





This is to certify that the

thesis entitled

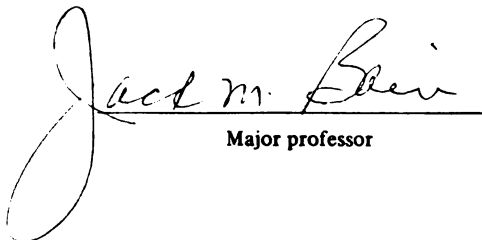
CHINESE STUDENTS' COMMUNICATION PROBLEMS
ON AMERICAN CAMPUS

presented by

ZUWAN XING

has been accepted towards fulfillment
of the requirements for

MASTER degree in COMMUNICATION AND
URBAN AFFAIRS PROG.


Major professor

Date 4/24/90

PLACE IN RETURN BOX to remove this checkout from your record.
TO AVOID FINES return on or before date due.

DATE DUE	DATE DUE	DATE DUE
NOV 11 2012		
NOV 27 2012		

MSU is An Affirmative Action/Equal Opportunity Institution

c:\circ\datedue.pm3-p.

CHINESE STUDENTS' COMMUNICATION PROBLEMS
ON AMERICAN CAMPUS

BY

ZUWAN XING

A THESIS

Submitted to
Michigan State University
in partial fulfillment of the requirements
for the degree of

MASTER OF ARTS

Department of Communication and
Urban Affairs Programs

1990

17-
00
J

ABSTRACT

CHINESE STUDENTS' COMMUNICATION PROBLEMS
ON AMERICAN CAMPUS

BY

ZUWAN XING

Tens of thousands of Chinese students have come to the United States since 1979, when China adopted an open policy. After being isolated for three decades, these Chinese students find that it is hard for them to communicate with Americans or be adapted to American society.

The basic purpose of this thesis is to explore the stumbling blocks in Chinese students' communication. Five major factors are hypothesized to have impact upon the Chinese students' communication efficiency: English language proficiency; familiarity with American educational system; economic status; knowledge of American culture and life; and maintenance of Chinese tradition.

A survey was conducted among 100 Chinese students studying Michigan State University. The result shows that the familiarity with American educational system is irrelevant to the dependent variable of communication efficiency. The factors of economic status is weakly related to the dependent variable. And English language proficiency, knowledge of American culture and maintenance of Chinese tradition are correlated with communication efficiency.

TABLE OF CONTENTS

Page

LIST OF TABLES

CHAPTER

I.	INTRODUCTION	01
1.1	Background	01
1.2	Present Situation	03
1.3	Problems	05
1.4	Purpose	06
1.5	Importance of The Study	07
II.	LITERATURE REVIEW	10
2.1	Introduction	10
2.2	General Theory	11
2.3	Variables Affecting Chinese Students' Communication	17
2.4	Hypothesis	28
III.	METHODS AND PROCEDURES	30
3.1	Participants	30
3.2	Variables & Survey Description	31
IV.	ANALYSIS OF ESTIMATIONS	37
4.1	Dependent Variables and Analysis	37
4.2	Independent Variables and Analysis	41
4.3	Hypotheses Test	49
V.	DISCUSSION	58
5.1	Explanations for Rejected Variables	58

CHAPTER	PAGE
5.2 Explanation for Accepted Variables	60
5.3 Limitations of the Study	62
VI. CONCLUSION	64
 BIBLIOGRAPHY	 72
 APPENDIX	 77

LIST OF TABLES

TABLE	PAGE
1: Communication Efficiency	39
2: Subjects' Age, Sex, Major and Time Spent in US	40
3: Subjects' English Language Proficiency	42
4: Familiarity with Americans Educational System	44
5: Subjects' Economic Status	45
6: Knowledge of American Culture	47
7: Subjects' Maintenance of Chinese Tradition	48
8: Estimations with All Independent Variables and Exogenous Variables	51
9: Revised Estimations with Selected Explanatory Variables	56

CHAPTER ONE

INTRODUCTION

1.1: Background

Since China resumed its diplomatic relations with the United States in 1976, and especially after an open policy was adopted in 1979, thousands of Chinese students and scholars have been sent abroad, mainly to the United States. The number of overseas Chinese students has exceeded that of every socialist country, and broken China's previous record of sending students in 1950's. The students included in this program have emerged as China's "fourth generation" of students studying abroad.

China started to send abroad the first generation of students as early as in the mid-19th century, when it lost to the Western military forces in the Opium War in 1840. China ignored the development of the West in the past 300 years, while it closed its door to the world, immersed in memories of its past glories (Hu, Ping & Zhang, Shengyou, 1988).

Admiring the foreign invaders' "solid fleet and sharp cannon", the Manchu Dynasty sent its first students to Western

Europe and the United States to study military science. The process of sending students reached a climax after 1890, when the Chinese navy was completely defeated by the Japanese, whose newly gained strength shocked their neighbor. The young Chinese patriotic rushed to Japan, hoping to find a shortcut to restore China's ability to defend itself.

Foreign educated students, however, did not help change the Manchu Dynasty's fate of being overthrown in 1911. The desire of "seeking the nation's salvation from science" remained unabated, and the second generation of students studying abroad set out in the 1920's. Again, Europe and North America were the first choice, and the study fields were extended to many science and humanities subjects.

The third generation of students who studied in a foreign country was in the 1950's. China was in urgent need of science and technology to reconstruct the country after all Chinese-Western economic and education institutions were shut down, and the country retreated to self-imposed isolation. According to Lenin and Mao's theory, foreign education is a form of imperialist cultural invasion (Mao, Tsetung, 1945). However, the urgent need for science and technology to consolidate the new regime drove China to chose its "big brother" -- the Soviet Union as its only destination. Large number of Chinese students were led to Moscow, becoming the "third generation" of Chinese students seeking an education in foreign lands. But even this narrow channel to the world

was blocked after China broke up with the Eastern Bloc countries in early the 1960's.

China's bamboo curtain was began to be lifted a little in the 1970's, after American President Nixon's visit in 1972. Since then, more and more delegations have been sent to the West, and they brought back information about the other side of the world bit by bit. Just as their ancestors did almost a century ago, they amazingly discovered they had to study hard to catch up with the recent developments in the modern world (Lou, Xinyue, 1988).

Before long, the major role on the Chinese political stage was changed. Since Deng Xiaoping came to power again, an open policy was adopted in 1979 to carry out his economic reforms. At the same time, the program of sending students abroad was put on the agenda of China's modernization program. It was expected that the returned students would bring back the "advanced science and technology, economic and administration experience, and enlightening culture" ("People's Daily", Nov. 18, 1988).

1.2: Present Situation

China's modernization program and open policy led to the "fourth generation" of students studying abroad, who left their country for the United States and Western Europe. The number of overseas Chinese students has exceeded that of every socialist country, and broken China's own record as well, even

exceeding the number of 1950's when many Chinese young people were sent to the Soviet Union.

Many students returned to China upon graduation, taking an active part in the four modernization program going on their motherland. Generally, their efforts and contribution have been appreciated by the Chinese government (People's Daily). All signs have shown that the Chinese government has no intention of stopping the flow of students abroad, although rumors about the cutbacks are common. Even after the crackdown of Beijing's uprising in June, 1989, the Chinese government reassures the Chinese students that the policy of sending students abroad would not be changed ("People's Daily", July 27, 1989), and it promised that the students who were involved in the anti-government activities overseas would not be persecuted upon their return home ("People's Daily", July 6, 1989). To make returning home appealing, China's propaganda machines have promised students a good living and research conditions that other people do not enjoy in China, if they come home.

The United States has the largest share of Chinese students abroad, attracting nearly 60 percent of the total, while the rest are scattered in Europe, Canada, Japan and Australia ("China News Service", Jan. 1, 1989). According to the official publication, about 35,000 Chinese had been enrolled in American universities during the 1988-89 academic year, not including the number of visiting scholars who are

lecturing or taking part in research projects on campus. Of these students, 81 percent of them are doing post graduate work.

1.3: Problems

The unhealthy psychological state and communication problems of Chinese students assimilating themselves into the American society have been ignored, while Chinese students in the United States are generally praised for working hard and excelling in studies, especially in science and engineering (U.S. News and World Report, April 23, 1984). Research done by Stanley Sue and Nolan W. S. Zane has shown that recently-arrived Chinese students "report greater unhappiness and anxiety and show less personal integration" than other students (Sue, S. & Zane, N. W. S. 1988). One of the major problems lies in communication with American faculty and students and other foreign students.

Compared to students of other cultural groups, the Chinese students are usually quiet, shy to speak in public and passive in communication. Chinese students seldom are a hot topic for the mass media and therefore the American public is unaware of their existence. In the past three years, they seldom make front-page stories in major newspapers, except in June, 1989 when they were suddenly involved in the political crisis at home, supporting the political reform. American mass media, which by nature seeks sensation, conflict and

controversy, have not done much to help the public understand the Chinese students.

However, Chinese students are eager to adapt to American society. So many suffer from frustration, loneliness and isolation, which almost drive them mad (Katcher, S. 1987). Many students return to China, leaving unrealized their hope of improving English language skills, knowing more about the American culture and society, and making friends with Americans (Liu, Zongren 1984).

1.4: Purpose

This paper aims to discuss the Chinese students' interpersonal communication patterns, problems and causes; and to prescribe possible remedies to change the flow and style of Chinese students' communication behavior, because communication is the major underlying process as well as an outcome of the acculturation process (Kim, Y. Y. 1985). Because interpersonal communication can affect people's emotional and psychological state, the investigation of Chinese students' lifestyle and communication barriers with Americans might shed some light on effective remedies for Chinese students' frustration experienced in the United States.

