

國立暨南國際大學國際文教與比較教育學系

博士論文

在臺外籍教師之文化衝擊與跨文化適應之研究-以美國、英國、加拿

大籍教師為例

Culture Shock and Cross-Cultural Adaptation of American,  
British, and Canadian Teachers in Taiwan

指導教授：張玉茹博士

研究生：蔡靜儀

中華民國 104 年 5 月



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經本委員會審查，符合博士學位論文標準。

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## 論文摘要

本研究之主要目的，在於探討外籍教師在臺灣任教期間文化衝擊與跨文化適應之情形，並藉由研究結果與建議的提出，供有意來臺灣任教的外籍教師，以及教育當局做為研究或訂定相關教育政策時之參考。本研究以便利抽樣，選取六位分別來自美國、英國及加拿大籍教師進行半結構式問卷與深度訪談。本研究結果主要歸納為三個層面：

- 一、文化衝擊的影響：(一) 對台灣的第一印象大多為負面的認知；(二) 關係與面子是最顯著的文化特徵；(三) 生活中缺乏英語環境，導致生活不便；(四) 工作衝擊源於管理風格、溝通模式，和監督系統；(五) 班級經營強調負責任與自我管理。
- 二、文化適應情況與影響因素：(一) 大部分外師文化適應良好，並且樂於自我調整以符合現況；(二) 影響因素分為三方面：1. 透過情意管理的學習，可將負面壓力變成正面情緒；2. 文化相關社會技能的學習，可達成習俗的了解、語言習得、技巧純熟，以及溝通順暢等目的；3. 認知學習模式的學習，可有效涵養文化知識與提升文化認知之敏感度。
- 三、跨文化適應的結果：(一) 最難適應的部分為食物的選擇以及與當地人相處；(二) 最喜歡的部分為人際間密切的互動，但是面子文化造成困擾；(三) 對教育觀、教學價值與對儒家思想的認知有差異，造成適應困難；(四) 學校文化強調個人風格

與領導風格並重；(五) 管理風格強調行政紀律與責任歸屬。(六) 外籍教師待在臺灣的時間愈長生活適應愈佳，但是個人特質影響文化與工作適應程度。(七) 擁有其他國家教學經驗的外師在臺灣生活與文化適應佳，但是工作適應方面卻比無其他國家教學經驗的外師差。

最後，研究者根據研究結果，提出對職前訓練、在職進修，以及考聘制度之建議。

關鍵詞：外籍教師、文化衝擊、跨文化適應



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### **Abstract**

The main purpose of this research was to explore culture shock and cross-cultural adaptation of foreign English teachers in Taiwan. According to the findings in this research, recommendations were made for foreign English teachers and educational organizations in Taiwan to serve as a basis of conducting further researches or setting relevantly educational policies. A convenient sampling was conducted, and six participants, including American, British, and Canadian teachers, filled in semi-structured questionnaire and had in-depth interviews. The results were shown as follows:

1. Influence of culture shock:

- (1) The first impression in Taiwan was mostly negative feelings.
- (2) Guanxi and Face were the most distinguishing cultural characteristics.
- (3) Culture shock had little impact on life, but lack of English environment caused inconvenience.
- (4) Impact of work mainly resulted from management style, communicative mode, and supervisory system.
- (5) Classroom management emphasized on responsibility and self-government.

2. Adaptive situation and influencing factors:

(1) Most foreign English teachers in Taiwan had good adaptation in life, culture and work, and they attempted to adjust themselves so as to conform to Taiwanese's current situations.

(2) Influencing factors were mainly grouped into three categories. Affective management could turn negative pressure into positive emotion. The learning of culturally relevant social skills was used to learn customs, languages, skills, and communications. The learning of cultural knowledge and cultural cognition assisted to notice cultural difference, changing belief, and limited power in cultural transition.

### 3. Results of cross-cultural adaptation:

(1) Most difficult parts for foreign English teachers to adapt were food and local people.

(2) Among Taiwanese customs they like are close relationship and interpersonal network, but "Face" culture caused confusion.

(3) Differences in teaching philosophy, value, and Confucian value system caused adaptive problems.

(4) Identifiable vocational culture found in school stressed individual styles and leadership of director.

(5) Supervisory culture in school was mainly the system management with administrative codes and assignment regulations.

(6) The longer time foreign English teachers stayed in Taiwan, the better life adaptation they would have. The personal qualities affected degrees of cultural and working adaptation in Taiwan.

(7) The foreign English teachers, having oversea teaching experience, had a better adaptation in life and culture, but they had a poorer adaptation in work.

All in all, some suggestions were made for foreign English teachers, for administrative organizations, and for further studies.

Key words: foreign English teacher, culture shock, cross-cultural adaptation

# TABLE OF CONTENTS

	Page
ACKNOWLEDGEMENTS.....	i
論文摘要.....	iii
ABSTRACT.....	v
TABLE OF CONTENTS.....	viii
LIST OF TABLES.....	x
LIST OF FIGURES.....	xii
Chapter One: INTRODUCTION.....	1
1.1 Research Background.....	1
1.2 Research Motivation.....	5
1.3 Significance of Research.....	6
1.4 Research Purpose.....	7
1.5 Definition of Terminology.....	8
1.6 Delimitation and Limitation.....	8
Chapter Two: LITERATURE REVIEW.....	11
2.1 Cross-border Flow of Culture Shock.....	11
2.2 Cross-cultural Adaptation.....	20
2.3 Foreign English Teachers.....	44
Chapter Three: METHODOLOGY.....	54
3.1 Research Framework.....	54
3.2 Research Method.....	55
3.3 Research Procedure.....	57
3.4 Instruments.....	60

3.5 Participants.....	66
3.6 Data Processing.....	74
3.7 Trustworthiness.....	78
Chapter Four: DISCUSSION AND RESULTS.....	83
4.1 Culture Shock of Foreign English Teacher.....	83
4.2 Adaptive Situation and Influencing Factor.....	112
4.3 Cross-Cultural Adaptation of Foreign English Teacher.....	121
Chapter Five: CONCLUSIONS AND RECOMMENDATIONS.....	169
5.1 Conclusions.....	169
5.2 Recommendations.....	174
REFERENCES.....	180
1. Chinese Reference.....	180
2. English Reference.....	185
APPENDICES.....	202
Appendix I- Interviewee Selection Criteria.....	202
Appendix II- Letter of Request.....	208
Appendix III- Interview Consent.....	209
Appendix IV- Survey Instrument.....	210
Appendix V- Interview Questions.....	214
Appendix VI- Psychomotor Factor.....	215

## List of Tables

Table 2-1. Traditional Theoretical Approach to Culture Shock.....	15
Table 2-2. Theoretical Model of Cross-cultural Adaptation on Historical Perspective.....	27
Table 2-3. The Relationship of Four Categorical Model.....	32
Table 2-4. Three Contemporary Theories of Intercultural Contact.....	34
Table 2-5. Dimension of Cross-cultural Adaptation from Viewpoint of Other Scholars based on Chronological Order.....	40
Table 2-6. Summary of Related Research on Culture Shock for Foreign English Teacher.	46
Table 2-7. Summary of Related Research on Cross-cultural Adaptation for Foreign English Teacher.....	50
Table 3-1. Personal Information of American Teacher.....	69
Table 3-2. Personal Information of British Teacher.....	70
Table 3-3. Personal Information of Canadian Teacher.....	71
Table 4-1. Positive and Negative Reaction of First Impression in Taiwan.....	85
Table 4-2. Percentage and Interviewee of Different Category in Taiwanese Culture.....	91
Table 4-3. Culture Shock in Life and Work.....	93
Table 4-4. Supervisory Culture in School.....	95
Table 4-5. Distinct Difference between Interviewee and Other English Teachers.....	102
Table 4-6. Identifiable Vocational Culture Found in School.....	103
Table 4-7. Affective Feeling of Life and Work in Taiwan.....	113
Table 4-8. Result and Percentage of Affective Factor.....	116
Table 4-9. Result and Percentage of Psychomotor Factor.....	119
Table 4-10. Result and Percentage of Cognitive Factor.....	120
Table 4-11. Foreign English Teacher' Adjusting Process in Life Adaptation.....	123

