lee, J.J. and Rice, C. (2007) Welcome to America? International student perceptions of discrimination, *Higher Education*, 53(3): 381-409.
208. Leech, N.L. and Onwuegbuzie, A.J. (2005) On becoming a pragmatic researcher: the importance of combining quantitative and qualitative research methodologies, *International Journal Social Research Methodology*, 8(5): 375-387.
209. Lei, J.L. (2006) Teaching and learning with Asian American and Pacific islander students, *Race Ethnicity and Education*, 9(1): 85-101.
210. Levin-Rasky, C. (2000) Framing whiteness: working through the tensions in introducing whiteness to educators, *Race Ethnicity and Education*, 3(3): 271-292.
211. Lew, J.W., Chang, J.C. and Wang, W.W. (2005) UCLA community college review: the overlooked minority: Asian Pacific American students at community colleges, *Community College Review*, 33(2): 64-85.
212. Lewis, A.E., Cheslar, M. and Forman, T.A. (2000) The impact of "colorblind" ideologies on students of color: Intergroup relations at a predominantly white university, *The Journal of Negro Education*, 69(1/2): 74-92.
213. Lewis, G. and Phoenix, A. (2004) 'Race', 'ethnicity' and identity, in Woodward, K. (ed.) *Questioning Identity: Gender, Class, Ethnicity*, 2nd edn, London: Routledge.
214. Lincoln, Y.S. and Guba, E.G. (2002) Judging the quality of case study reports, in Huberman, A.M. and Miles M.B. (eds.) *The Qualitative Researcher's Companion*, London: Sage Publications.

215. Lincoln, Y.S., and Guba, E.G. (2003) Ethics: the failure of positivist science, in Lincoln, Y.S. and Denzin, N.K. (eds.) *Turning Points in Qualitative Research: Tying Knots in a Handkerchief*, Walnut Creek, CA: Rowman & Littlefield Publishers.
216. Lindemann, S. (2005) Who speaks “broken English”? US undergraduates’ perceptions of non-native English, *International Journal of Applied Linguistics*, 15(2): 187-212.
217. Lister, M., Dovey, J., Giddings, S., ‘et al,’ (2009) *New Media: A Critical Introduction*, 2nd edn, New York, NY: Routledge
218. Louis, G.R.S. and Liem, J.H. (2005) Ego, identity, ethnic identity, and the psychosocial well-being of ethnic minority and majority college students, *Identity: an International Journal of Theory and Research*, 5(3): 227-246.
219. Lowry, D. (2003) The crown, empire loyalism and the assimilation of non-British white subjects in the British world: an argument against ‘ethnic determinism’, in Bridge, C. and Fedorowich, K. (eds.) *The British World: Diaspora, Culture and Identity*. London: Frank Cass.
220. Luttrell, W. (2005) Crossing anxious borders: teaching across the quantitative-qualitative ‘divide’, *International Journal of Research & Methods in Education*, 28(2): 183-195.
221. Mangen, S. (1999) Qualitative research methods in cross-national settings, *International Journal Social Research Methodology*, 2(2): 109-124.
222. Mann, S.J. (2001) Alternative perspectives on the student experience: alienation and engagement, *Studies in Higher Education*, 26(1): 7-19.
223. Marshall, C. and Rossman, G.B. (1999) *Designing Qualitative Research*, 3rd edn, Thousand Oaks, CA: Sage Publications.
224. Marshall, I. (2003) *Peak Experiences: Walking Meditations on Literature, Nature, and Need*, USA: University of Virginia Press.
225. Maslow, A.H. (1954) *Motivation and Personality*, New York: Harper and Brothers.