Generally, this paper hopes to find the causal relationship between cultural background and communication by involving communication theories, rather than attempting to

ascribe all cross-cultural communication issues to "cultural shock", a term which has been abused. Specifically, there are five major factors which are hypothesized to affect Chinese students' communication with Americans: English language proficiency, the familiarity of the American education system, economic status, knowledge of American social life, and the maintenance of the Chinese tradition. These hypothesis will be tested using results of a survey of Chinese students at Michigan State University.

1.5: Importance of The Study

Few studies have been done of the communication patterns and problems of Chinese students in American universities. Lack of research in this foreign student group, one of the largest in the United States, is regrettable, given the strong interest in China by American politicians, businessmen, educators, tourists and the mass media.

No Chinese researchers have dealt with this topic, possibly because communication is a new area of study in China. The Chinese for "communication" is still a clumsy new word, unheard of to the majority. Communication departments only emerged in Chinese universities in 1982 to 1983, and only as part of journalism courses.

While it is difficult to do this research in China for lack of first-hand information and supporting literature, only a small number of Chinese students are studying communication

in the United States, most of them in mass media and journalism programs. The majority of the Chinese students study natural science, engineering and medicine, with fewer than 10 percent majoring in social sciences.

Lack of interest and encouragement from the Chinese authorities may also be important. Social science research in China serves political goals of the Communist Party and government. The authorities are interested in the students studying overseas only in that they want them to come back as soon as possible to serve national development. They are not likely to care whether the students have any problems in communication.

Few American researchers study the topic, possibly due to a lack of understanding of Chinese culture and politics in general and of the Chinese students in particular. Michael J. Schneider of Northern Illinois University, one of the few to have studied Chinese students in intercultural encounters with Americans, says the United States has few advanced scholars on interacting with Chinese (Schneider, M. J. 1984).

American politicians, businessmen, professors, students and tourists all come back from China to give slide shows, speeches and colloquiums. Exchange of visits and free discussions have helped the two nations know each other better but have been limited to the initial stage. More serious investigations, surveys and studies are needed to further promote communication and understanding between the Chinese

and Americans in order to benefit both nations. Research in communication patterns and problems is a step toward that direction.

CHAPTER TWO

LITERATURE REVIEW

2.1: Introduction

In this chapter, we will first discuss the general theories defining intercultural competence and relevant theories elaborating the importance of communication skills in intercultural competence, including why communication skills are especially important for the Chinese students' adaptation. Then we will define five independent variables influencing the Chinese students' communication with Americans will be presented and reviewed, including English language proficiency, familiarity with American educational system, economic status, knowledge of American culture and society, and maintenance of Chinese tradition. These five variables are hypothesized to influence the Chinese students' communication competence and eventually affect their adaptation in the United States. Finally, we will outline our basic hypotheses about the problems of the Chinese students' communication on American campuses.

2.2: General Theory

In this section, we will discuss the general theories of intercultural communication concerning with the five factors which are supposed to have impact upon communication efficiency.

Intercultural Communication

The Chinese sage Confucius stated some 2,500 years ago: "People are born similar in their nature, but far from each other in their habits." So it is not strange that people from different cultures would have problems in communication, and this problem is dramatized in the modern society when people are more mobile.

Communication is defined as dynamic transactional behavior-affecting process in which sources and receivers intentionally code their behavior to produce messages that they transmit through a channel in order to induce or elicit particular attitude or behaviors (Porter, R. E., & Samovar, L. A. 1988). And culture is defined as, "The deposit of knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religion, timing, roles, spatial relations, concepts of the universe, and material objects and possessions acquired by a large group of people in the course of generations through individual and group striving" (Porter, R. E., & Samovar, L. A. 1988). And every culture attempts to

create a universe of discourse for its members. A way in which people can interpret their experience and convey it to one another. So an intercultural communication is occurred when people from different cultures are involved in a transactional and symbolic process of attributing meanings. Usually, when people enter the environment of a new and different culture with completely different perceptions, beliefs, values and attitude systems, they become frustrated (Kim, J. K. 1980).

In such a new environment, people frequently will remain anxious, confused, and sometimes apathetic or angry until they have set up a new set of assumptions that help them to understand and predict the behavior of other people (Furnham, A. 1988). This phenomenon can be explained by Berger and Calabrese's Uncertainty Reduction Theory (1975), which believes that the primary concern anytime people meet someone new is to reduce uncertainty or to increase the ability to predict the behavior of themselves as well as that of the other person. Miller and Steinberg further explain that people have a natural tendency to predict the outcome of their action, then choose among various communicative strategies on the basis of how the person receiving the message will respond (Miller, G. R., & Steinberg, M. 1975). If they can't make such predictions, they will feel frustrated. According to their theory, there are three levels of analysis in making prediction of the partner's behavior for a successful

communication: cultural, sociological and psychological. Such predictions are based on the information they have gathered from and about the partner. As the relationship develops, communication moves from relatively shallow, nonintimate levels to deeper and more personal ones, and the psychological level of information is the most specific and intimate of all. The wider the range of information one receives, the more likely the depth of the relationship will increase. When a relationship reaches the psychological level, the communicator could make the most accurate prediction about the partner's responsive behaviors (Altman, I., & Taylor, D. 1973). So more information helps to reduce uncertainty at the initial stage of communication. In the same way, in order to predict the behaviors of their hosts accurately, the Chinese need to get enough information about the Americans and American culture to achieve successful communication.

Intercultural Communication Competence & Skills

E. Hall gives two concepts about culture: high context and low context. According to him, a high context communication or message is one in which most of the information is either in the physical context or internalized in the person, while very little is in coded, explicit, transmitted part of the message. A low context communication is just the opposite; i.e. the mass of the message is vested in the implicit code (Hall, E. T. 1976). Gudykunst puts 12

cultures on continuum from low-context to high-context, laying the American culture and Chinese culture on almost two ends of the bipolar scale (Gudykunst, W. B., & Kim, Y. Y. 1984). The difference between these two cultures lies in perceived relation and intention, code system, knowledge and acceptance of normative beliefs and behaviors of the other, as well as in world view, which is "more resistant to change and more difficult to move from heterogeneous to homogeneous than would a difference in code systems between the participants" (Sarbaugh, L. E. 1988). According to Sarbaugh's first principle of intercultural communication, as the heterogeneity of the participants in communication situation increases, the efficiency of the communication decreases. So since the Chinese students come the U.S., they encounter a serious communication dilemma. As a result, their first task after landing on the new country is to adapt themselves cognitively, attitudinally and behaviorally into the new cultural system (Kim, J. K. 1980).

Ruben views adaptation as an ongoing process in which a system strives to adjust and readjust itself to challenges, changes, and irritants in the new environment. The adaptation process starts when discrepancies between demands of a new environment and capabilities of an old system appear, creating psychological disequilibrium or stress (Ruben, B. D. 1983). So the purpose of intercultural communication is to work out a new match between the person and the new cultural

environment. When people have finished the adaptation process, they feel psychologically balanced and satisfied, if not, they feel stress and dissatisfied.

To examine the state of Chinese students on American campuses, and find out the stumbling blocks in their communication, it is necessary to define intercultural communication competence and the relevant communication skills. Communication competence involves interactants making social judgements concerning the "goodness" of self and other's communicative performances (Spitzberg, B. H., & Cupach, W. R. 1984). While communication competence refers to the social judgements about behavior, the notion of communication skills refers to interactants' verbal and nonverbal behaviors.

Intercultural communication competence has been measured by assessing communication skills. Ruben first examined the effectiveness of intercultural adaptation by measuring cultural shock, psychological adjustment and interactional effectiveness, and identified seven behavioral skills of intercultural communication competence (Ruben, B. D., & Kealey, D. J. 1979). And a series of similar studies have been conducted, and various ways of measuring communication skills and dimensions have been presented, such as Hawes and Kealey's studies in 1979 and 1981, and Hammer and Clark's research in 1987.

However, while universal communication skills may exist,

the specific behaviors that reflect those skills may vary across cultural context. "While one can argue that the importance of communication behaviors such as empathy, respect, non-judgementalness, etc., transcends cultural boundaries, the way these are expressed and interpreted may vary substantially from one culture (or one sub-culture) to another" (Ruben, B. D. 1976). Further this approach is consistent with the notion of communication competence as a social judgement. It permits communication skill assessments to be taken from both self and other perspectives (Hammer, M. R.).

In the comparison literature, little has been done to study the Chinese, because communication is almost a complete new field in China, as well as the lack of academic exchange between China and other countries. Comparatively, more attention has been focused on the Japanese and South Koreans, where communication was established as an independent field early.

Hammer, Gudykunst and Wiseman (1978) found three central dimensions for American individual's effective functioning in a foreign culture: effective communication skills, the ability to deal with intercultural stress and the ability to establish interpersonal relationships. Due to different cultural background, the emphasis of dimensions lays differentially. Support and protection are strongly embedded in Chinese culture, while Americans value independence. "When Chinese

hosts cast a protective net in friendship, Americans try to free themselves from it, and when American hosts extend a hand in greeting, with little or no protective net attached" (Knapp. R. A. 1984). The Americans perceived communication as a means of solving a problematic situation, thus they felt uncomfortable if they could not have the listeners understand their message. On the other hand, Chinese students first needed to establish interpersonal relationships and to understand others, in order to adjust to a new environment. Instead of paying attention only to their own performances in presenting themselves, they expanded their communication networks.

2.3: Variables Affecting Chinese Students' Communication

There are many factors and variables that might be associated with the Chinese students communication frequency with American hosts. It would be useful to find out the major factors promoting or limiting them to be behaviorally and cognitively adapted into American society. The five factors hypothesized to affect the Chinese students' communication are:

- (1) English Language Proficiency
- (2) Familiarity with American Educational System
- (3) Economic Status
- (4) Knowledge of American Culture and Life
- (5) Maintenance of Chinese Tradition

These five factors are assumed to be independent variables influencing the communication frequency of Chinese students with their American hosts. Each factor will be described and explained in the following part.