Table 4-12. Difficulty in Adapting to Taiwanese Culture.....	126
Table 4-13. Likeness and Confusion of Taiwanese Custom.....	129
Table 4-14. Cultural Problem Affected Teaching.....	130
Table 4-15. Foreign English Teacher' Adjusting Process in Working Adaptation.....	132
Table 4-16. Cooperative Pattern between Self and Local Teacher.....	145
Table 4-17. Problem on Adapting to Local People.....	152
Table 4-18. Main Problem of Cross-cultural Adaptation.....	157

## List of Figures

Figure 3-1. Research Framework.....	54
Figure 3-2. Stage One of Research Procedure Flowchart.....	58
Figure 3-3. Stage Two of Research Procedure Flowchart.....	59
Figure 3-4. Flowchart of Data Processing.....	75
Figure 3-5. Criteria of Trustworthiness.....	81



# CHAPTER ONE

## INTRODUCTION

The main purpose of this research was to investigate culture shock and cross-cultural adaptation that foreign English teachers experienced in Taiwan. This chapter provided a general introduction to research background, research motivation, significance of research, research purpose, definition of terminology, and delimitation and limitation.

### 1.1 Research Background

As the rapid evolution of scientific technology, the borders among nations have become vague. Knight (2006) proposed knowledge could be conveyed via crossing borders. The impact of globalization continuously increases the density and strength on cultural influence. The more degree one country is involved in globalization, the more literacy one civic is equipped with global mindedness.

Changes and impact of globalization influence the social situation and educational systems throughout the world. The rise of the concept of global village makes global citizens realize that strengthening global interaction and enhancing the well-being of all mankind is duty-bound. Waters (1995) defined 'globalization' as the development of a social process; that is, a social process where the borders of geography on social and cultural arrangements reduced, and people also realized that this bondage reduced. The field boundary, therefore, gradually blurred; cross-culture, cross-organization, and even the pattern of cross-country emerged. The British sociologist, Giddens (1990), once interpreted the phenomenon of "globalization" as globalization led the world to form a way of close interconnectedness in life. In reality, globalization narrowed the interpersonal distance and facilitated the interpersonal networks.

Moreover, one scholar (王錦雀, 2008) proposed that thinking globally and acting locally were ways of thinking, and 'glocalization' could be the dialectic of globalization and localization. Globalization and localization enforced tug of wars, initiating innumerable debates on international reforms. However, as Friedman (2005) pointed out globalization was not a choice, but the reality. At the end of the twentieth century, numerous developed countries in the world took global education as an important policy so as to enhance the national competitiveness. As one member of global village, Taiwan also took this global train to systematically set up goals and implement globalization policies.

Competitions among countries, on the one hand, become fierce, particularly reflecting on some international competitions for students, such as PISA (Programme for International Student Assessment) (OECD, 2015), TIMSS (Trends in International Mathematics and Science Study) (IEA, 2015), and PIRLS (Progress in International Reading Literacy Study) (IEA, 2015). Those participating countries make every effort to promote global education to upgrade citizens' levels, literacy as well as global competitiveness. The battlefield of global competitiveness has rooted in compulsory education, and Taiwan is no exception. Facing the wave of global competition, schools can contribute to the global education so as to cultivate global adaptability and refine global lifestyle. Global education will help deepen and extend the lifeblood of national development, and thus enhance the height and thickness of the nations (黃乃熒, 2011). In school education, the purpose of cultivating the competence of cross-cultural communication is to improve the consciousness of acquiring self-culture as building up the competence of interpretation between languages and cultures. It is not merely one part of knowledge, but also the ability to practice knowledge, attitude as well as skills. The development of global education has gained an overwhelming attention around the world.

Global education, in addition, drives the trend to learn English. Based on the

perspective of global education, Wu (2014), President in Taiwan Institute of Economic Research, declared that Taiwan must have a firm handle on international networking and the global division of labor in order to create a competitive niche for the future. Since 2002, the concepts of cultivating talent, promoting life-long learning for the public, constructing communities, developing cultural industries, promoting cultural tourism, and achieving the sustainable development of public land have all been incorporated into the six-year national development plan, Challenge 2008 Six-Year National Development Plan (National Policy Foundation, 2014). Thus, facing the trend towards globalization, the aims of school education will nurture creativity, vitality, ability of international dialogue, and skilled application of English for new generations. On the other hand, to accord with the tendency of global society and cultural trends in the 21st century, one of the key competencies in Grade 1-9 Curriculum (Ministry of Education, 2015) is to enhance students' understanding of foreign culture and customs as well as to enhance students' expression of their own cultures and customs. In the stage of compulsory education, all learning areas in ten basic skills require cultural learning and international understanding, which include appreciating and respecting different groups and cultures, understanding the history and culture of one's own country as well as others' one, recognizing the trend of the globalization in which countries all over the world are integrated into a global village, and developing a global perspective with interdependence, trust and cooperation.

Many countries around the world set up English Villages to facilitate English learning. On the whole, the initial experience of English Village would be dated back to Spain in 2001. In Asia, South Korea set up the first English village in 2004 (Wikipedia, 2015). During the process of setting up English villages, Taiwan did not fall behind. In accordance with Taiwan's national policy and aims of Grade 1-9 Curriculum, some departments of education, including Taipei City Government, Kaohsiung City Government,

and Taoyuan County Government, established English Villages in elementary and secondary schools. By setting up English Villages, there are increasing demands for foreign English teachers as well. The purpose of introducing foreign teachers to teach English, originally, is to improve students' motivation, to enhance students' self-confidence, to have an international outlook, to experience different cultures, to provide multiple learning channels, to appreciate and to respect for cultural diversity. As officers of Ministry of Education, and officers of City or County Government were concerned, the introduction of foreign English teachers is the implementation and enforcement of policies; yet, the differences on cultural background, personality traits, values, beliefs and teaching styles of foreign English teachers make a great deal of difference in Taiwan's classrooms. As Kramsch (1998) proposed that ability of cross-cultural communication was the primary goal of foreign language learning, and foreign English teachers themselves brought cultural diversity and cross-cultural stimulation in Taiwan's classrooms.

English is a communicative tool in English Villages, and English teaching in Taiwan also expanded the fields of vision (詹餘靜, 2004). Ever since 2004, officers from Ministry of Education in Taiwan, following JET (Japan Exchange and Teaching) and EPIK (English Program in Korea), have commenced Foreign English Teacher Recruitment Program to help alleviate the shortage of qualified English teachers in remote areas in Taiwan. Since then, certified teachers from the U.S., the United Kingdom, Canada, Australia, and New Zealand have been recruited to facilitate English teaching in elementary and secondary schools in some areas lacking educational resources (張武昌、陳秋蘭、羅美蘭, 2008). In response to the advent of the global village, multicultural knowledge was very important, but those foreign teachers, equipped with a cross-cultural cognitive learning, experience and ability, were even more important. Foreign English teachers in Taiwan typically need to adapt to a different climate, a new culture, language barriers, and separation from their

families. After all, most foreign English teachers did not speak the mother tongue of the students, and the cultures and countries from which they came were very different from the local students' ones. Based on different languages and cultural backgrounds, some foreign English teachers might suffer different degrees of culture shock, adjust to the situation of cross-cultural impact and achieve the purpose of cross-cultural adaptation.