226. Maslow, A.H. (1970) *Motivation and Personality*, 2nd edn, New York: Harper & Row Publishers.
227. Maslow, A.H. (1987) *Motivation and Personality*, 3rd edn, (revised) Frager R., Fadiman J., McYeynlds C. and Cox R., New York: Addison-Wesley Educational Publishers.
228. Mason, D. (2000) *Race and Ethnicity in Modern Britain*, 2nd edn, Oxford: Oxford University Press.
229. Mathiesen, S.G. and Lager, P. (2007) A model for developing international student exchanges, *Social Work Education*, 26(3): 280-291.
230. Maundeni, T. (2001) The role of social networks in the adjustment of African students to British society: students' perceptions, *Race Ethnicity and Education*, 4(3): 253-276.
231. Maxwell, A., Curtis, G.J. and Vardanega, L. (2006) Plagiarism among local and Asian students in Australia, *Guidance & Counseling*, 21(4): 210-215.
232. May, S., Bidgood, P. and Saebi, N. (2006) Are they thinking what we're thinking? College staff and student perceptions of the impact of ethnicity and gender on completion and achievement at a college of further education, *Journal of Further and Higher Education*, 30(3): 243-254.
233. McCabe, D.L., Feghali, T. and Abdallah, H. (2008) Academic Dishonesty in the Middle East: individual and contextual factors, *Research in Higher Education*, 49(5): 451-467.
234. McCaffery, P. (2004) *The Higher Education Manager's Handbook: Effective Leadership and Management in Colleges and Universities*, Oxon: Routledge Falmer.
235. McDonough, F. (2002) Class and politics, in Storry, M. and Childs, P. (eds.) *British Cultural Identities*, 2nd edn, Oxon: Routledge.
236. Merriam, S.B. (1995) What can you tell from an N of 1? Issues of validity and reliability in qualitative research, *PAACE Journal of Lifelong Learning*, 4: 51-60.

237. Miles, M.B. and Huberman, A.M. (1994) *Qualitative Data Analysis*, 2nd edn, London: Sage Publications.
238. Mills, R. (2006) Leadership in higher education and the second half of life, *Education*, 127(2): 294-302.
239. Modood, T. (1993) The number of ethnic minority students in British Higher Education: some grounds for optimism, *Oxford Review of Education*, 19(2): 167-182.
240. Modood, T. (2004) Capitals, ethnic identity and educational qualifications, *Cultural Trends*, 13(50): 87-105.
241. Morrier, M.J., Irving, M.A., Dandy, E., 'et al,' (2007) Teaching and learning within and across cultures: educator requirements across the United States, *Multicultural Education*, 14(3): 32-40.
242. Morrison, M. (2007) What do we mean by educational research? in Briggs, A.R.J. and Coleman, M. (eds.) *Research Methods in Educational Leadership and Management*, 2nd edn, London: Sage Publications.
243. Mortenson, S.T. (2006) Cultural differences and similarities in seeking social support as a response to academic failure: a comparison of American and Chinese college students, *Communication Education*, 55(2): 127-146.
244. Mundy, K. (2007) Global governance, educational change, *Comparative Education*, 43(3): 339-357.
245. Naidoo, V. (2007) Declining foreign enrollment at higher education institutions in the United States: a research note, *Journal of Studies in International Education*, 11(2): 225-226.
246. Napoliello, S. and Powell, W. (2005) Using observation to improve instruction, *Educational Leadership*, 62(5): 52-56.
247. Nayak, A. (1999) 'White English Ethnicities': racism, anti-racism and student perspectives, *Race Ethnicity and Education*, 2(2): 177-202.

248. Neri, F. and Ville, S. (2008) Social capital renewal and the academic performance of international students in Australia, *The Journal of Socio-Economics*, 37(4): 1515-1538.
249. Nicholls, G. (2005) New lecturers' constructions of learning, teaching and research in higher education, *Studies in Higher Education*, 30(5): 611-625.
250. Niemantsverdriet, S., Van der vleuten, C.P.M., Majoor, G.D., 'et al,' (2006) The learning processes of international students through the eyes of foreign supervisors, *Medical Teachers*, 28(4): 104-111.
251. Nietzsche, F.W. (2009) *Beyond Good and Evil*, Scotts Valley, CA: IAP.
252. Nisbet, J. (2005) What is educational research? Changing perspectives through the 20th Century, *Research Papers in Education*, 20(1): 25-44.
253. Niu, W. (2007) Western influences on Chinese educational testing, *Comparative Education*, 43(1): 71-91.
254. NVivo 7 Workbook (2006) *Qualitative Solution and Research (QSR): The Impossible Just Got Possible*, QSR International Pty Ltd.
255. Oakland, J. (2006) *British Civilization: An Introduction*, 6th edn, London: Routledge.
256. Office for National Statistics (2002) Education: Indian pupils have best GCSE results (<http://www.statistics.gov.uk/cci/nugget.asp?id=268>)
Online accessed 31 July 2007.
257. Office for National Statistics (2004) Ethnicity and Identity: population size, 7.9% from a non-White ethnic group
(<http://www.statistics.gov.uk/CCI/nugget.asp?ID=455&Pos=6&ColRank=1&Rank=224>) Online accessed 2 January 2008.
258. Office for National Statistics (2005) Religion: 7 in 10 identify as white Christian
(<http://www.statistics.gov.uk/CCI/nugget.asp?ID=460&Pos=1&ColRank=1&Rank=326>) Online accessed 2 January 2008.