English Language Proficiency

Language is the primary vehicle by which a culture transmits its beliefs, values, and norms (Porter, R. E., & Samovar, L. A. 1988). Almost all researchers engaged in intercultural communication admit the importance of language in communication. Sarbaugh's 15th principle of intercultural communication states: "If the participants do not share a common code system (both verbal and nonverbal) or have a mechanism for translating into a common code, then the desired communication becomes impossible." And several studies have shown that language fluency is a necessary condition for the adjustment of foreign students in the United States, though there is also evidence that confidence in the use of language regardless of ability is just as important (Gullahorn and Gullahorn, 1966).

The ability of using the host country's language first serves as a tool to help the sojourner to meet the basic requirement of physical survival. Then the language skills help to reduce uncertainty and increase chances as well as confidence in interaction (Gardner, 1985). As the increase of interaction chance and ability, the involvement in the new

culture is strengthened when the sojourners acquire a better knowledge of the hosts and their culture. Consequently, the need for developing a sense of belonging in the new culture is met.

Most of the Chinese students have had some English language training before they arrive in the United States. Foreign language, usually English or Japanese, is a required course for undergraduate students, although the quality of such education is doubtful. Most of the graduate students in good universities can read textbooks of their own field in English, but the ability of speaking, listening and writing is ignored. To make up this defect, a six to eight month long language training is provided for the students chosen to be sent abroad by the government. For the students coming to the U. S. on their American relatives' fund, the passing of TOEFL exam is required to be admitted by American universities (Beijing Review, 1987).

The ability of listening, speaking, reading and writing which make up the languages proficiency will be tested separately in the survey. Usually the Chinese students' reading ability ranks the first among the skills, because it can be practiced by oneself with a dictionary. The listening ability ranks the next, because they could listen to English programs from Chinese Government controlled radio stations or Voice of America, which attracts a large audience in China. The speaking and writing ability are supposed to be the worst.

It makes no sense to speak English with Chinese people, and teachers themselves lack the knowledge of English composition.

Familiarity with American Educational System

The familiarity with American educational system is listed as another factor affecting Chinese students' communication with Americans. "In the United States, the role that culture plays in education is becoming particularly salient," as Andersen, J. F. & Powell, R. state (1988), "at no time in our history has such a culturally diverse population of students participated in educational system." The role of teacher and student; the teacher-student relationship; rituals and patterns of classroom interaction; classroom pattern; as well as the method of teaching are varied from culture to culture.

The contemporary Chinese educational system has drawn resources mainly from its traditional teaching method and the Soviet Union's educational system after the 1950's, neither system is similar with that of modern American higher education. Thus misunderstanding about the already frustrated Chinese students comes up. When American students and teachers complain that Chinese students seem uncooperative or uninterested in class discussion or team project work, the following comment may give some explanation:

"I was surrounded by Americans with whom I couldn't

follow their tempo of discussion half of the time. I have difficulty to listen and speak, but also with the way they handle the group. I felt uncomfortable because sometimes they believe their opinion strongly. I had been very serious about the whole subject but I was afraid I would say something wrong. I had the idea but not the words."

This corresponds to the Chinese educational tradition and perception of the teacher-student relationship. Prevailing in the Chinese classroom is still the traditional lecture method. This method requires the student to listen quietly and take notes carefully. The student seldom, if ever, speaks or asks questions unless he/she is told. If he/she does not understand, he/she can always ask the teacher after class or get help from a classmate. Inquisitiveness in the classroom is regarded as disrespect and is laughed at by classmates. Further if one person's question is understood by all other students, it would be wasting other people's time for.

Such teaching method can be traced back to older times. Then children started their education by reciting the works of ancient sages for two years without being given any explanation. And the supporting theory is that after remembering enough stuff, children would understand the contents naturally, thus teaching would be an easy job.

On the other hand, the role relationship between teacher and student is differently interpreted at the cognitive level in Chinese and American cultures. China is a hierarchical society, where teacher is in the authority position while student is submissive complementary. One of the most important characteristics of Chinese personality is the

emphasis of submissiveness in face of authority (Hiniker, P. 1965), which is closely associated with Confucian Code -- Hsiao (piety). Where Americans admire rugged individualism, Chinese submerge their identity into a small group of close associates, relatives and family members, viewing the responsibility for an individual's actions as resting with his group and valuing personal loyalty more than universal principle. Where Americans believe that a man should stand up for his human rights, that all men are judged equal under a universal law, that an authority is limited and can issue directives only over limited and circumscribed aspects of behavior, the Chinese are excessively submissive to authority and believe that it is totalistic in scope. This is extended to emperor/subject in country, father/son at home, teacher/student in school, much broader and less delimited than that acceptable to Americans.

Economic Status

The difference in the economic status of the participants in intercultural communication process has seldom been discussed as a variable in communication. Yet, some hint can be found from interpersonal communication theory, an approach of which states that the more perceived similarity between the communication partners, the better the relation that exists between them. The aspects of perceived similarity include the social status, educational background, experience, etc. So

the participants' economic status may act as a preventor or promoter in a communication process. "The social isolation felt by Chinese scholars derives in part from economics" (Strebeigh, F. 1989).

The Chinese government provides the students whom it supports with stipends of \$4,800 to \$5,400 a year, about \$400 to \$455 a month. This sum is at least \$250 shorter than American standard for a graduate student's living expense. For those students coming on F-1 visa, that means they must acquire their own funds or American relatives' support. The situation can become even worse, because the monetary source is not secured. Some people suspend support for their Chinese relatives or friends after only one term, although they promised at least one year's support on the financial affidavit shown to the U. S. visa office. Besides, most of the Chinese students feel ashamed of depending on a relative. So they have to work to earn at least part of their expenses, unless they have financial support from school, working as a research or teaching assistant.

For the students who don't have assistantship, they have to pay more for tuition, such as in the MSU, international students without an assistantship have to register for at least 9 credits to keep their full-time student status, and at the same time pay for out-state tuition. This is twice what residents pay, compared with the international students having an assistantship, who can register for only six credits

and pay in-state fee thus their financial condition is much better.

Although the Chinese students' stipend is so meager to the Americans, it seems enormous to Chinese people. One month's check of \$450 approaches a year's salary at home for most professors, so they feel obligated to share with their families in China. And the Chinese government accommodates the desire with special arrangements. For the every three months the students stays abroad, he/she is allowed to bring back one expensive electric appliance duty free. So the longer he/she stays, the more items he/she could buy. A lifetime's cache of luxuries then awaits the scholar on his return to China -- camera, refrigerator, computer, washer, color TV, VCR, or whatever. The student's once-in-lifetime chance to enrich family and self cuts into his small stipend.

On the other hand, the Chinese have different regard for money than Americans. To the Chinese, thrift is praised as a virtue, and a stable bank saving gives them a sense of safety, in case something unexpected happens. They take exception to American students' way of spending money. The Chinese say, "They don't have any money saved in bank, still they eat in restaurant." Chinese don't approve such a way of living.

This kind financial limitations prevent them from admission to cultural events or other occasions of mixing themselves with Americans. Chinese students who wish to share

accommodations with Americans often cannot afford to, even in the crowded and run-down apartments surrounding major universities (Liu, Z. R.). They seldom go to a bar, dine out, or social activities which require a ticket.

Kim,
 al",
 n the
 term
 to be
 e or
 m among
 uration
 .gration
 ture and
 are two
 ential.
 American
 agine how
 the U. S.
 rriving in
 s limited.
 1" from the
 "spiritual
 rogram given

accommodations with Americans often cannot afford to, even in the crowded and run-down apartments surrounding major universities (Liu, Z. R.). They seldom go to a bar, dine out, or other social activities which require a ticket.

Familiarity with American Culture

While discussing the acculturation of immigrants, Kim, Y. Y. presents the concepts of "acculturation potential", which may contribute to their subsequent acculturation in the host society. "Individuals respond to the new change in term of their prior experience, accepting what promises to be rewarding and rejecting what seems unworkable or disadvantageous. Acculturation patterns are not uniform among all individuals but very depending upon their acculturation potential as determined by their preimmigration characteristics." Similarity between the original culture and familiarity with the host culture before immigration are two important factors determining the acculturation potential.

Due to the discrepancies between the Chinese and American cultural and social life, it's not hard to imagine how difficult it is for a Chinese to adapt himself into the U. S. Most of the Chinese have never been abroad before arriving in the U. S. Their familiarity of American life is limited. China has never permitted "information pouring in" from the West due to government's fear of the "spiritual contamination". Usually, the language training program given

to them before leaving include some basic knowledge of American cultural and social life, such as holidays of Christmas and Thanksgiving. In addition, some advice was provided concerning manner and habits, such as "don't make noise while eating", "don't ask people's income, or women's ages."

These programs have been proved useful, but far from enough. The Chinese living on the other side of the world could never get every detail of opening bank account, obtaining social security number, renting a room, shopping in super market, before living in America. And the understanding and enjoyment of Johnny Carson's jokes or the Cosby Show could not be cultivated in a totally different environment. When Chinese students complain about sharing no "common language" with Americans, they usually don't have a knowledge of how to play football, who are the most popular sports stars, or have never heard of top ten hits.

Maintenance of Chinese Tradition

The maintenance of Chinese traditions can prevent the Chinese students from communicating with Americans, because the preconceptions and stereotypes about a different culture, stemmed from their own cultural perspective keep their minds and eyes closed. The stereotype and preconcept interfering with objective viewing of stimuli -- the sensitive search for cues to guide the imagination toward the other's reality

(Barna, L. M. 1988). This kind of ethnocentrism may lead to the tendency to evaluate the behavior and attitude of the different cultural group from their own standard, rather than try to comprehend completely the thoughts and feelings expressed from the world view of the others.

The Chinese people with a tradition of 4,000 years are more likely to be bound to their tradition which becomes a burden to their contact and communication with people of different cultures. And because the distance between the American and Chinese culture is so far apart that it's more difficult for the Chinese students to be adapted into American culture, unless they stand out from their own perspective of tradition. No doubt, it is a hard effort. The basic dilemma is the conflicting need to become an accepted member of a new society, and at the same time to preserve the cultural heritage of his/her own.