Besides, Contini and Maturo (2010) stated that school is a place where it is possible to build cross-cultural relations, to promote cross-cultural dialogue, to picture images of the world concerning the creation of living together in a diverse society, and to respect the differences as well as common values and fundamental human rights. However, according to Contini and Maturo's viewpoints, the cross-cultural relations do not really exist in Taiwan's educational fields. For the purpose of creating a better English learning environment, foreign English teachers would be the source to spice up students' learning process.

To sum up, the development and impact of global education drive the prosperity of English teaching. As the transformation of global map, English education has played a part in essential medium that intertwined between global education and cross-cultural education. English teaching has evolved into a global campaign and a panacea of enhancing global competitiveness. The recruitment of foreign English teachers was an increasing trend in the wave of globalization and English education in Taiwan.

## 1.2 Research Motivation

Since most of the foreign English teachers cannot speak Chinese before coming to Taiwan, some of them might face problems of culture shock and stages of cross-cultural adaptation either in teaching or in life. Some foreign English teachers even needed to adjust to the expression of a foreign language, to handle classroom management, to be

acquainted with Taiwanese school cultures, to consult with supervisors, to cooperate with teachers, to teach or discipline students, and even to deal with religious and other cultural differences (劉顯親, 2002). For foreign English teachers, there seem to be some factors affecting their degrees of culture shock and cross-cultural adaptation.

During the period of 2012 and 2013, the researcher had a team teaching opportunity to conduct a team teaching with a foreign English teacher in a senior high school. The team teaching functioned like Professional Learning Communities (State Board of Education, 2015). In the process of PLC, the researcher and one foreign English teacher had a number of discussions and communications after their cooperation in teaching. They had team teaching once a week, having countless meetings, and mails to talk about teaching procedure or teaching techniques after class. Basically, from the researcher's personal observation in and out of class, the foreign English teacher was a highly motivated, well-prepared, and organized individual. Moreover, from the teaching notes and mails, it was believed this foreign English teacher was a self-analytical and self-reflective person. However, the foreign English teacher seemed to continuously suffer from culture shock and to experience cross-cultural adaptation in spite of the fact that he has lived and worked in Taiwan for more than ten years. The factors hidden behind the veil of culture shock and cross-cultural adaptation led the researcher to have further exploration.

### 1.3 Significance of Research

Foreign English teachers are coming to Taiwan in increasing numbers. From database, some researches have focused on various issues of culture shock or cross-cultural adaptation respectively. For instance, in ERIC database, the key words of culture shock showed 377 articles, and the key words of cross-cultural adaptation showed 504 articles, but the keywords of culture shock, cross-cultural adaptation, and foreign English teachers,

were merely 23 articles, in which the dimensions mainly focused on teaching culture, intercultural learning, international students teaching, intercultural communication, re-entry adaptation, and so on. Until 2015, none published articles emphasized on culture shock and cross-cultural adaptation in foreign English teachers.

Therefore, it is hoped that this research will contribute to explore the situation of culture shock and cross-cultural adaptation for foreign English teachers in Taiwan, and it will give foreign English teachers in Taiwan advice and guidance in adjusting themselves as soon as possible to their new linguistic and cultural environment. The information provided may also help them make conscious adaptations in their own individual feelings and attitudes so as to increase success in their new teaching environment.

It is anticipated that this research will add to the existing knowledge on foreign English teachers' culture shock and cross-cultural adaptations, and promote multicultural understanding among foreign English teachers, administrators, local teachers, and Taiwanese students. By examining the factors associated with culture shock and cross-cultural adaptation among foreign English teachers, governments, agencies, or educational organizations may find this research helpful as a guide in consulting foreign English teachers before they leave their home countries.

Eventually, this research may also aid educational administrators in helping foreign English teachers solve their problems of culture shock and cross-cultural adaptation during their stay in Taiwan.

#### 1.4 Research Purpose

The aim of this research was to examine culture shock and cross-culture adaptation of foreign English teachers in Taiwan. The following questions would be discussed in this research:

- (1) To explore the situation and problems of culture shock for foreign English teachers in Taiwan.
- (2) To probe the adaptive situation and influencing factors for foreign English teachers in Taiwan.
- (3) To quest the experience of cross-cultural adaptation for foreign English teachers in Taiwan.

### 1.5 Definition of Terminology

Special terminologies were used when discussing culture shock and cross-cultural adaptation in this research. For the purpose of clarifying their meanings, operational definitions were provided as follows:

- (1) Culture shock: Culture shock meant the foreign English teachers experienced the unfamiliar or strange feelings that derived from the inner heart in facing new life, culture, and work in Taiwan.
- (2) Cross-cultural adaptation: Cross-cultural adaptation was the adjusting process of foreign English teachers about beliefs or behaviors so as to conform to the expectation of new life, culture, and work in Taiwan.
- (3) Foreign English teacher: Foreign English teachers referred to foreigners, coming from the United States of America, the United Kingdom, and Canada, had currently taught English in Taiwan.

### 1.6 Delimitation and Limitations

#### (1) Delimitation

The delimitation of this research focused on culture shock and cross-cultural adaptation, including the aspects of life, culture and work, so not all aspects would be



discussed in this research. Besides, this research merely centered on foreign English teachers, having taught in public or private organizations, including university, elementary schools, and kindergarten in Taiwan.

## (2) Limitations

The first limitation of this research would be use of a limited number of foreign English teachers who offered to verbalize their experiences in an in-depth interview. The participants were selected solely from the foreign English teachers, having experienced culture shock and cross-cultural adaptation in Taiwan. Specifically, participants only included American, British, and Canadian teachers who had teaching position in Taiwan during the 2013-2014 academic years, but not included English teachers from Australia, New Zealand, and other English-speaking countries. Since not all of the organizations welcomed outsiders to contact with their foreign English teachers, this researcher had limited choices from gatekeepers to have opportunities to interview foreign English teachers from all kinds of nationality. This research would increase a great degree of value if this researcher had the time and resources to interview hundreds of foreign English teachers. There were literally thousands of foreign English teachers in Taiwan, but focusing on a fewer selected number, from three foreign countries, and differing experience of culture shock and cross-cultural adaptation would make the data richer in content and more accessible to evaluate similarities and differences among the interviewees.

The responses could only reflect each individual's own personal thoughts. However, foreign English teachers may not be equally interested in responding the in-depth interview questions pertaining to culture shock and cross-cultural adaptation due to personal or cultural differences. The responses could not represent the experiences of all foreign

English teachers in Taiwan, and it could provide a solid cornerstone for additional foreign English teachers' surveys and research.

Moreover, the instrument used for data collection was a convenient sampling from a hard copy version, which depended on self-report from foreign English teachers. As with any self-report survey, social desirability could play a major part in answers provided by foreign English teachers. Also, the individuals submitting self-report information could result in trusted data by falsely reporting data. Having an unclear feeling for what was meant by culture shock and cross-cultural adaptation might have led to inconsistent responses (Solberg & Olweus, 2003). During the process of data and transcription analysis from semi-structured questionnaire and in-depth interviews, two biases might occur as well. One was researcher's subjective judgment, resulting in the bias of data analysis; the other one was interviewees' reflection. Measures were conducted in the form of self-report, so recall bias or social desirability bias might also occur. However, in spite of above limitations, this researcher tried to have a deeper investigation into the issues and to think from critical and practical viewpoints.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

Literature review explored research-based theory to the issues of this research and to establish the concept of framework. In this chapter, implication of culture was defined firstly, and then theoretical model of culture shock, stages of culture shock, and related researches of culture shock in Taiwan were explored. Next, theoretical model of cultural adaptation, dimensions of cultural adaptation, and related researches of cross-cultural adaptation were probed. Eventually, the literature of foreign English teachers and culture shock, and foreign English teachers and cross-cultural adaptation were examined.