259. Office for National Statistics (2006a) Online accessed 17 February 2008. For reasons of confidentiality the publication details of this document cannot be disclosed.
260. Office for National Statistics (2006b) Ethnicity and Identity: identity 9 in 10 of mixed group identify as British
(<http://www.statistics.gov.uk/cci/nugget.asp?id=459>)
Online accessed 2 January 2008.
261. Office for National Statistics (2006c) Ethnicity and Identity: geographic diversity Brent the most ethnically diverse area
(<http://www.statistics.gov.uk/CCI/nugget.asp?ID=1700&Pos=1&ColRank=1&Rank=374>) Online accessed 2 January 2008.
262. Office for National Statistics (2009) Population Change: UK population increases by 408, 000
(<http://www.statistics.gov.uk/CCI/nugget.asp?ID=950&Pos=&ColRank=1&Rank=374>) Online accessed 21 December 2009.
263. Oxford English Dictionary (2005), Oxford: Oxford University Press.
264. Papastephanou, M. (2008) Religious education for political thinking and citizenship, *Journal of Beliefs & Values*, 29(2): 125-137.
265. Parker, D. and Song, M. (2007) Inclusion, participation and the emergence of British Chinese websites, *Journal of Ethnic and Migration Studies*, 33(7): 1043-1061.
266. Patterson, C. H. (1977) *Foundations for a Theory of Instruction and Educational Psychology*, New York, NY: Harper & Row.
267. Patton, M.Q. (2002) *Qualitative Research & Evaluation Methods*, 3rd edn, Thousand Oaks, CA: Sage Publications.
268. Peelo, M. and Luxon, T. (2007) Designing embedded courses to support international students' cultural and academic adjustment in the UK, *Journal of Further and Higher Education*, 31(1): 65-76.

269. Pena, E.V., Bensimon, E.M. and Colyar, J. (2006) Contextual problem defining: Learning to think and act from the standpoint of equity, *Liberal Education*, 92(2): 48-55.
270. Pennell, H. and West, A. (2005) The impact of increased fees on participation in higher education in England, *Higher Education Quarterly*, 59(2): 127-137.
271. Peterson, B. (2004) *Cultural Intelligence: A Guide to Working with People from other Cultures*, Boston, MA: Intercultural Press.
272. Pew Global Project Attitude (2004) A year after Iraq war: mistrust of America in Europe ever higher, Muslim anger persists (<http://pewglobal.org/datasets/>) Online accessed 10 March 2008.
273. Phillips, W.K., Lo, S.C.J. and Yu, T.O. (2002) Teaching techniques among Chinese international students in Christian colleges and universities, *Christian Higher Education*, 1(4): 347-369.
274. Phinney, J.S., Berry, J.W., Vedder, P., 'et al,' (2006) The acculturation experience: attitudes, identities, and behaviors of immigrant youth, in Berry, J.W., Phinney, S.J., Sam, D.L., 'et al,' (eds.) *Immigrant Youth in Cultural Transition*, Mahwah, NJ: Lawrence Erlbaum Associates.
275. Phinney, J.S., Horenczyk, G., Liebkind, K., 'et al,' (2001) Ethnic identity, immigration, and well-being: an interactive perspective, *Journal of Social Issues*, 57(3): 493-510.
276. Picciano, A.G. (2004) *Educational Research Primer*, London: Continuum.
277. Pilkington, A. (2003) *Racial Disadvantage and Ethnic Diversity in Britain*, Basingstoke: Palgrave Macmillan.
278. Piper, H. and Stronach, I. (2004) *Educational Research: Difference and Diversity*, London: Ashgate publishing.
279. Platt, L. (2005) Migration and social mobility: the life chances of Britain's minority ethnic communities, *Joseph Rowntree Foundation* (<http://www.jrf.org.uk/bookshop/eBooks/1861348223.pdf>) Online accessed 1 August 2007.