Culture is composed of numerous facets. For the Chinese, the dominant heritage comes from Confucius who set up the standard of idea and behavior. Sex has remained a sensitive issue, although attitude toward sex is changing and becoming more open. As discussed above, family relation in China is closer than that in America, while parents enjoy greater authority. So for a lot of Chinese youth, parents' approval is still an important consideration affecting their decisions of going to college, looking for job, or dating boy/girl friend.

The Chinese New Year (Spring Festival), is the most important holiday, sharing the same importance of Western Christmas. It is an occasion of family reunion. Confucius said: "When elderly parents are still alive, children should not travel too far or long." So Chinese students might feel guilty for not going back home to visit parents on such occasions. The importance of food in Chinese culture is comparable to sex for the Westerners (Zhang, J. Q. 1987). And food has been recognized as an important part of Chinese cultural heritage.

2.4: Hypotheses

Five factors are hypothesized to affect the Chinese students' communication with Americans, and relevant data are presented in the above part. Therefore, five hypotheses are assumed as following:

Hypothesis 1: The better their English language skills, the less problem the Chinese students have in communication with Americans.

Hypothesis 2: The more familiar with the American educational system, the less the communication problems the Chinese students have.

Hypothesis 3: The better their economic situation is, the easier it is for the Chinese students to communicate with Americans.

Hypothesis 4: The more they know about American culture and society, the easier Chinese students can communicate with Americans.

Hypothesis 5: The more they maintain the Chinese culture, the more difficult for Chinese student to communicate with Americans.

We have already discussed our theoretical hypotheses. In the next two chapters, we will present the methods and specifications of the five exogenous variables which are materialized through many questionnaire; and we will conduct the empirical estimations based upon our sampling data.

CHAPTER THREE

METHODS AND PROCEDURES

3.1: Participants

Participants of the survey were the Chinese students studying in Michigan State University in East Lansing, Michigan. And all of them were from the mainland China, excluding those from Taiwan, Hong Kong or other parts of the world, because the lifestyle, educational and political systems in mainland China are different from that of these regions.

Out of the total 280 Chinese students enrolled in Michigan State University, 100 were selected from the name list issued by the MSU Chinese Students Friendship Association, which presented their names, addresses, phone numbers and their majors. A semi-probability method, systematic survey, was engaged in selecting the subjects, because it saves more time and is easier than other probability methods. And the selected names were checked by several friends of the author to make sure that the chosen person was still on campus and the addresses were correct.

The selected subjects came to the United States with either F-1 visa or J-1 visa, while the former means they had their own money or American relatives' support to cover their tuition and living expenses while they were in school; and the later received Chinese or American governments' aid. All of them had grew up in China, spending months to years in the United States.

3.2: Variables & Survey Description

A questionnaire consisting of 27 questions were mailed to the 100 selected Chinese students (See the questionnaire in Appendix). Most of the questions used five-point Likert scales.

Dependent Variable

The dependent variable in this study is Chinese students' communication efficiency with Americans on campus. Communication efficiency included interaction and adaptation, which in the survey was tested by measuring three questions concerning the frequency of communicating with Americans, the confidence of communication, and easiness in the new environment. One of the questions was based on Gudykunst and Hammer's (1987) finding in which people who were adapted felt they fit into the lifestyle. The question was "I am now familiar with, and enjoy American life." Another question was "The frequency of my interactions with Americans are". The

answer was classified in five groups, from "as often as with the Chinese" to "never". And the other question was "It makes me feel nervous to communicate with Americans". It was answered by using five-point Likert scales (1=strongly agree, 5=strongly disagree).

Independent Variables

Five independent variables: English language proficiency, familiarity with American educational system, economic status, knowledge of American culture and life, maintenance of Chinese tradition, were operationalized. English language proficiency was tested by asking the subjects questions in which they rated their ability in listening, speaking, and reading. These questions included "Poor English is my major problem of communicating with Americans", "My English listening ability is good enough to handle my daily life and lectures in my field", "I can put across myself while discussing the course work or current affairs", "I can read not only English textbook, but also English newspapers".

Familiarity with American educational system was operationalized with American teachers' behaviors, other activities in classroom and after school group work. The questions were: "American teachers' informality in class makes me uncomfortable", "Participating in class discussion is a problem to me", "I seldom raise questions in class", "I can hardly find somebody to discuss homework as we did in China".

Economic status was conducted by measuring the Chinese students' income level and their attitude toward the ways of spending and saving money. The questions were: "My only income source is my assistantship salary", "I seldom go out with Americans, because I don't have enough money", "To me, it is not worthwhile to spend 10 to 20 dollars in bar or restaurant, if there isn't special occasion", "I think that saving up money for emergent use or bringing it back home is more important".

Knowledge of American culture and life was operationalized with different facets of American cultural and social life including traditional customs, daily life, enjoyment of sports, and Christian religious activities. The questions were: "I am familiar with custom of American holidays, such as Independence Day, Thanksgiving, Christmas and New Year", "American life, such as opening bank account, going shopping, renting a room, is hard for me", "I enjoy watching football games", "I attend religious activities regularly".

Maintenance of Chinese tradition is tested by measuring the degree of accepting American values and adherence to Chinese values. The questions included: "I am still very nostalgic about the Chinese New Year at home", "Having sex is just a matter between me and my partner, others' opinion should be ignored", "Parents' opinion still has great impact

on my important decisions" and "I enjoy American food as well as Chinese food".

Each of the five independent variables was operationalized with four questions, and each of which was tested and measured by five-point Likert scales (1=strongly agree, 5=strongly disagree).

Exogenous Variables

Four major factors were supposed to have impacts upon the Chinese students' communication efficiency with Americans, besides the five independent variables. They were the subjects' age, sex, major and time spent in the United States. It is generally accepted that the younger the people, the easier for them to accept a new value system and be adapted in a new environment; sex might make a difference in communication efficiency; humanity majors might communicate better than science major students who need little knowledge about the rules of communication except their science symbols; and the longer they have stayed in the United States, the better they communicate in the host culture.

These four exogenous variables were tested in different ways. Age was measured by five age groups from "18 - 22" to "38 - above". Sex was simply identified as male or female. The major was also distinguished by natural science major or not. And the time spent in the United States was classified in five groups from "three months or less" to "more than 3 years".

3.3: Procedure

This research was first designated in the summer of 1989. The hypotheses were set up based on the theoretical works by communication scholars, and on the other hand came from the author's life experience as a Chinese student studying in the United States and talking with other Chinese students.

To make sure that the hypotheses along with the answers were well built up, a pilot study was conducted in early October 1989, and 14 copies of the questionnaire were distributed among the author's friends, whose age, sex, major and time spent in the United States were chosen as various as possible. They were required not only to fill out the questionnaire, but also to write down their comments and suggestions.

All the answering sheets were collected within one week, and some did leave comments, such as some questions were vague and could hardly be answered. After summarizing these opinions, the major problem of the first draft found was that there was an overlap between the two factors supposed to affect the communication between Chinese students and Americans: "familiarity of American culture" and "familiarity of American lifestyle". Lifestyle could be included in the category of culture. So in the final draft of the survey the familiarity of American life style as an independent factor was dropped, and a new hypothesis was added. The maintenance

of Chinese tradition was hypothesized to affect the Chinese students communication, and it was enlightened by a research subject's suggestion.

One hundred mainland Chinese students out of 280 were selected randomly. The survey was mailed out along with a stamped return envelope. Although the survey was written in English, the author signed her name in Chinese to give a sense of belonging to the Chinese community. According to Chinese tradition of emphasizing interpersonal communication network of friends and relatives, the author first called these subjects who happened be to her friends, then called those who were friends' friends, trying to find a common friend between the researcher and subjects, telling them "I'm a friend of so and so" and asking for help.

A thank you call was made two to three weeks later.

CHAPTER FOUR

ANALYSIS OF ESTIMATIONS

Of the 100 Chinese students who received questionnaires, 74 students (74 percent) have returned them. The survey results will be presented in this chapter in two parts respectively, the first part describes the subjects who responded to the survey by analyzing their answers. The second part reports the coefficients between the dependent variable and independent variables, in addition to the impact of socio-institutional variables, presenting the results of hypotheses tests.

4.1: Dependent Variables and Analysis

The data collected from the questionnaire answers were entered into the Lotus 123 program, then the frequency, frequency percentage, mean and standard deviation of each variable were calculated.

Dependent Variable of Communication Efficiency

The findings indicate that Chinese students communicate less frequent with Americans than they do with other Chinese.

Out of 74, five people (7 percent) said that they seldom communicate with Americans, and only one said never. And 23 (31 percent) people reported that they communicate with Americans as often as with Chinese.

Chinese students' confidence of communicating with Americans was tested and found that 28 people (38 percent) checked "strongly disagree" with the comment "It makes me feel nervous to communicate with Americans", while only one person said "strongly agree".

The degree of familiarity and enjoyment of American life was measured and found that most of them seemed to have got used to American life. Out of 74, 28 people marked "agree" to the comment "I am now familiar with, and enjoy American life". (See Table 1)

Socio-institutional Variables about Subjects

Four socio-institutional variables are assumed to have impact upon subjects and their way of thinking and living: their age, sex, major and time spent in the United States.