#### **2.1 Cross-border Flow of Culture Shock**

##### **2.1.1 Implication of Culture**

The word, culture, derived from Latin word "cultura" and rooted in the word "colere", meant to foster (Douglas, 2001). That is, culture played an essential role in fostering one's personality and nationality. Also, in Kroeber and Kluckhohn's (1952) book, *Culture: A Critical Review of Concepts and Definitions*, they collected 164 definitions of culture, and they deemed culture was usually a common term used in the following three situations: first, in the fields of arts and humanities, culture had also been perceived as high culture; second, culture was the integration of the form of human knowledge, beliefs and behavior, depending on the capacity of the idea and a symbol of social learning; third, culture shared attitudes, values, goals, and practice towards characteristics of institutions, organizations or groups. Culture seemed to be an interactive mold that integrated in daily life. Similarly, Harrison and Huntington (2001) proposed that cultures had different

meanings in different areas and contexts. To put it differently, culture was a complicated and diverse term that was involved in engaging with diverse perspectives.

However, Hall's (1992) definition about culture might be the easiest one, and he believed that culture was communication, and communication was culture. Also, Matsumoto and Juang (2007) pointed out that culture could be defined from complex to simple definition, and culture was the mental part of human environment. Therefore, culture per se could be a complicated and psychological unit due to the inner process that functioned dynamically. The inner process of each individual in turn could not be measured objectively; thus, complexity or simplicity could merely rely on separate condition. Furthermore, Triandis (2005) defined culture was a set of objective and subjective components created in the past and had increased the likelihood of survival, being able to share with one another because they had a common language and lived in the same environment. Accordingly, it was believed that British anthropologist, Taylor, was the first scholar to have a significant impact on the cultural definition (曾小華, 2013). Taylor (1994) interpreted culture as a process of social and cultural development of generic human creatures, including material technology, social norms and spirit of perceptions.

Culture, in addition, provided a common pattern for cognition, affect, psychomotor, structure as well as process, and people from the same culture tended to have similar understanding and responses. People represented similar reaction to knowledge, behavior, and feelings in one society. According to Keesing's (1975) study, cultural knowledge and language knowledge were actually one of sides. That is, cultural background could be understood from languages, while to fully understand languages, the culture of languages bore heavy responsibility. In school context, culture influenced the shared beliefs, course content, expectation from cultural groups, and methods provided for guidance (Jackson, 1999). Thus, it is assumed that the input of foreign language and culture in the classroom

could bring the stimulus and change in the shape of language and cultural knowledge.

In the past few decades, researches on cultural issues have caused widespread interests (Broom & Doron, 2011; Hofstede, 2004; Samovar, Porter, & Stefani, 2000). Those researches emphasized on a wide variety of cultural issues, such as popular culture, global culture, cultural theory, and so on. In particular, a scholar's (陳國明, 2003) theory enhanced the interrelationship between culture and communication, and stressed a good communication could promote cultural exchanges. Pre-service training, moreover, could also lessen the degree of culture shock. Above scholars extended tentacles to the world of culture, intercultural communication and commenced to explore the cultural universality and particularity.

Liu and Spector (2005), and Ke (2008), moreover, proposed a number of cultural studies that focused on foreign language teaching (An, 2011; Li, 2012), and these studies led to the prosperity of cultural studies and subsequently foreign language teaching. Kramsch (1995) even explored the relationship between language teaching and particularity of culture. He proposed a theoretical framework for teaching culture via language that suspended the dichotomy between the universal and the particular in language teaching, and grasped at particularity as a platform for dialogue and as a common base to realign differences. Among those, some researches explored the correlation between language studies and cultural studies, while others investigated cultural understanding (Blumenstyk, 2011 ; Han & Liu, 2010), and more and more researches put emphasis on different aspects of understanding cultures. As a matter of fact, culture itself was not merely related to language and understanding, but also concerning communication and life. The importance and uniqueness of culture lie in the different exchanges from different backgrounds, experiences and cultural differences, making communication become diversified or having difficulty to implement. As far as foreign teachers concerned,

when two different cultures interacted and tied together at school, some often had different degrees of conflict when these two cultures met together, and this kind of conflict was recognized as culture shock.

### 2.1.2 Theoretical Model of Culture Shock

Culture was considered to be values and beliefs of a group, and it was also regarded as working or living standards. When foreigners came across a new culture, some of them might suffer different degrees of culture shock within a target culture. In early periods of time, many cross-national studies were concerned with mental health. Many scholars found there were some mental problems that existed in cross-cultural employees and students. Some of them might adapt to a new culture smoothly, while others might experience discomfort regardless of life or work. After the 1950s, more recent studies showed there were a number of studies on social and psychological problems of sojourners (Ward, Bochner & Furnham, 2001). From then on, culture shock was viewed as not only mental problems, but social and psychological ones as well. To describe and further analyze adaptive problems, a couple of scholars used the traditional perspective on migration and mental health (Fu & VanLandingham, 2012 ; Gong, Xu, Fujishiro, & Takeuchi, 2011). During this period of time, culture shock was seen as a process of development and transformation. Migration might lead to mental conditions healthily, and vice versa. Traditional theoretical approaches mainly put emphasis on social biology, social psychology, applied social psychology, clinical psychology, and psychoanalytic tradition. Other theoretical components were listed in Table 2-1 below, and traditional theoretical approaches to culture shock were shown chronologically.

Table 2-1.

*Traditional Theoretical Approach to Culture Shock* (modified from Zhou et al., 2008 )

<b>Theory</b>	<b>Epistemological original</b>	<b>Originator</b>	<b>Year</b>	<b>Conceptual formulation</b>
Expectations	Applied social psychology	Feather	1982	Expectancy-values related to adaptation
Social support	Clinical psychology	Brown, Bhrolchain & Harris	1975	Social skill offered a buffering effect between life-events and depression
Grief and bereavement	Psychoanalytic tradition	Bowlby	1969	Migration was seen as experience of loss
Negative life- events	Clinical psychology	Holmes & Rahe	1967	Migration involved life changes, and adaptation to change was stressful
Social skills and culture learning	Social psychology	Argyle & Kendon	1967	Lacking social skills might cause cross-cultural problems
Locus of control	Applied social psychology	Rotter	1966	Control beliefs predicted migration
Value difference	Social psychology	Merton	1938	Value differences led to poor adaptation
Selective migration	Socio-biology (Neo-Darwinism)	Wells	1907	Individual fitness predicted adaptation

In the past, traditional theoretical approaches highlighted the negative aspects of exposure to another culture. There were gradual movements away from medical models,

and scholars queried the implicit assumption that cross-cultural contact was so stressful that it needed medical treatment (Bochner, 1986). Until 1980s, different views emerged to regard the process of adaptation as a learning experience rather than a medical one. The appropriate and positive action would include preparation, orientation, and the acquisition of skills relevant to the new culture (Bochner, 1982; Klineberg, 1982).