280. Powney, J. and Watts, M. (1987) *Interviewing in Educational Research*, London: Routledge & Kegan Paul.
281. Poyrazli, S. and Grahame, K.M. (2007) Barriers to adjustment: needs of international students within a semi-Urban campus community, *Journal of Instructional Psychology*, 34(1): 28-45.
282. Poyrazli, S. and Kavanaugh, P. (2006) Marital status, ethnicity, academic achievement, and adjustment strains: the case of graduate international students, *College Student Journal*, 40(4): 767-780.
283. Poyrazli, S. and Lopez, M.D. (2007) An exploratory study of perceived discrimination and homesickness: a comparison of international students and American students, *The Journal of Psychology*, 141(3): 263-280.
284. Prescott, A. and Simpson, E. (2004) Effective student motivation commences with resolving “dissatisfiers”, *Journal of Further and Higher Education*, 28(3): 247-259.
285. Press Release (2008) Online accessed 15 September, 2008. For reasons of confidentiality the publication details of this document cannot be disclosed.
286. Pritchard, R.M.O. and Skinner, B. (2002) Cross-cultural partnerships between home and international students, *Journal of Studies in International Education*, 6(4): 323-354.
287. Ramarajan, D. and Runell, M. (2007) Confronting Islamophobia in education, *Intercultural Education*, 18(2): 87-97.
288. Ramburuth, P. and McCormick, J. (2001) Learning diversity in higher education: a comparative study of Asian international and Australian students, *Higher Education*, 42(3): 333-350.
289. Ramsay, S., Jones, E. and Barker, M. (2007) Relationship between adjustment and support types: young and mature-aged local and international first year university students, *Higher Education*, 54(2): 247-265.
290. Ratcliffe, P. (2004) *‘Race’, Ethnicity and Difference: Imagining the Inclusive Society*, England: Open University Press.

291. Read, B., Archer, L. and Leathwood, C. (2003) Challenging cultures? Student conceptions of 'belonging' and 'isolation' at a post-1992 university, *Studies in Higher Education*, 28(3): 262-277.
292. Rebollo-Gil, G. and Moras, A. (2006) Defining an 'anti' stance: key pedagogical questions about engaging anti-racism in college classrooms, *Race Ethnicity and Education*, 9(4): 381-394.
293. Reed-Danahay, D. (2005) *Locating Bourdieu*, Bloomington, IN: Indiana University Press.
294. Reid, L.D. and Radhakrishnan, P. (2003) Race mattes: the relation between race and general campus climate, *Cultural Diversity and Ethnic Minority Psychology*, 9(3): 263-275.
295. Rich, M.D. and Cargile, A.C. (2004) Beyond the breach: transforming White identities in the classroom, *Race Ethnicity and Education*, 7(4): 351-365.
296. Richardson, J.T.E. (2008) The attainment of ethnic minority students in UK higher education, *Studies in Higher Education*, 33(1): 33-48.
297. Rizvi, F. (2004) Debating globalization and education after September 11, *Comparative Education*, 40(2): 157-171.
298. Rogers, C.R. (1961) *On Becoming a Person: A Therapist's View of Psychotherapy*, London: Constable & Robinson.
299. Rogers, C.R. (1980) *A Way of Being*, Boston: Houghton Mifflin.
300. Rogers, C.R. and Freiberg, H. J. (1994) *Freedom to Learn*, 3rd edn, Upper Saddle River, NJ: Prentice-Hall.
301. Rosado, D.L. and David, M.E. (2006) 'A massive university or a university for the masses?' Continuity and change in higher education in Spain and England, *Journal of Education Policy*, 21(3): 343-365.
302. Rose, S. and Bylander, J. (2007) Border crossing: engaging students in diversity work and intergroup relations, *Innovative Higher Education*, 31(5): 251-264.