It is found that most of the students belong to 28 to 32 age group (35 percent), and 76 percent of them are equal to or above 28 to 32 years old. Out the 74 subjects, 49 of them are male. And 46 (62 percent) of them major in natural science. Only 5 people (6 percent) have spent less than one year in the United States, and 45 percent of them had stayed more than three years in America. (See Table 2)

Table 1: Communication Efficiency

Questionnaire & Optional Answers	Freq	%	Mean	SD
1: interaction frequency:			2.18	1.00
1) as often as with Chinese	23	31		
2) less than with Chinese	25	34		
3) so so	20	27		
4) seldom	5	7		
5) never	1	1		
2: communication confidence:			3.95	1.14
1) strongly agree	1	1		
2) agree	7	9		
3) don't know	13	18		
4) disagree	25	34		
5) strongly disagree	28	38		
3: familiarity of host culture:			2.47	1.09
1) strongly agree	12	16		
2) agree	28	38		
3) don't know	22	30		
4) disagree	8	12		
5) strongly disagree	4	5		

Note:

Freq=Frequency, %=Frequency Percentage, SD=Standard Deviation

Table 2: Subjects' Age, Sex, Major and Time Spent in US

Questionnaire & Optional Answers	Freq	%	Mean	SD
1: age			3.31	1.00
1) 18-22	0	0		
2) 23-27	18	24		
3) 28-32	26	35		
4) 33-38	19	26		
5) 38-above	11	15		
2: sex			1.35	.50
male	49	66		
female	25	34		
3: science major			1.37	.48
yes	46	62		
no	28	38		
4: time in US			4.08	1.00
1) 3 month or less	1	1		
2) 3 month-1 year	4	5		
3) 1-2 years	16	22		
4) 2-3 years	20	27		
5) above 3 years	33	45		

Note:

Freq=Frequency, %=Frequency Percentage, SD=Standard Deviation

4.2: Independent Variables and Analysis

There are five independent variables hypothesized to influence the value of the dependent variable and they will be described in detail below:

English Language Proficiency

The responds toward the comment "Poor English is my major problem of communicating with Americans" are varied. Of them, 13 persons (18 percent) circled "strongly agree", while 24 (32 percent) said "strongly disagree". The general listening ability is good, since 40 people (54 percent) answered "strongly agree" to "My English listening ability is good enough to handle my daily life and lectures in my field", and only 2 persons said "strongly disagree". The English speaking ability is not bad either, for 73 percent people agreed on the remark "I can put across myself while discussing the course work or current affairs" with "strongly agree" or "agree". And the reading ability can be rated as very good, because 81 percent of them responded to "I can read not only English textbook, but also English newspapers" with "strongly agree" or "agree". (See Table 3)

Table 3: Subjects' English Language Proficiency

Questionnaire & Optional Answers	Freq	%	Mean	SD
1: English problem			3.27	1.53
1) strongly agree	13	18		
2) agree	16	22		
3) don't know	7	9		
4) disagree	14	19		
5) strongly disagree	24	32		
2: hearing ability			1.85	1.17
1) strongly agree	40	54		
2) agree	19	26		
3) don't know	4	5		
4) disagree	8	11		
5) strongly disagree	3	4		
3: speaking ability			2.01	1.01
1) strongly agree	24	32		
2) agree	30	41		
3) don't know	14	19		
4) disagree	4	5		
5) strongly disagree	2	3		
4: reading ability			1.84	1.19
1) strongly agree	38	51		
2) agree	22	30		
3) don't know	2	3		
4) disagree	9	12		
5) strongly disagree	3	4		

Freq=Frequency, %=Frequency Percentage, SD=Standard Deviation

Familiarity with American Educational System

When testing Chinese students' knowledge about American educational system, another four questions were asked. It seems that teachers' informality in class is not a problem to them, as 73 percent of them checked "disagree" or "strongly disagree" to the comment "American teachers' informality in class makes me uncomfortable". But they were less identical about the class participation, 19 percent of them said "agree" to "Participating in class discussion is a problem to me", while 30 percent said "disagree" and 30 percent "strongly disagree". The answers to "I seldom raise questions in class" were diversified, 35 percent circled "agree" and 22 percent "disagree". And more than half of them disagreed or strongly disagreed with the comment "I can hardly find somebody to discuss homework as we did in China". (See Table 4)

Economic Status

About the economic status, 79 percent of the Chinese students revealed that their only income source were their assistantship salary. Then their attitude toward money is tested. Half of them checked "disagree" or "strongly disagree" on "I seldom go out with Americans, because I don't have enough money". Their attitude toward the way of spending money was quite identical, 68 percent reported "strongly

Table 4: Familiarity with Americans Educational System

Questionnaire & Optional Answers	Freq	%	Mean	SD
1: teachers' informality			3.86	1.31
1) strongly agree	2	3		
2) agree	6	8		
3) don't know	12	16		
4) disagree	25	34		
5) strongly disagree	29	39		
2: class participation			3.55	1.31
1) strongly agree	4	5		
2) agree	14	19		
3) don't know	12	16		
4) disagree	22	30		
5) strongly disagree	22	30		
3: raising questions			2.66	1.29
1) strongly agree	13	18		
2) agree	26	35		
3) don't know	12	16		
4) disagree	16	22		
5) strongly disagree	7	9		
4: class discussion			3.43	1.25
1) strongly agree	6	8		
2) agree	10	14		
3) don't know	16	22		
4) disagree	27	36		
5) strongly disagree	15	20		

Freq=Frequency, %=Frequency Percentage, SD=Standard Deviation

Table 5: Subjects' Economic Status

Questionnaire & Optional Answers	Freq	%	Mean	SD
1: source of income			1.80	1.29
1) strongly agree	42	57		
2) agree	16	22		
3) don't know	5	7		
4) disagree	5	7		
5) strongly disagree	6	8		
2: dining out			3.28	1.31
1) strongly agree	8	11		
2) agree	16	22		
3) don't know	13	18		
4) disagree	21	28		
5) strongly disagree	16	22		
3: worthwhile or not			2.39	1.41
1) strongly agree	25	34		
2) agree	25	34		
3) don't know	4	5		
4) disagree	10	14		
5) strongly disagree	10	14		
4: saving money			2.86	1.21
1) strongly agree	9	12		
2) agree	23	31		
3) don't know	21	28		
4) disagree	11	15		
5) strongly disagree	10	14		

Freq=Frequency, %=Mode Percentage, SD=Standard Deviation

agree" and "agree" when asked "To me, it is not worthwhile to spend 10 to 20 dollars in bar or restaurant, if there isn't special occasions". The attitude toward saving money was vague, 9 people said "strongly agree" and 10 people said "strongly disagree" to the question of "I think that saving up money for emergent use or bring it back home is more important"; meanwhile there were 21 people expressing "I don't know." (see Table 5)

Knowledge of American Culture and Life

The familiarity of American culture and life is measured. "I'm familiar with custom of American holidays, such as Independence Days, Thanksgiving, Christmas and New Year" was responded with 22 (30 percent) "strongly agrees" and 30 (41 percent) "agrees". Almost all of them did not think that American daily life is a problem to them, 93 percent said "disagree" or "strongly disagree" to "American life, such as opening bank account, going shopping, renting a room, is hard for me". And 44 percent of them agreed on "enjoying watching football games", 45 percent did not agree. Few Chinese students go to church, 40 of them said "strongly disagree" to "I attend religious activities regularly". (See Table 6)

Table 6: Knowledge of American Culture

Questionnaire & Optional Answers	Freq	%	Mean	SD
1: American customs			2.18	1.07
1) strongly agree	22	30		
2) agree	30	41		
3) don't know	11	15		
4) disagree	9	12		
5) strongly disagree	2	3		
2: daily life			4.36	.83
1) strongly agree	2	3		
2) agree	1	1		
3) don't know	2	3		
4) disagree	32	43		
5) strongly disagree	37	50		
3: enjoyment of sports			3.00	1.52
1) strongly agree	18	24		
2) agree	15	20		
3) don't know	8	11		
4) disagree	16	22		
5) strongly disagree	17	23		
4: attending church			4.26	1.02
1) strongly agree	2	3		
2) agree	5	7		
3) don't know	5	7		
4) disagree	22	30		
5) strongly disagree	40	54		

Freq=Frequency, %=Frequency Percentage, SD=Standard Deviation

Table 7: Subjects' Maintenance of Chinese Tradition

Questionnaire & Optional Answers	Freq	%	Mean	SD
1: Chinese New Year			2.5	1.37
1) strongly agree	19	26		
2) agree	15	20		
3) don't know	22	30		
4) disagree	11	15		
5) strongly disagree	7	9		
2: attitude toward sex			2.5	1.39
1) strongly agree	19	26		
2) agree	13	18		
3) don't know	24	32		
4) disagree	10	14		
5) strongly disagree	8	11		
3: parents' opinion			3.26	1.35
1) strongly agree	5	7		
2) agree	17	23		
3) don't know	16	22		
4) disagree	20	27		
5) strongly disagree	16	22		
4: American food			3.41	1.29
1) strongly agree	8	11		
2) agree	11	15		
3) don't know	16	22		
4) disagree	21	28		
5) strongly disagree	18	29		

Freq=Frequency, %=Frequency Percentage, SD=Standard Deviation

Maintenance of Chinese Tradition

The maintenance of Chinese culture was tested. The question "I am still very nostalgic about the Chinese New Year at home" was rated with 46 percent of the subjects marking "strongly agree" and "agree", while only 24 percent said "strongly disagree" or "disagree". It seems that people were vague about "Having sex is just a matter between me and my partner, others' opinion should be ignored", 32 percent answered "don't know". Only five people checked "strongly agree" to "Parents' opinion still has great impact on my important decisions", while most people did not agree with this. More people had not got used to eating American food, 54 percent of them said "disagree" or "strongly disagree" to "I enjoy American food as well as Chinese food", and only 11 percent said "strongly agree". (See Table 7)

4.3: Hypotheses Test

The data on Lotus 123 were converted for the use of TSP (version 5.0) program to get the coefficients and other relevant statistics. The socio-institutional variables we choose are as follows: subjects' age, sex, major and time spent in the United States. These four exogenous factors are treated as dummy variables, specifically, the age category is divided into two groups, 32 years old or below and 33 or above; sex are male and female; major is grouped into natural

science major and else; the time spent in the United States were classified into "shorter than two years" and "longer than two years". For those categories, if the former is true the dummy variable is 1; if the latter is true the dummy variable is 0.