### 2.1.3 Stages of Culture Shock

On the basis of extensive studies worldwide, the term, culture shock, had different connotations. Namely, different working tasks required different contacts with the local culture, and the culture of the home country might have slightly different or similar cultures. According to the study of Furnham (2005), culture shock was referred to an unpleasant surprise or shock in a new cultural environment. This unpleasant surprising or shocking part was originated from new environment, some unexpected people or things, and partly because new culture might lead to a negative evaluation of the sojourners' cultures or other cultures. In addition, Christofi and Charles (2007) considered culture shock was an uncomfortable state, like diseases, due to many different effects or degrees. Because of culture shock, a few people might lose energy, and could not live and work freely and comfortably in a new country.

Initially, Pedersen (1995) proposed five stages of culture shock in the book, 'The Five Stages of Culture Shock: Critical Incidents around the World'. Based on his analysis, the following six characteristics would result in culture shock.

- (1) In a new environment, the original standards of behavior would cause changes for sojourners. Before they found new standards of behavior, they felt perplexed.
- (2) The standard of value was once believed to be good, but it became disrespected or meaningless in a new cultural environment.



- (3) When sojourners were not certain about what was expected in a new environment, they showed anxiety, disappointment, and even anger.
- (4) When sojourners were dissatisfied with the new lives, they thus began to prettify the original past life. They thought everything was perfect before, in spite of the fact that previous life might be poor or very uncomfortable.
- (5) Sojourners' previous survival skills became inapplicable.
- (6) The feelings of anxiety and suffering lingered.

Thanks to the above six characteristics, the occurrence of culture shock might vary from person to person when comparing with home culture. The symptom of culture shock might change from perplexed, disrespected, anxious, and uncomfortable to inapplicable and suffering feelings. Those characteristics focused on the negative effect influencing on sojourners. As Anderson (1994) further proposed culture shock was an adaptation to the new culture, the pressure generated in the process, or momentary confusion of personal feelings. Thus, the so-called culture shock was only regarded as a sense of anxiety and stress because sojourners left familiar environment. Those sorts of unfamiliarity would increase the degree of confusion and stress. However, different cultures were considered to be conscious acts that could reduce uncertainty and the degree of difficulty in the new environment (Osman-Gani & Rockstuhl, 2009). The degree of uncertainty and difficulty might enhance one's confusion and stress.

Furnham and Bochner's (1982) study also found that culture shock was related to three factors: the first factor was the difference in culture itself, meaning the greater cultural differences between the host country and their countries were, the stronger the impact of culture shock was. The second one was the individual differences, meaning a person's background and personality that affected a person's ability to adjust to the new environment. The third one was the living experience; whether a person often lived in other

countries, received training, or made preparation in advance, would also relate to the extent of a person suffering from culture shock. These three factors, difference in culture itself, individual difference, and personal living experience accounted for major parts in culture shock.

However, after several decades, Furnham (2007) further proposed culture shock would merely consist of two stages. The first stage focused on the diagnosis of the symptoms of culture shock. In other words, the early stage of culture shock was the unpleasant experience, and a description of how those experiences were addressed. The second one was the development of culture shock in mid-1980s, and cross-cultural characteristics could be identified. Many scholars dedicated to the investigation leading to the symptoms of culture shock variables among cultural groups, confirmed different symptoms of culture shock, and analyzed the completion of cultural adaptation that developed more converted techniques gradually. To put it differently, those two stages emphasized on prevention in advance, and the recognition of cross-cultural characteristics.

#### 2.1.4 Related Researches of Culture Shock

The phenomenon of culture shock has been described in many anthropologists' works in the twentieth century. Until 1960, the term, culture shock, initially appeared in an article of *Practical Anthropology* written by Oberg. Oberg (1960) explained that culture shock was "a disease precipitated by the anxiety that results from losing all familiar signs and symbols of social intercourse" (p.177), and he also noted that different countries or regions had different habits, norms, laws and regulations. Moreover, it was the particular perplexity a person might feel when undergoing a new way of life due to migration or a visit to a new country (Ingleby, 2005). Thus, Oberg's definition took the negative effect of culture shock and looked upon culture shock as a disease.

To sojourners, having stayed for a period of time in exotic countries, culture shock was an inescapable process. Culture shock was the psychological distress that originated from the impact of adapting to a new culture. This psychological shock led to a sudden failure in different places that cultural language and non-verbal symbols became unfamiliar with everyday life (陳威有, 2003). As Adler (1975, p.13) put it in another way, "Culture shock was a form of anxiety which resulted from the misunderstanding of commonly perceived and understood signs of cultural interaction". When people were in a strange environment, they often feared of committing a taboo or caused trouble that would cause anxiety and insecurity. Taylor (2008) also made a comment on culture shock, including the collapse of individual routines, self, and self-image. Brislin (2008) took a different perspective, and the study claimed that cultural sensitivity showed collectivism and individualism, as in different cultures, cultural sensitivity can be displayed in flexible and suitable methods. He believed the higher a person's cultural sensitivity was, the more effectively people got used to different cultures. The relationship between cultural sensitivity and effectiveness had positive correlation.

Miyamoto and Kuhlman (2001) also pointed out that many scholars contributed to the investigation leading to the variables of culture shock, identifying how culture shock was different among different cultural groups, and further analysis could reach moderate skills and cultural transition. They also reviewed models of organization on negative experience, and explained how each interpretation of culture shock could be combined and enhanced. Culture shock could be interpreted as learned helplessness as well that was a lack of motivation, cognition, emotion, and self-concept.

Obviously, culture shock, to a greater or lesser degree, was an unavoidable process. Sojourners might meet various degrees and examples of culture shock. Studies related to culture shock concerning teaching and learning were inevitable in cross-cultural exchanges

(Cheng, 2007; Huang, 2008). When sojourners worked in a country other than their own country, they might “become overwhelmed by the cultural differences they suddenly face” (Pukthuanthong & Walker, 2007, p. 714). Some might even feel “depression, serious physical reactions, anger, aggression towards new culture, and even total withdrawal, which can be concluded as ‘culture shock’” (Samovar, Porter & Stefani, 2000, p.250; Zapf, 1993). Furthermore, the study (葉淑惠, 2012) attempted to address the problems typically encountered by foreign students and found out the types of culture shock that Taiwanese students experienced while studying in Japan. The results also showed diverse groups had different degrees of adaptation, and Taiwanese students had difficulties readjusting to the home environment.

While some might look at culture shock as a barrier, Adler (1975) treated culture shock as a developmental opportunity. The experience first allowed a person to understand the perspective or position of his or her own value set, and then to investigate, reintegrate and reaffirm its relationship to others. Besides, McNamara and Harris (1997) believed that culture shock had great significance on self-development and personal growth. They regarded culture shock as a positive learning process. Culture shock per se was not full of shock all the time, but had some joyful surprise involved in the process that took time and efforts to become mature.

## 2.2 Cross-cultural Adaptation

The term, adaptation, originally derived from Darwin’s Theory of Evolution in 1859, meant that organism must appropriately adjust themselves to match up with environment. Good adaptation meant a harmonious relationship between human beings and environment. One scholar (朱敬先, 1992) mentioned that adaptation was an active, interactive, and flexible process, and it was not a one-way process, but a two-way or multi-way one. In

Psychology, adaptation meant the adaptation of an organism to its environment so as to reach a harmonious condition, or the process by which it enhanced such fitness (張春興, 2001).

Moreover, a psychologist, Cherry (2014) defined that adaptation was a term referring to the ability that adjusted to new information and experiences. Learning was essentially adapting to our constantly changing environment. Through the process of adaptation, new behaviors that coped with change were adopted. The individuals dealt with issues on life, culture, and work via learning behaviors that were entirely or partly different from those of his or her host country. In the process of adaptation, individuals might create a satisfying relationship with his or her new environment, while they might not necessarily abandon his or her own cultural identity. Thus, three scholars (王以仁、林淑玲、駱芳美, 2006) concluded that adaptation was the interaction between human beings and environment, a mutual process, motionless nature, and control towards life.