303. Rosenthal, D.A., Russell, J. and Thomson, G. (2007) Social connectedness among international students at an Australian university, *Social Indicators Research*, 84(1): 71-82.
304. Rosenthal D.A., Russell, J. and Thomson, G. (2008) The health and wellbeing of international students at an Australian university, *Higher Education*, 55(1): 51-67.
305. Russell, J., Thomson, G. and Rosenthal, D. (2008) International student use of university health and counselling services, *Higher Education*, 56(1): 59-75.
306. Ribbons, P. (2007) Interviews in educational research: conversations with a purpose, in Briggs, A.R.J. and Coleman, M. (eds.) *Research Methods in Educational Leadership and Management*, 2nd edn, London: Sage Publications.
307. Robson, C. (1993) *Real World Research: A Resource for Social Scientists a Practitioner Researcher*, Malden, Massachusetts: Blackwell.
308. Ryen, A. (2004) Ethical issues, in Seale C., Gobo, G., Gubrium J.F., 'et al,' (eds.) *Qualitative Research Practice*, London: Sage Publications.
309. Salaita, S. (2005) Ethnic identity and imperative patriotism: Arab Americans before and after 9/11, *College Literature*, 32(2): 146-168.
310. Sawir, E., Marginson, S., Deumert, A., 'et al,' (2008) Loneliness and international students: an Australian study, *Journal of Studies in International Education*, 12(2): 148-180.
311. Scanlon, L., Rowling, L. and Weber, Z. (2007) 'You don't have like an identity...you are just lost in a crowd': forming a student identity in the first-year transition to university, *Jornal of Youth Studies*, 10(2): 223-241.
312. Schein, E.H. (2004) *Organizational Culture and Leadership*, 3rd edn, San Francisco, CA: Jossey-Bass.
313. Schermerhorn, J.R. (2010) *Management*, 10th edn, Hoboken, NJ: John Wiley & Sons.

314. Schimmack, U., Oishi, S. and Diener, E. (2005) Individualism: a valid and important dimension of cultural differences between nations, *Personality and Social Psychology Review*, 9(1): 17-31.
315. Schliemann, A.D. and Carraher, D.W. (2001) Everyday cognition: where culture, psychology, and education come together, in Matsumoto, D. (ed.) *The Handbook of Culture and Psychology*, New York, NY: Oxford University Press.
316. Schmitt, M.T., Spears, R. and Branscombe, N.R. (2003) Constructing a minority group identity out of shared rejection: the case of international students, *European Journal of Social Psychology*, 33(1): 1-12.
317. Schultz, S.E. and Schultz, D.P. (2005) *Theories of Personality*, 8th edn, Belmont, CA: Wadsworth.
318. Scott, D. and Morrison, M. (2006) *Key Ideas in Educational Research*, New York, NY: Continuum International Publishing Group.
319. Seal, C. (2003) Quality in qualitative research, in Lincoln, Y.S. and Denzin, N.K. (eds.) *Turning Points in Qualitative Research: Tying Knots in a Handkerchief*, Walnut Creek, CA: Rowman & Littlefield Publishers.
320. Serpell, R. (2007) Bridging between orthodox western higher educational practices and an African sociocultural context, *Comparative Education*, 43(1): 23-51.
321. Shah, S. (2006) Educational leadership: an Islamic perspective, *British Educational Research Journal*, 32(3): 363-385.
322. Shenghong, J. and Dan, J. (2004) The contemporary development of philosophy of education in mainland China and Taiwan, *Comparative Education*, 40(4): 571-581.
323. Sheridan, L.P. (2006) Islamophobia pre – and post – September 11th, 2001, *Journal of Interpersonal Violence*, 21(3): 317-336.
324. Shih, M., Sanchez, D., Bonam, C., ‘et al,’ (2007) The social construction of race: Biracial identity and vulnerability to stereotypes, *Cultural Diversity and Ethnic Minority Psychology*, 13(2): 125-133.