The equation which states the relationship of dependent variable and explanatory variables is expressed as below:

$$Y = c + \sum_{i=1}^4 \alpha_i D_i + \sum_{j=1}^5 \beta_j X_j \quad (1)$$

where $i = 1, \dots, 4$; $j = 1, \dots, 5$. c is the constant term, Y denotes the dependent variable, D is the dummy variable, X indicates independent variable, α and β are parameters to be estimated.

The estimated parameters presented in Table 8 have some power to explain the relationship between the Chinese students' communication efficiency and four socio-institutional variables and five independent variables. The t -statistics present the reliability of the estimations, indicating that D_2 significantly affects the dependent variable in negative direction, while E , A and T significantly influence Y in positive way.

The R -squared statistics in our first estimation is 0.4109, which means the variables tested in this survey explain about 41 percent of the reasons of dependent variable -- communication efficiency. Durbin-Watson statistics is the

**Table 8: Estimations with All Independent Variables
and Exogenous Variables**

Indep.& Exog. Variables	Estimated Coefficients	Standard Errors	t-Statistics	Two-tail Significance
C	0.5986	0.5741	1.0426	0.301
D1	-0.0708	0.1561	-0.4534	0.652
D2	-0.3557	0.1686	-2.1089	0.039
D3	0.1254	0.1658	0.7561	0.452
D4	0.1417	0.1717	0.8255	0.412
E	0.3874	0.1011	3.8333	0.000
L	0.0224	0.1046	0.2138	0.831
I	0.1189	0.0847	1.4042	0.165
A	0.2398	0.1330	1.8031	0.076
T	0.2216	0.0975	2.2736	0.026
R-squared	0.4109		Log likelihood	61.6727
Durbin-Watson Stat	2.0472		F-statistic	4.9609

Notes:

C=constant

D1=age

D2=sex

D3=major

D4=time spent in USA

E=English language proficiency

L=familiarity of educational system

I=economic status

A=knowledge of American culture

T=maintenance of Chinese tradition

relationship among the explanatory variables, the value of 2.0472 reveals that those variables are non-correlated with each other. F-statistics with the value of 4.9609 highly rejects the hypothesis of non-explanatory power of the equation (1) coefficient between the constant and all the variables.

The constant term c implicitly assumes that even if all the explanatory variables we lists as zero, there still exists a "basic communication efficiency" between the Chinese students and Americans, indicating by a positive value about 0.6. Unfortunately, the t-statistic is too low (1.04), so that the existence of a "basic communicating efficiency" still remains in doubt.

It is quite clear that the age variable (D1) is weakly correlated with the dependent variable, the coefficient is - 0.0708. So the exogenous variable of age we hypothesize to have influence on people's communication seems not have impact on the dependent variable. The t-statistics of -0.4534 is so small that we can ignore the age factor on the dependent variable.

The second socio-institutional variable of sex (D2) is strongly correlated with the dependent variable negatively, since the t-statistics is -2.1089 which is high enough to be reliable. The estimate of -0.3557 means that males are relatively difficult of communicating with Americans comparing to females.

The third exogenous factor is a subjects' major (D3) which is weakly correlated with communication efficiency, as the t-statistics is so small that the correlation can be ignored.

Students of natural science major might communicate better than non-science majors, with positive result of 0.1254, but this is just arbitrary.

The fourth exogenous variable of subjects' time spent in the United States (D4) is also weakly correlated with their communication efficiency, the non-significant t-value qualifies us to ignore this factor.

Hypothesis 1: We will accept the hypothesis of the causality of language proficiency to communication, because a very high t-statistics 3.8333 shows the significant explaining power of this variable. Due to a positive estimate of 0.3874, the hypothesis 1 should be accepted: "the better their English language skills, the less problem the Chinese students have in communication with Americans."

Hypothesis 2: The familiarity of American educational system is very weakly correlated with communication, as the t-statistics of 0.2138 is too low to accept hypothesis 2: "the more familiar with the American educational system, the less the communication problems the Chinese students have."

Hypothesis 3: The economic status is correlated with the dependent variable with the coefficient of 0.1189. The t-statistics is 1.4042 which is on the margin and not high enough to accept hypothesis 3: "the better their economic situations is, the easier the Chinese students to communicate with Americans."

Hypothesis 4: The knowledge of American culture seems to have great impact on Chinese students' communication efficiency, because the coefficient is 0.2398, and the t-statistics of 1.8031 is high enough for us to accept hypothesis 4: "the more they know about American culture and society, the easier Chinese students can communicate with Americans."

Hypothesis 5: The maintenance of Chinese culture might be rather strongly correlated with the dependent variable of communication with a coefficient value of 0.2216, and the t-statistics of 2.2736 presents a high reliability of the coefficient we receive. So we could accept hypothesis 5: "the more they maintain the Chinese culture, the more difficult for Chinese students to communicate with Americans."

In order to prove that the independent variables and socio-economic variables with higher coefficient value have the most significant explanatory power on the dependent variable of communication efficiency, three exogenous

variables and one independent variables with the least significant coefficients are dropped in the revised estimation calculation using the same equation engaged above. The dropped variables are: age (D1), major (D3), time spent in the US (D4), familiarity with American educational system (L). (See Table 9)

In the revised estimations, we have dropped four explanatory variables which are D1, D3, D4 and L. The R-squared statistics valued 0.3987 is not much lower than that in Table 8's 0.4109, the five remaining variables still explain about 40 percent of causality of communication efficiency; that is, the explaining power does not fade. The new Durbin-Watson statistics of 2.0951 is almost not changed from the original 2.0472, indicating non-serial correlation across independent variables. The F-statistics of 9.0158 is much improved and very significantly rejecting the hypothesis of non-explanatory power in the coefficient between the constant and all the variables.

Now the coefficient of constant term has increased obviously, as well as the t-statistics, which proves the existence of a basic communication even though ignoring all the independent and exogenous variables. The coefficient and t-statistics of D2 (sex) are little bit lower, but still significant enough for us to accept its influence. The coefficient of English language proficiency decreases a bit, but t-statistics is increased to 4.3577, compared with the

Table 9: Revised Estimations with Selected Explanatory Variables.

Indep.& Exog. Variables	Estimated Coefficients	Standard Errors	t-Statistics	Two-tail Significance
C	0.8711	0.5092	1.7108	0.092
D2	-0.3203	0.1565	-2.0464	0.045
E	0.3632	0.0833	4.3577	0.000
I	0.0987	0.0778	1.2691	0.209
A	0.2477	0.1271	1.9496	0.056
T	0.2132	0.0912	2.3390	0.022
<hr/>				
R-squared		0.3987	Log likelihood	-62.4369
Durbin-Watson Stat		2.0951	F-statistic	9.0158

Note:

C=constant

D2=sex

E=English proficiency

I=economic status

A=knowledge of American Culture

T=maintenance of Chinese tradition

original value of 3.8333. The coefficient of economic status lowers down to 0.0987, compared with the 0.1189, while the t-statistics is greatly increased to 1.2691. The coefficient of knowledge of American culture drops slightly than before, as well as the t-statistics. The same is true with the coefficient and the t-statistics of maintenance of Chinese tradition.

CHAPTER FIVE

DISCUSSION

This research has confirmed hypothesis 1, hypothesis 3, hypothesis 4 and hypothesis 5, proving that the Chinese students' English language proficiency, economic status, knowledge of American culture, and maintenance of Chinese tradition are important factors affecting their interaction with Americans and adaptation into the host society. Besides, the socio-economical institutional factor of the communicator's sex also has impact on his or her communication efficiency.

The only independent variable which is proved not related with the Chinese students' communication efficiency is their familiarity with American educational system. And the exogenous variables of communicator's age, major and time spent in the United States, which were supposed to fluctuate the dependent variable are turned out to be very weak factors.

5.1: Explanation for Rejected Variables

The independent variable of familiarity with American educational system which was hypothesized to influence the

Chinese students' communication efficiency is rejected as irrelevant to the dependent variable. Several interpretations can be made for it. First, the questions about this variable might be improperly designed, e.g. "American teachers' informality in class makes me uncomfortable" is not a good question to ask. Usually the elderly American teachers dress and behave more formally compared with the younger teachers; and the same is true with the Chinese teachers. Second, the familiarity with American educational system is not at all a problem for Chinese students. The author was wrong in setting up such a hypothesis. Third, just as it is confirmed that there is no relations between the familiarity with American educational system and communication efficiency. They might be reluctant to open their mouth on class, but they can still establish an interpersonal relationship with their classmates and teachers in after class activities.

The exogenous variable of communicator's age is rejected as having impact upon communication efficiency. The most likely explanation is that most of the Chinese students here in MSU actually belong to the same age group of around 30's, very few are in the early 20's or younger. So the homogeneity of the age has influenced the test result. It is not necessary to classify them in so many groups which makes no difference in nature. Or it might be true that age bears no importance on communication. But it is not sure which explanation is right.

Another rejected exogenous variable is communicator's major. It was supposed that natural science major students might not communicate as well as social science majors. Instead of talking to each other, just sharing the universally used scientific symbols and equations is quite enough for them. It might not be true in real life. The science students, as other people, are also eager to set up personal relationship and friendship with Americans. And they do communicate as well as non-science students.

The last rejected exogenous variable is communicator's time spent in the United States. One reason for this might be that most of the students involved in the survey have stayed in the United States for more than three years, long enough to have established their communication styles. Another interpretation is that time is really not an important variable, because the people who have just arrived are eagerly to gather an experience of being abroad by communicating frequently with Americans. And those who have stayed comparatively longer might communicate equally frequently with Americans because they have learn a lot of how to communicate and they have established some steady communication ties, and vice versa.