Adaptation was originally defined by a lot of literatures that were related to helping people learn to adjust to work or interact with people. If individuals were repeatedly exposed to a stimulus, they would have a more positive orientation towards that stimulus (Zajonc, 1968). In 1989, Bornstein further put forward the connotation of adaptation: "It's advantageous to human beings to prefer the familiarity to the novel. The familiarity is safe and predictable; the unfamiliarity is unsafe and unpredictable" (p.282). The preference for the familiarity was an adjustable human trait, but that preference was not immutable. Indeed, it was human nature to seek safe and comfortable feelings and environment.

Besides, Clark and Matze (1999) proposed that "Cultural adaptation was the motivation and ability to adjust one's behaviors to the prevailing norms, values, beliefs, customs, and expectations that functioned as a societal level prototype in a given geographical location". Cultural adaptation represented knowledge of prevailing norms,

expectations, and practices; thus, failure to adjustment was a conscious choice rather than merely an error of ignorance. In addition, Savicki (2004) considered adaptation of foreign culture was a complex and multi-level task, and integration might adjust to some variables, including personality traits (Harrison, Chadwick, & Scales, 1996; Huff, Song, & Gresch, 2014), cultural distance (Chen, Kirkman, Kwanghyun, Farh, & Tangirala, 2010; Stahl & Caligiuri, 2005), and social support (Stroppa & Spieß, 2010). Thus, cross-cultural adaptation meant the process of adaptation in personal, interpersonal, different nations, and different cultures.

Arkoff (1968) suggested that the adaptation was the interaction between the individual and the environment, and the environment that were referred to a variety of external things of individuals. The interaction was the relationship among mutual influences (吳武典、洪有義, 1987). Also, Gould and Kolb (1964) proposed that adaptation was a process, and during this process people and environment formed the conditions of harmony and balance. Thus, behavior of adaptation was the requirements of the context process when individuals were facing environmental change. Behavior of adaptation, thus, was a way to maintain the survival of individuals, and to increase the ability of adaptation to life (高桂足、陳李綱、蔡淑敏、古明嬋、許錫珍、徐芳華、陳若璋, 1974). The ability to harmonize human beings and environment was crucial to degrees of adaptation.

Cross-cultural studies had a long history, and psychological aspects deeply affected degrees of adaptation. Psychologists have had great interest in influences of cultures on individuals as well as cross-cultural adaptation on individuals. For cross-cultural research, adaptation based on well-defined cultural units was due to memberships of nation or ethnic group. Cross-cultural adaptation referred to a person's feelings that were psychologically comfortable in a foreign environment (Ditchburn, 1996; Simeon & Fujiu, 2000), and it could be mostly divided into two categories: psychological adaptation and socio-cultural

adaptation. Psychological adaptation was intertwined with the process of pressure, but social and cultural adaptations were predicted by the learning of culture. In recent years, researches had focused on the psychological adaptation (Li, 2012; Qin, Rak, Rana & Donnellan, 2012), but social and cultural variables in some studies would be affected as well (Kawabata, Tseng, Murray – Close & Crick, 2012; Scharf, Wiseman & Farah, 2011). A huge amount of empirical findings demonstrated that variables might influence the process of acculturation and adaptation, and each variable itself might also be shaped by the influence of other variables (Brislin, 1990; Furnham & Shiekh, 1993). Hence, cross-cultural adaptation has gained a great deal of attention from the psychological viewpoints all over the world.

The so-called cross-cultural adaptation, in addition, was made by the individuals for psychological adaptation of changing environment, so that it could reduce conflict and stress at work and non-work, and increased psychological sense of comfort and ease (蔡雯靜, 2008). Berry (1976) believed that adaptation was a personal feelings of harmony with environmental level. Adaptation could also be used to exchange feelings of acceptance and satisfaction. In addition, some scholars believed that "adaptation" was the face of the individuals in all aspects of new environment at a certain degree of psychological comfort (Black, 1988). This kind of psychological comfort might lead to various degrees of adaptation respectively.

As a matter of fact, two scholars (張春興、林清山, 1975) pointed out that adaptation contained active and passive components; in other words, individual and environment could both be changed. In this way, people could build a harmonious relationship between themselves and environment. People, having sound personalities, often changed their internally psychological state on one hand, and changed external environment on the other hand. To maintain a harmonious balance of interaction, adaptation thus reached emotional

stability. Therefore, adaptation did not mean that people had to obey or passively accept everything, but rather to solve problems in the way of constructive behaviors.

However, cross-cultural adaptation in different cultural environments and cultural impact generated by the process was various. In evolutionary theory of Psychology, the process of behavioral adaptation should be considered to balance the needs of the conflict, or against the environmentally plagued needs. Humans and animals sought food to reduce the feelings of hunger and starvation; therefore, they had to adjust to stimuli of hunger. In other words, when disordering symptoms of the demand or pressure in the environment appeared, they might cause disability to make normal adaptation. Because of different conditions in each country, the ensuing cross-cultural adaptation also had different connotations.

## 2.2.1 Theoretical Model of Cross-cultural Adaptation

### (1) Historical Perspectives on Cross-cultural Adaptation

The theory or model of cross-cultural adaptation could be divided into three broad categories: phase, psychological impact, and theory of cross-cultural adaptation. Lysgaard's (1955) U-curve theory of cross-cultural adaptation was the most representative. He stated that adaptation to the environment for students first 6-18 months of arrival in the U.S. was worse than those who arrived less than six months. In 1960, some scholars reported that 318 targeted students in the survey with exposure to exotic and unfamiliar environment lengthened the time, and degrees of adaptation to the environment decreased first and then increased by a U-shaped curve (Black & Mendenhall, 1990), also called U-curve theory by follow-up scholars (U-curve theory, UCT).

To U-curve theory, most of the literature on cross-cultural adaptation would experience four stages (Gudykunst & Kim, 2003; Samovar, Porter, & McDaniel, 2007).



The first stage was at the left of the top of U. This stage was usually filled with a sense of excitement, hope and pleasure, showing optimism and rejoice for the host country. The second stage was the stage of cultural issues. During this stage, problems occurred at the beginning of development; that is, it experienced cultural impacts of crisis. Individuals became confused and puzzled by new situation, in extreme cases these uncomfortable feelings would lead to hate foreign things, and finally turned into xenophobia. The third stage was recovery; that is, the understanding of a new culture. At this stage, individuals gradually adjusted to a new culture and made a correction to the life of a new culture. The fourth stage was adaptation. It was at the other side of the U-shaped. At this stage, people learned a major component of a new culture and had taken successful measures. In short, U-shaped theory consisted of four phases; namely, honeymoon stage, disillusionment or culture shock stage, adaptation stage, and mastery stage (Beamer & Varner, 2010; Chaney & Martin, 2010). These four stages would continuously appear one after another.

Those who could live comfortably between two cultures were often associated with joy and satisfaction. In addition, some scholars had proposed a cultural adaptation reversal in return to the home country. This period would be objectively known as a sense of exotic cultures, so when re-entering one country, there would be ongoing shocks, creating another W-curve theory because there were two U-shaped shock (Harris & Moran, 2000).