325. Silen, C. and Uhlin, L. (2008) Self-directed learning – a learning issue for students and faculty! *Teaching in Higher Education*, 13(4): 461-475.
326. Silverman, D. (2006) *Interpreting Qualitative Data*, 3rd edn, London: Sage Publications.
327. Skyrme, G. (2007) Entering the university: the differentiated experience of two Chinese international students in a New Zealand university, *Studies in Higher Education*, 32(3): 357-372.
328. Smith, B. (2004) Leave no college student behind, *Multicultural Education*, 11(3): 48-49.
329. Smith, E.E., Hoeksema, S.N., Fredrickson, B., 'et al,' (2003) Atkinson & Hilgard's *Introduction to Psychology*, 14th edn, Belmont, CA: Wadsworth.
330. Smyth, G. (2002) Ethnicity and language, in Storry, M. and Childs, P. (eds.) *British Cultural Identities*, 2nd edn, Oxon: Routledge.
331. Snowman, J. and Biehler, R. (2003) *Psychology Applied to Teaching*, 10th edn, Boston, MA: Houghton Mifflin Company.
332. Song, M. (2003) *Choosing Ethnic Identity*, Cambridge: Polity.
333. Sovic, S. (2008) Coping with stress: the perspective of international students, *Art, Design & Communication in Higher Education*, 6(3): 145-158.
334. Spencer, A. (2003) Facilitating the academic success of international students, *Teaching Theology and Religion*, 6(3): 164-168.
335. Spring, J. (2008) Research on globalization and education, *Review of Educational Research*, 78(2): 330-363.
336. Sternberg, R.J. (2007) Culture, instruction, and assessment, *Comparative Education*, 43(1): 5-22.
337. Stiegler, B. (1998) *Technics and Time, I: The Fault of Epimetheus*, Hamacher, W. and Wellbery, D.E. (eds.), Stanford, CA: Stanford University Press.

338. Stiegler, B. (2009) *Technics and Time, 2: Disorientation*, Hamacher, W. (ed.), Stanford, CA: Stanford University Press.
339. Stier, J. (2003) Internationalisation, ethnic diversity and the acquisition of intercultural competencies, *Intercultural Education*, 14(1): 77-91.
340. Stoecker, R. (1991) Evaluating and rethinking the case study, *The Sociological Review*, 39(1): 88-112.
341. Storry, M. (2002) Education, work, and leisure, in Storry, M. and Childs, P. (eds.) *British Cultural Identities*, 2nd edn, Oxon: Routledge.
342. Storry, M. and Childs, P. (2002) Introduction: Britain in the modern world, in Storry, M. and Childs, P. (eds.) *British Cultural Identities*, 2nd edn, Oxon: Routledge.
343. Stromquist, N.P. (2007) Internationalization as a response to globalization: radical shifts in university environments, *Higher Education*, 53(1): 81-105.
344. Swartz, D. (1997) *Culture & Power: The Sociology of Pierre Bourdieu*, Chicago: The University of Chicago Press.
345. Tatar, S. (2005) Classroom participation by international students: the case of Turkish graduate students, *Journal of Studies in International Education*, 9(4): 337-355.
346. Terzian, S.G. and Osborne, L.A. (2006) Postwar Era precedents and the ambivalent quest for international students at the university of Florida, *Journal of Studies in International Education*, 10(3): 286-306.
347. Tharp, R.G. and Dalton, S.S. (2007) Orthodoxy, cultural compatibility, and universals in education, *Comparative Education*, 43(1): 53-70.
348. The Complete University Guide (2009a) International students, *The Complete University Guide*
(<http://www.thecompleteuniversityguide.co.uk/single.htm?ipg=6772>)
Online accessed 30 September 2008.