5.2: Explanations for Accepted Variables

English language proficiency has the strongest correlation with communication. The findings of many

researchers have also proved this. The better language skills they have, the more frequent the sojourners interact with the host people, and the more confident they are in communication. As stated in the Literature Review Chapter, adaptation is associated with interaction, so more interactions make it possible for the Chinese students to adapt better in American society and enjoy American life better.

The economic status and communication is correlated, but is comparatively weak. The original design of the questions for this variable is not a satisfactory. Actually, two different things were mixed up within one topic. The first two questions concern the income, while the later two inquire about the attitude of spending money, which is not influenced by the income. People whose income are relatively low might spend all the money they earn, and those who earn a lot would prefer to save up every penny that they think they should not spend. So it is not clear, if it is their income level that influences their communication with Americans, or it is their attitude toward money that affects their interaction.

Knowledge of the host culture is more strongly correlated with communication. First, when people know more about the American culture, they would be more sure about how to communicate with the American people. Second, if they really know how to communicate, they would do well.

It is proved that if the Chinese students are more stick to the Chinese cultural tradition, it will be more difficult

for they to be adapted to the American society which influences their communication efficiency. It is implied that when people have formed their own world view which inevitably bears the print of their own culture, it would be more difficult for they to overcome the stereotype and to accept a new completely different culture.

The communicator's sex is an important socio-economic factor which has impact upon the communication efficiency. The test result here finds that females communicate better than males. It is against the conventional view that men are less shy and more aggressive in approaching strangers. It might be due to that females are better listeners in communications, so it is more easy for them to share feelings with other people. It also might be true that the Chinese women are not what people have imagined -- shy and submissive in communication, at least not of modern times. They have become more aggressive in intercultural encounters.

5.3: Limitations of the Study

First, subjects taken part in the survey are too homogenous to represent the whole Chinese student population in the United States. All of them are students in Michigan State University. American universities are greatly various in their quality and environment, thus students attending one school can be very different from those enrolled in other schools.

Second, the intercultural encounters in Michigan State University can not represent those taken place in other parts of the United States. For example, what happened to the Chinese students in New York or California might not be the same as in the Mid-west, for the American residents on the both coasts are more exposed to foreign people and foreign culture by the large number of immigrants there.

Third, the survey result is based on self-reports, which is partial by nature. So in future research, a comparison study can be made by asking the Americans about their experience of communicating with Chinese students. And further, a similar questionnaire can be conducted to the international students of another cultural background which is more similar to the American culture, such as some European countries. Thus, a more reliable result can be reached.

CHAPTER SIX

CONCLUSION

When China adopted an open policy in 1979, more than fifty thousands Chinese students and scholars have come to the United States. After being isolated for nearly three decades, they have confronted many problems of communicating with Americans and they have to adapt themselves into American society. The communication problems have become a dilemma for both the Chinese students and Americans. This paper has attempted to define the major causes of the communication problems facing the Chinese students by applying the theories of communication, and also employs the survey and research method.

People come from different cultural background are likely to have problems in communication because their ways of coding and interpreting the messages are different. When they confront a new cultural environment, they become anxious before a new matching system is set up. People usually have a tendency of predicting the outcome of their communication behavior, choosing the proper communication strategy. If they

could not predict they would be bothered by uncertainty. Such prediction is based on the information about the partner. Usually cultural background is the first level information need to be obtained.

Since Chinese culture and American culture are very different in nature, it is more difficult for the two people to communicate.

Adapting into the American society, the Chinese students should have strong intercultural communication competence and communication skills. However, the dimensions for communication skills vary from culture to culture. Although very few research has been done on Chinese, it is already found that Chinese people seek more protection from friendship and emphasize the importance of interpersonal network.

In this research, five factors are assumed to have influence upon Chinese students' communication: English language proficiency; familiarity with American educational system; economic status; knowledge of American culture and society; and maintenance of Chinese tradition. Thus five hypotheses were set up to find out the relations between these five independent variables and the dependent variable of Chinese students communication efficiency. At the same time, four socio-institutional variables may have impact upon the Chinese students' communication efficiency: the subjects' age, sex, major and time spent in the United States.

A survey was conducted among 100 randomly selected

Chinese students studying at the Michigan State University who were asked to answer a questionnaire of 26 questions.

The data collect from the 74 feedbacks showed that Chinese students communicate less frequent with Americans than they do with their fellow Chinese. It is proved that they do have problems in communicating with Americans.

About the socio-institutional variables, it is found that most of the students are 28 years old or above; 66 percent of them are male; and 62 percent of them major in natural science. Only 6 percent of them have spend less than one year in the United States.

The five independent variables revealed some interesting phenomena of Chinese students: the average subjects think they are pretty good in listening, speaking and writing ability; but their attitudes are varied in deciding if language is their major problem in communication. Most of them claim that they are quite familiar with the system from the perspective the author approached, although asking questions on class seem still a problem to some of them. Nearly 80 percent of them support themselves by working as a teaching or research assistant and they have high saving desire. Their knowledge of American culture is quite good, although many of them have not grown an interest in sports, rock music and christianity, which are important aspects of American culture. It seems that the Chinese culture still have great impact upon them.

The hypothesis tests proved that the exogenous variables

of the subject's age, major and time spent in the United States have no significant effect on the communication efficiency. But the communicator's sex makes a difference, and females communicate better than males. It is might because that women are usually better listeners in communication situation.

Out of the five hypotheses, four are accepted as having true causal relation with communication efficiency. The better their English language skills, the less problem the Chinese students have in communication with Americans; English language proficiency has the strongest correlation with communication. The better language skills they have, the more frequent the sojourners interact with the host people, and the more confident they are in communication.

The better their economic situation is, the easier the Chinese students to communicate with Americans. It means that if the Chinese students had as much money as American students do, it would be easier for them to interact with their American partners on the equal base. It also shows that the Chinese attitude toward money is different from American, they prefer to save money for emergent use or bring it back home.

The more they know about American culture and society, the easier Chinese students can communicate with Americans. When people know more about the American culture, they would become more confident of how to communicate with American people, and have less uncertainty in predicting the behavior

of their communication partner.

The more they maintain the Chinese culture, the more difficult for Chinese students communicate with Americans. It shows that if the Chinese students are more stick to the Chinese cultural tradition, it will be more difficult for them to be adapted into American society. When people have formed their own world view which inevitably bears the print of their own culture, it would be more difficult for them to overcome the stereotype and to accept a completely different culture.

However, the familiarity of the American educational system is not significantly affect the communication problems. This is the only hypothesis we reject.

Suggestions for Further Research

One of the major limitations of this research is that the data were only collected from one university, instead of covering many different universities in different regions. As a result, the data we used are not representative of the whole Chinese student population in the United States.

The socio-geographic conditions of Michigan State University in East lansing where we conducted the survey is only typical of America's Midwest area. However, the universities on the East-West coast, or the big cities can be very different in many ways, such as the students' values and attitudes toward study, work, or consumption. Besides, the

total socio-environment of the different regions may make a difference. For example, residents in metropolitan areas are more materialized than those in small towns. All these can have a great influence on the Chinese students on their way of thinking and living.

The quality of the Chinese students in different universities can be diversified. The students at Harvard or University of California at Berkeley might have better study record than those at Lansing Community College. So the Chinese students in schools of different levels might not share the same communicate efficiency and skills. Americans residing on the both coasts are more exposed to foreign people and foreign culture, so their attitude and behaviors toward Chinese students might not be the same as those in the Midwest. So the Chinese students could not have very same experience of encountering American culture.

Therefore, the cross-sectional survey of intercultural communication about the Chinese students needs to be conducted on a larger scale with coverage of many campuses in various areas.

Besides, another limitation of this research is that it based on self-reports which is partial by nature. Thus a similar survey could be made on American students, asking about their experience of communicating with Chinese fellow students. A comparison between the Chinese and American students is then possible to reach a more reliable result.

Based on the research result of this paper and the author's life experience, some suggestions are presented here for the American universities' international student center, which contacts most frequently with the Chinese students.

The establishment of international student center shows the increasing attention on foreign students. However, as the size of this institution is swelling rapidly, it has become more or less a big bureaucratic organ which fails to help international students efficiently. When these new comers arrive on the campus, they are given a thick book which tells them what to be done and how to do. But how could they read it without time and, even the language ability to finish it.

So some smaller units are suggested to be set up to have direct contacts with the new comers. Maybe a senior Chinese student can be introduced to a new one, helping him or her to get around with the necessary documentary work and introducing the new environment. This can be done through the Chinese Students Friendship Association, which has its branch on every campus.

Some universities offer the service of introducing foreign students to American families, "host families" as they are called. This has been proved a very good way of presenting American family life. Usually the host families invite their guests to their home on weekends or holidays. Some lucky foreign students are exposed to an interpersonal

communication network of this family and become their family members.

Going to church might be another way of knowing American life. Usually Chinese students do not believe in God. However, this would not prevent them from knowing some kind-hearted people in church, and many of the church-goers are senior citizens who have interest and time of helping foreign students. Besides, religious activity is an important part of American life, and the sermons are presented in clear and simple language.

The last suggestion is living with American students or in American homes. But it is not so sure, because some Chinese students might feel very lonely of sharing home with Americans.

BIBIOLGRAPHY

Bibliography

Abe, H., & Wiseman, R. L. (1983). A cross-cultural confirmation of the dimensions of intercultural effectiveness. International Journal of Intercultural Relations, 7, 53-67

Anderson, J. F. & Powell, R. (1988). Cultural influences on educational process. In R. E. Porter & L. A. Samovar (Eds.). Intercultural Communication: A Reader. (5th ed.) Belmont, CA: Wadsworth.

Asian-Americans: Are they making the grade? U. S. News and World Report. April 23, 1984

Barna, L. M. (1988). Stumbling blocks in intercultural communication. In R. E. Porter & L. A. Samovar (Eds.), Intercultural Communication: A Reader. (5th ed.). Belmont, CA: Wadsworth.