Later, Adler (1975) regarded culture shock as the phenomenon of people living out of sequence in major events, so he proposed five-stage model of cross-cultural adaptation. Adler's model included five phases: stages of contact, disintegration, reintegration, autonomy, and independence. Its feature was to view the culture shock as a process of personally internal process, rather than just responded to the culture of host country. He also criticized Lysgaard's U-curve theory, which only contained factors of sojourners' satisfaction and time, but lack of identity. However, pitifully, Adler's model lacked of

empirical studies about transformation of culture shock, so the reliability was doubtful.

Mansell (1981) stated emotionally four-stage theory of cross-cultural adaptation, including stages of alienation, marginality, acculturation, and duality. This theory focused on sojourners' inner growth when facing culture shock. Via the variation of emotional moods, sojourners gradually improved and adjusted to host culture. In advance, Lewis and Jungman (1986) suggested six-stage theory of cross-cultural adaptation, inclusive of preliminary stage, observation stage, participation stage, shock stage, adaptation stage, and reentry stage. The stages of this theory were similar to the stages of U-curve theory, except for reentry stage. However, reentry stage seemed no difference to the last stage of W-curve theory (Gullahorn & Gullahorn, 1963, 1966). This theory provided a complete model of cross-cultural adaptation, because it extended from preliminary stage, before the arrival of host country, to reentry stage, after the return of home country.

Based on Mezirow's (1978, 1981, 1991, 2000) transformative learning process, and Kim and Ruben's (1988) intercultural transformation, Taylor (1994) further proposed Transformative Learning Model, including precondition of change, transformative process, and transformative outcome. In particular, Transformative Learning Model emphasized on explanation of sojourners' life experience, and further to understand, appreciate, revere, and accept a culture of host country. The limitation of this model was to view the learning process as a universal model of cross-cultural adaptation, reflecting autonomous and self-directed worldview of western culture. However, through persistent learning, sojourners had affective, behavioral, and cognitive changes, leading to the results of transformation. Table 2-2 showed the theoretical model of cross-cultural adaptation based on historical perspective chronologically.

Table 2-2.

*Theoretical Model of Cross-cultural Adaptation on Historical Perspective*

<b>Scholar</b>	<b>Year</b>	<b>Theoretical Model</b>	<b>Stage</b>
Taylor	1994	Transformative learning model	Precondition of change Transformative process Transformative outcome
Lewis and Jungman	1986	Six-stage theory	Preliminary stage Observation stage Participation stage Shock stage Adaptation stage Reentry stage
Mansell	1981	Emotional four-stage theory	Alienation stage Marginality stage Acculturation stage Duality stage
Adler	1975	Five-stage model	Contact stage Disintegration stage Reintegration stage Autonomy stage Independence stage
Lysgaard	1955	U-curve theory	Honeymoon stage Culture shock stage Adaptation and Mastery stage

## (2) Contemporary Perspectives on Cross-cultural Adaptation

Several scholars explored the issues of cross-cultural adaptation in different perspectives. In the first place, Caplan and Killilea (1975) considered overseas adaptation included subjectively well-being, assignment about internationally psychological concepts, working relationships, and characteristics of working environment. They probed scopes of adaptation from personal satisfaction to outer surroundings. Torbiorn (1982) moved forward a step to point out that overseas adaptation included local traffic, weather, shopping, entertainment, and life adaptation in general. His focus was on the items of general life, and besides above items, language barrier and religious belief were mentioned (王立文, 1996; 黃世雄, 1994; 廖正宏, 1985). Furthermore, Shaffer, Harrison and Gilley (1999) considered overseas adaptation was to accommodate to requirements of new jobs, to adjust to social life of host country, to adjust to living, housing and food environment. They mainly explored categories of life adaptation and working adaptation.

Moreover, Black (1988) examined relationships between several variables and transition of working role in the case of an overseas assignment in Japan. By the course of numerous role transitions, an individual made transformation through events, such as overseas transfers, domestic transfers, promotions, company reorganizations, and inter-company job changes. Role ambiguity and role discretion were found to influence working adaptation, while association with local nationals, and family's adaptation were found to correlate with general adaptation. He also proposed that time spent with host nationals was positive during working and non-working hours, and significantly correlated with general adjustment but not with working adjustment.

However, the study of culture shock paid more attention from social psychology and education to medicine. 'Culture learning' and 'stress and coping' models were built (Furnham & Bochner, 1986), and 'social identification' model stood out. Besides, Zhou et

al. (2008) deemed that these three models were considered to be more comprehensive, considering different components of response —affect, behavior and cognition (ABC)—when people were exposed to a new culture. People in cultural transit were also seen as actively responding to and solving problems originating from change, rather than being passive victims of trauma originating from noxious events. The notion of ‘culture shock’ had been transformed into contact-induced stress owing to skill deficits (Zhou et al., 2008, p. 65). Thus, their models sought for an active process, and explored the function of transformation.

Sojourning was seen as a dynamic experience, and the social skills and culture learning perspectives served as a basis for development of culture learning models. Some scholars proposed that historical development of traditional theories of culture shock resulted in the emergence of contemporary theoretical approaches (Zhou, Jindal-Snape, Topping & Todman, 2008) that could be coordinated into a broader theoretical framework of cross-cultural adaptation.

Furnham and Bochner (1986), furthermore, stated a culture learning model for its theoretical robustness, and its application to training methods that turned into a contemporary ‘culture learning’ theory. The origin stemmed from social psychology, mainly emphasizing on behavioral aspects of cross-cultural contact and viewing social interaction as a skilled and mutually organized performance (Argyle, 1969). In that study, shock was comprehended as the stimulus for acquisition of culture-specific skills. As a matter of fact, the process of adaptation was affected by various variables, such as friendship networks (Bochner, McLeod & Lin, 1977), previous experience abroad (Klineberg & Hull, 1979), quantity and quality of contact with host nationals (Bochner, 1982), general knowledge about a new culture and cultural identity (Ward & Searle, 1991), cross-cultural training (Deshpande & Viswesvaran, 1992), language or communication

competence (Furnham, 1993), acculturation modes (Ward & Kennedy, 1993a), cultural distance (Ward & Kennedy, 1993b, c), and length of residence in host culture (Ward, Okura, Kennedy & Kojima, 1998).

In particular, Ward and Kennedy (1993b) explored the distinction of psychological and socio-cultural adaptation during the period of cross-cultural transitions, and related factors, including acculturation, amount of contact with host and co-nationals, attitudes towards host country, cultural distance, homesickness, host nationals and host family, language ability, life changes (Social Readjustment Rating Questionnaire), outcome measures of socio-cultural, personality, psychological adjustment (Profile of Mood States), and relationship satisfaction with co-nationals. In addition, stepwise regressions revealed that external locus of control, homesickness, life changes, and social difficulty accounted for over 50% of the variance in psychological adaptation; in contrast, language ability, cultural distance, satisfaction with host national contact, cultural separation and mood disturbance also explained major variances in socio-cultural adaptation. Moreover, Ward and Kennedy (1993c) used different subjects to examine cultural distance, and their results revealed that life changes, locus of control, social difficulty, and social support variables predicted psychological adaptation during cross-cultural transitions; on the contrary, acculturation strategies, cultural distance, extroversion, interaction with host nationals and co-nationals, length of residence in the host culture, and mood disturbance influenced socio-cultural adaptation. Based on other scholars' studies, Zhou et al. (2008, p. 65) stated that this model eventually led to practical guidelines for preparation, orientation, and training of behaviorally social skills.