349. The Complete University Guide (2009b) International students: British universities, *The Complete University Guide*
(<http://www.thecompleteuniversityguide.co.uk/single.htm?ipg=6778>)
Online accessed 30 September 2008.
350. The Complete University Guide (2009c) International students: percentage of international students by institution, *The Complete University Guide*
(<http://www.thecompleteuniversityguide.co.uk/single.htm?ipg=6802>)
Online accessed 30 September 2008.
351. The Complete University Guide (2009d) University League Table, *The Complete University Guide*
(<http://www.thecompleteuniversityguide.co.uk/single.htm?ipg=6524>)
Online accessed 15 September 2008.
352. The Complete University Guide (2009e) International students: which countries do international students come from?, *The Complete University Guide*
(<http://www.thecompleteuniversityguide.co.uk/single.htm?ipg=6361>)
Online accessed 30 September 2008.
353. Thomas, R.M. (2003) *Blending Qualitative and Quantitative Research Methods in Theses and Dissertations*, CA: Corwin Press.
354. Tisdale, K. (2004) Being vulnerable and being ethical with/in research, in deMarrais, K. and Lapan, S.D. (eds.) *Foundations for Research: Methods of Inquiry in Education and the Social Sciences*, Mahwah, NJ: Lawrence Erlbaum Associates.
355. Tomal, D.R. (2003) *Action Research for Educators*, MA: Scarecrow Education.
356. Tomalin, E. (2007) Supporting cultural and religious diversity in higher education: pedagogy and beyond, *Teaching in Higher Education*, 12(5/6): 621-634.
357. Triandis, H.C. (2001) Individualism and collectivism: past, present, and future, in Matsumoto D. (ed.) *The Handbook of Culture and Psychology*, New York, NY: Oxford University Press.

358. Trice, A.G. (2003) Faculty perceptions of graduate international students: the benefits and challenges, *Journal of Studies in International Education*, 7(4): 379-403.
359. Tseng, W.C. and Newton, F.B. (2002) International students' strategies for well-being, *College Student Journal*, 36(4): 591-598.
360. Tsui, A.B.M. (2003) *Understanding Expertise in Teaching: Case Studies of ESL Teachers*, Cambridge: Cambridge University Press.
361. Uberoi, V. (2007) Social unity in Britain, *Journal of Ethnic Migration Studies*, 33(1): 141-157.
362. UKCOSA (2004) International students in UK universities and colleges: broadening our horizons, *The Council for International Education* (<http://www.ukcosa.org.uk/files/pdf/BOHreport.pdf>)
Online accessed 7 August 2008.
363. Valiente, C. (2008) Are students using the 'wrong' style of learning?, *Active Learning in Higher Education*, 9(1): 73-91.
364. Vaughan, G.M. and Hogg, M.A. (2002) *Introduction to Social Psychology*, 3rd edn, Frenchs Forest, Australia: Pearson Education Australia.
365. Ventehodt, S., Kandel, I., and Merrick, J. (2006) *Principles of Holistic Medicine: Global Quality of Life, Theory, Research, and Methodology*, New Hyde Park, NY: Hippocrates Scientific Publications.
366. Violand-Sanchez, E. and Hainer-Violand, J. (2006) The power of positive identity, *Educational Leadership*, 64(1): 36-40.
367. Vitz, P.C. (2001) *Psychology as Religion: The Cult of Self-worship*, 2nd edn, Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. and The Paternoster Press.
368. Wadsworth, B.C., Hecht, M.L. and Jung, E. (2008) The role of identity gaps, discrimination, and acculturation in international students' educational satisfaction in American classrooms, *Communication Education*, 57(1): 64-87.