Berger, C. R., & Calabrese, R. J. (1975). Some explorations in initial interaction and beyond: toward a developmental theory of interpersonal communication. Human Communication Research, 1, 99-112

China News Service. January 1, 1989

Furnham, A. (1988). The adjustment of sojourners. In Y. Y. Kim and W. B. Gudykunst (Eds.), International and Intercultural Communication Annual, 1987, 9, 42-61

Gardner, R. C. (1985). Social Psychology and Second Language Learning. London: Edward Arnold.

Gudykunst, W. B., & Kim, Y. Y. (1984). Communicating with Strangers. Addison-Wesley. PP.14

Gudykunst, W. B. (1985). The influence of cultural similarity, type of relationship, and self-monitoring on uncertainty reduction process. Communication Monograph. 52, 203-217

Gudykunst, W. B. (1977). Intercultural contact and attitude change: a review of literature and suggestion for future research. International and Intercultural Communication Annual. 4, PP1-16

Gullahorn, J. E., & Gullahorn, J. T. (1966). American students abroad: Professional versus personal development.

The Annals of the American Academy of Political and Social Science, 368, 43-59

Hall, E. T. (1976). Beyond Culture. New York: Doubleday & Company.

Hammer, M. R., Gudykunst, W. B., & Wiseman, R. L. (1978). Dimensions of intercultural effectiveness: An exploratory study. International Journal of Intercultural Relations, 2, 382-392

Hawes, F., & Kealey, D. J. (1979). Canadians in Development: A Empirical Study of Adaptation and Effectiveness on overseas Assignment. Ottawa: Canadian International Development Agency, Communication Branch Briefing Center.

Hawes, F., & Kealey, D. J. (1981). An empirical study of Canadian technical assistance. International Journal of Intercultural Relations, 5, 239-258

Hiniker, P. (1965). Chinese Attitudinal Reactions to Forced Compliance: A Cross-Cultural Experiment in the Theory of Cognitive Dissonance. Center for International Studies. MIT. Massachusetts: Cambridge.

Hofstede, G. (1983). Dimension of national cultures in fifty countries and three regions. In J. Deregowski, S. Dzuirawiec & R. Annis (eds.). Explications in Cross-Cultural Psychology.

Hu, Ping, & Zhang, Shengyou. (1988). Going out to the world. Contemporary Era. Vol. 1

Katcher, S. (1987). Port of entry: An orientation program for students from the people's Republic of China, Taiwan, and Hong Kong. Equity & Excellence. Vol. 23, November 1-2, PP126-128

Kim, J. K. (1980). Explaining acculturation in a communication framework: a empirical test. Communication Monographs. 47, 155-179

Kim, Y. Y. (1988). Communication and acculturation. In R. E. Porter & L. A. Samovar (Eds.). Intercultural Communication: A Reader. (5th ed.). Belmont, CA: Wadsworth.

Klineberg, O., & Hull, W. (1979). At a Foreign University: An International Study of Adaptation and Coping.

Liu, Zongren. (1984). Two Years in the Melting Pot. China Books & Periodicals, Inc. San Francisco.

Lou, Xinyue. (1988). China expands overseas academic

exchanges. Beijing Review. November 1988

Mao, Tse-tung. (1945). China's New Democracy. New Century Publishers. New York.

Miller, G. R., Mongeau, P. A., & Sleight, C. (1986). Fudging with friends and lying to lovers: Deceptive communication in personal relationships. Journal of Social and Personal Relationships. 3, 495-512

Miller, G. R., & Taylor, D. (1973). Social Penetration: The development of Interpersonal Relationships. New York: Holt, Rinehart & Winston.

People's Daily. (Overseas Edition). November 18, 1988

People's Daily. (Overseas Edition). July 6, 1989

People's Daily. (Overseas Edition). July 27, 1989

Porter, R. E., & Samovar, L. A. (1988). (Eds.) Approaching intercultural communication. Intercultural Communication: A Reader (5th ed.). Belmont, CA: Wadsworth.

Ruben, B. D. (1976). Assessing Communication competency for intercultural adaptation. Group and Organizational Studies, 1. 334-354

Ramsey, S. (1984). Double vision: Nonverbal behavior east and west. In A. Wolfgang (ed.). Nonverbal Behavior: Perspectives, Applications and Intercultural Insights.

Ruben, B. D. (1983). A system-theoretic view. In W. Gudykunst (Eds.). Intercultural Communication Theory. Newbury Park, CA: Sage.

Ruben, B. D., & Kealey, D. J. (1979). Behavioral assessment of communication competency and the predication of cross-cultural adaptation. International Journal of Intercultural Relations, 3, 15-48

Sabaugh, L. E. (1988). Intercultural Communication. New Brunswick (USA) and Oxford (UK): Transaction.

Schneider, M. J. (1984). Book review of "Communication with China" by Robert A. Knapp. International Journal of Intercultural Relations. 8, PP226-28

Simard, L. (1981). Cross-cultural interaction. Journal of social Psychology. 113, 171-192

Spitzherg, B. H., & Cupach, W. R. (1984). Interpersonal

Communication Competence. Beverly Hills, CA: Sage.

Strebeigh, F. (1989) Training China's new elite. The Atlantic Monthly. April, 1989. PP72-80

Sue, S., & Zane, N. W. S. (1985). Academic achievement and socioemotional adjustment among Chinese university students. Academic Achievement

APPENDIX

APPENDIX 1:

QUESTIONNAIRE

Xing, Zuwan
1403A Spartan Village
E. Lansing MI 48823
Tele: 355-0760
Date: 10/16/89

Dear Chinese Friend:

My name is Xing, Zuwan, majoring in communication and urban affairs here at MSU. Now I'm writing my master's degree thesis, which focuses on Chinese students' communication problems on American campus. To accomplish this, the data collected from a questionnaire are needed. Here is how you can help me, and also help other Chinese students in the U.S.

My questionnaire contains 28 questions, most of which have multiple choice answers. Please circle one of the answers on the five-point scales. The five points represent five bipolar attitudes of your answer of the question:

- 1 = strongly agree
- 2 = agree
- 3 = don't know
- 4 = disagree
- 5 = strongly disagree

It is not necessary to leave your name on the answer sheet, and my only concern is that you are from mainland China.

OK! It would not take you more than 20 minutes, so please be patient. Please don't forget to send me back the answer sheets in the envelope enclosed.

Thank you! I'm looking forward to your answer.

Sincerely yours

Xing Zuwan

QUESTIONNAIRE

1. Your age
 - (1) 18 - 22
 - (2) 23 - 27
 - (3) 28 - 32
 - (4) 33 - 38
 - (5) 38 - above
2. Your sex
 - (1) male
 - (2) female
3. Are you a natural science major
 - (1) yes
 - (2) no
4. How long have you been in the United States
 - (1) 3 months or less
 - (2) 3 months to 1 year
 - (3) 1 year to 2 years
 - (4) 2 year to 3 years
 - (5) more than 3 years
5. The frequency of my interactions with Americans is
 - (1) as often as with the Chinese
 - (2) less than with the Chinese, but still pretty often
 - (3) just so so
 - (4) seldom
 - (5) never
6. It makes me feel nervous to communicate with Americans
strongly agree to strongly disagree
1 2 3 4 5
7. I am now familiar with, and enjoy American life
strongly agree to strongly disagree
1 2 3 4 5
8. Poor English is my major problem of communicating with Americans
strongly agree to strongly disagree
1 2 3 4 5

9. My English listening ability is good enough to handle my daily life and lectures in my field
strongly agree to strongly disagree
1 2 3 4 5
10. I can put across myself while discussing the course work or current affairs
strongly agree to strongly disagree
1 2 3 4 5
11. I can read not only English textbook, but also English newspapers
strongly agree to strongly disagree
1 2 3 4 5
12. American teachers' informality in class makes me uncomfortable
strongly agree to strongly disagree
1 2 3 4 5
13. Participating in class discussion is a problem to me
strongly agree to strongly disagree
1 2 3 4 5
14. I seldom raise questions in class
strongly agree to strongly disagree
1 2 3 4 5
15. I can hardly find somebody to discuss homework as we did in China
strongly agree to strongly disagree
1 2 3 4 5
16. My only income source is my assistantship salary
strongly agree to strongly disagree
1 2 3 4 5
17. I seldom go out with Americans, because I don't have enough money
strongly agree to strongly disagree
1 2 3 4 5
18. To me, it is not worthwhile to spend 10 to 20 dollars in bar or restaurant, if there isn't special occasion
strongly agree to strongly disagree
1 2 3 4 5

19. I think that saving up money for emergent use or bring it back home is more important
strongly agree to strongly disagree
1 2 3 4 5
20. I'm familiar with custom of American holidays, such as Independence Day, Thanksgiving, Christmas and New Year
strongly agree to strongly disagree
1 2 3 4 5
21. American life, such as opening bank account, going shopping, renting a room, is hard for me
strongly agree to strongly disagree
1 2 3 4 5
22. I enjoy watching football games
strongly agree to strongly disagree
1 2 3 4 5
23. I attend religious activities regularly
strongly agree to strongly disagree
1 2 3 4 5
24. I am still very nostalgic about the Chinese New Year at home
strongly agree to strongly disagree
1 2 3 4 5
25. Having sex is just a matter between me and my partner, others' opinion should be ignored
strongly agree to strongly disagree
1 2 3 4 5
26. Parents' opinion still has great impact on my important decisions
strongly agree to strongly disagree
1 2 3 4 5
27. I enjoy American food as well as Chinese food
strongly agree to strongly disagree
1 2 3 4 5

OK, that's all the questions. But don't take a rest before you seal your answers in the envelop enclosed. And please send it out before Oct. 30, 1989. I'm waiting for it to write my thesis.

Thank you! Your cooperation is always appreciated.

MICHIGAN STATE UNIV. LIBRARIES



31293007654811