369. Walting, R. and James, V. (2007) Analysing qualitative data in, in Briggs, A.R.J. and Coleman, M. (eds.) *Research Methods in Educational Leadership and Management*, 2nd edn, London: Sage Publications.
370. Ward, N.L. (2006) Improving equity and access for low-income and minority youth into institutions of higher education, *Urban Education*, 41(1): 50-70.
371. Watson, D. (2002) Is UK HE fit for purpose?, *Perspectives*, 6(3): 63-72.
372. Weigle, S.C. (2002) *Assessing Writing*, Cambridge: Cambridge University Press.
373. Wilcox, P., Winn, S. and Fyvie-Gauld, M. (2005) 'It was nothing to do with the university, it was just the people': the role of social support in the first-year experience of higher education, *Studies in Higher Education*, 30(6): 707-722.
374. Williams, M.S. (2003) Citizenship as identity, citizenship as shared fate, and the functions of multicultural education, in Feinberg, W. and McDonough, K. (eds.) *Citizenship and Education in Liberal-Democratic Societies: Teaching for Cosmopolitan Values and Collective Identities*, Oxford: Oxford University Press (<http://www.oxfordscholarship.com/oso/public/content/politicalscience/9780199253661/acprof-0199253668-chapter-9.html>) Online accessed 23 December 2008.
375. Wong, S. and Motha, S. (2007) Multilingualism in Post-9/11 U.S. schools: implications for engaging empire, *Peace and Change*, 32(1): 62-77.
376. Woodrow, D. and Sham, S. (2001) Chinese pupils and their learning preferences, *Race Ethnicity and Education*, 4(4): 377-394.
377. Woodward, K. (2004) Questions of identity, in Woodward K. (ed.) *Questioning Identity: Gender, Class, Ethnicity*, 2nd edn, London: Routledge.
378. Wright, S. and Lander, D. (2003) Collaborative group interactions of students from two ethnic backgrounds, *Higher Education Research & Development*, 22(3): 237-252.
379. Yamaguchi, S. (2001) Culture and control orientations, in Matsumoto D. (ed.) *The Handbook of Culture and Psychology*, New York, NY: Oxford University Press.

380. Yang, H., Harlow, S., Maddux, C., 'et al,' (2006) The impact of cross-cultural experiences on worldviews of Chinese international students, *Counseling and Values*, 51(1): 21-38.
381. Yang, R. (2002) University internationalisation: its meanings, rationales and implications, *Intercultural Education*, 13(1): 81-95.
382. Ye, J. (2006) An examination of acculturative stress, interpersonal social support, and use of online ethnic social groups among Chinese international students, *The Howard Journal of Communications*, 17(1): 1-20.
383. Yeh, C.J. and Inose, M. (2003) International students' reported English fluency, social support satisfaction, and social connectedness as predictors of acculturative stress, *Counselling Psychology Quarterly*, 16(1): 15-28.
384. Yi, J.K., Lin, J.C.G. and Kishimoto, Y. (2003) Utilization of counseling services by international students, *Journal of Instructional Psychology*, 30(4): 333-342.
385. Yin, R.K. (2003a) *Case Study Research: Design and Methods*, 3rd edn, Thousand Oaks, CA: Sage Publications.
386. Yin, R.K. (2003b) *Applications of Case Study Research*, 2nd edn, Thousand Oaks, CA: Sage Publications.
387. Ying, Y.W. (2002) Formation of cross-cultural relationships of Taiwanese international students in the United States, *Journal of Community Psychology*, 30(1): 45-55.
388. Young, P., Glogowska, M. and Lockyer, L. (2007) Conceptions of early leaving: a comparison of the views of teaching staff and students, *Active learning in Higher Education*, 8(3): 275-287.
389. Zhang, Z. and Brunton, M. (2007) Differences in living and learning: Chinese International students in New Zealand, *Journal of Studies in International Education*, 11(2): 124-140.

390. Zhang, N. and Dixon, D.N. (2003) Acculturation and attitudes of Asian international students toward seeking psychological help, *Journal of Multicultural Counseling and Development*, 31(3): 205-222.
391. Zhou, Y.R., Knoke, D. and Sakamoto, I. (2005) Rethinking silence in the classroom: Chinese students' experiences of sharing indigenous knowledge, *International Journal of Inclusive Education*, 9(3): 287-311.
392. Zhou, Y., Jindal-Snape, D., Topping, K., 'et al,' (2008) Theoretical models of culture shock and adaptation in international students in higher education, *Studies in Higher Education*, 33(1): 63-75.

Addenda consisting of 1 compact disc (Coded Interviews for 16 Eastern IS and 2 Western IS)