According to life events, the 'stress and coping' approach rooted from early psychological models of impact (Holmes & Rahe, 1967; Lazarus & Folkman, 1984). Adaptation was viewed as an active process of managing stress at different systematic

levels, and other relevant variables included different degrees of life change (Lin, Tazuma, & Masuda, 1979), personality factors (Ward & Kennedy, 1992) and situational factors (Adelman, 1988). The culture learning approach centered on behavioral component, while stress and coping approach focused more on psychologically well-being affective component. Intervention methods were likely to include strategical training of stress management and ‘stress and coping’ approach depended on finding out the source of stress and effective ways to cope with it (Zhou et al., 2008).

Furthermore, Zhou et al. (2008, p.67), claimed “social identification theories focus on the cognitive components of the adaptive process. During cross-cultural contact, people perceive themselves in a much broader context”, and that could also “lead to anxiety-provoking change in perceptions of self and identity, especially where identity was previously constructed largely from local social interaction”. Perceptions and relations with in-groups and out-groups could change radically (Deaux, 1996), and ‘acculturation’ and ‘social identity theory’ were used as major conceptual approaches (Phinney, 1990).

According to some researches, early approaches to acculturation and identity came primarily from ethnic and cross-cultural psychology that was mostly related to how to define and measure acculturation (Cuéllar, Harris, & Jasso, 1980). Uni-dimensional, bi-dimensional and categorical conceptualization were three models of acculturation. Furthermore, Berry’s (1994, 1997) categorical model specified four acculturation dispositions of how people conceptualized home and host identities- integration, separation, assimilation and marginalization. In terms of Berry’s definition, integration implied that sojourners viewed themselves as high in both home and host cultural identity; separation meant that they perceived themselves as high in home cultural identity, but low in host cultural identity; assimilation implied that they viewed themselves as low in home cultural identity, but high in host cultural identity; marginalization meant that they perceived

themselves as low in both home and host cultural identities. Table 2-3 below showed the relationship of these four categorical models.

Table 2-3.

*The Relationship of Four Categorical Model*

<b>Categorical model Cultural identity</b>	<b>Integration</b>	<b>Separation</b>	<b>Assimilation</b>	<b>Marginalization</b>
Home identity	High	High	Low	Low
Host identity	High	Low	High	Low

Cultural identity, in reality, was influenced by a wider range of factors, including individual characteristics, group characteristics, and broad social context. These variables all correlated to acculturation and identity changes as well (Zhou et al., 2008), and relationship of four categorical model influenced cultural identity at different degrees.

Tajfel (1981), moreover, proposed ‘social identity theory’ appeared from social psychology, and how group membership affected individual identity were taken into consideration. Two aspects were highlighted: one was the varied effects of specific cross-cultural diversity (Brown, Hinkle, Ely, Fox-Cardamone, Maras, & Taylor, 1992); the other was the role of social categorization and social comparison in relation to self-esteem (Tajfel & Turner, 1986). Other related studies included degrees of cultural similarity (Gudykunst, 1983a), attitudes towards hosts and host attitudes towards sojourners (Gudykunst, 1983b), the role of knowledge of host culture (Gudykunst & Kim, 1984), and work on uncertainty avoidance or reduction (Gudykunst & Hammer, 1988).

Overall, as Zhou et al. (2008) stated cognitive (C) perspective of the social



identification theories worked perfectly with the behavioral (B) aspect provided by the culture learning approach and the affective (A) analysis in 'stress and coping' framework. These three perspectives together formed a foundation for a comprehensive model of cross-cultural adaptation. Table 2-4 below summarized and modified the differences of affect, behavior, and cognition in theoretical origin, conceptual structure, factors that affected adaptation and implications for intervention from Zhou et al. (2008).

Besides, Folkman, Lazarus, Gruen, and DeLongis (1986) examined the relation between primary appraisal, secondary appraisal, personality factors, 8 forms of problem-focused and emotion-focused coping, and somatic health status and psychological symptoms. Their results showed that by stressful encounters, appraisal and coping processes were characterized by different degrees of stability so as to have an effect on somatic health status and psychological symptoms. These processes were assessed in 5 stressful situations respectively. Certain processes were highly variable, whereas others were moderately stable. Primary appraisal, mastery and interpersonal trust, and coping variables illustrated a significant amount of the variance in psychological symptoms. Holmes and Rahe (1967), furthermore, explored the relationship between stress and illness, and they used a convenient sampling to examine subjects that completed the paper and pencil tests. The items were life events empirically stemmed from clinical experience, and written instructions were given to each subject that completed the Social Readjustment Rating Questionnaire (SRRQ). Ultimately, they proposed life events were significantly associated with the time of illness onset. The changes of life events might lead to different degrees of illness, and these results inspired more studies on cross-cultural adaptation. In Table 2-4 below, three contemporary theories of intercultural contact were shown.

Table 2-4.

*Three Contemporary Theories of Intercultural Contact, modified from Zhou et al. (2008)*

<b>Theory</b>	<b>Stress and Coping (Affect)</b>	<b>Culture Learning (Behavior)</b>	<b>Social Identification (Cognition)</b>
Theoretical origin	Social psychology-stress, appraisal and coping (Lazarus & Folkman, 1984); life events (Holmes & Rahe, 1967)	Social and experimental psychology-social skills and interpersonal behavior (Argyle, 1969)	Ethnic, cross-cultural and social psychology-self (Deaux, 1996; Phinney's Social Identity Theory, 1990)
Conceptual framework	Cross-cultural travelers needed to develop coping strategies to deal with stress	Cross-cultural travelers needed to learn culturally relevant social skills to survive and thrive in their new settings	Cross-cultural transition might involve changes in cultural identity and inter-group relations
Theoretical premise	Life changes were inherently stressful	Social interaction was a mutually organized and skilled performance	Identity was a fundamental issue for the cross-cultural travelers

(continued)

<b>Theory</b>	<b>Stress and Coping (Affect)</b>	<b>Culture Learning (Behavior)</b>	<b>Social Identification (Cognition)</b>
Factors affecting adaptation	Adaptive factors involving both personal (ex. life change, personality) and situational (ex. social support) variables	Culture-specific variables (ex. knowledge about a new culture, language or communication competence, cultural distance)	Cognitive variables (ex. knowledge of the host culture, mutual attitude between hosts and sojourners, cultural similarity, cultural identity)
Intervention guidelines	Training people to develop stress-management skills	Preparation, orientation and culture learning, especially behavioral-based training on social skills	Enhancing self-esteem, overcoming barriers to inter-group harmony, emphasizing inter-group similarities

### 2.2.2 Dimensions of Cross-cultural Adaptation

Scholars had very different viewpoints on dimensions of cross-cultural adaptation overseas. Selmer (1999) considered facets of overseas adaptation that could be divided into two types: first, the psychological adaptation; second, the socio-cultural adaptation to the environment, including adaptation to working demands, adaptation to interaction with host

country, and adaptation to a non-working environment. From empirical perspectives, Shaffer, Harrison and Gilley (1999) developed a classification of working, interactive, and general adaptation for overseas adaptation (劉莉玲、秦克堅, 2008; Pinto, Cabral-Cardoso, & Werther, 2012). Three scholars (吳萬益、陳碩珮、甘珮嫻, 2000) conducted an empirical research on effectiveness of cross-cultural training, and, furthermore, combined the viewpoints from Black (1988), as well as Black and Stephens (1989). They concluded that the cross-cultural adaptation could be divided into working adaptation, interactive adaptation, life adaptation, and general adaptation (林員如, 2008).

Most scholars believed that the cross-cultural adaptation was one concept of various dimensions (Black, 1990; Black & Gregersen, 1991b), which could be divided into three categories: general adaptation, working adaptation and interactive adaptation. The most influential model was adopted from the Shaffer, Harrison and Gilley (1999). They proposed that differences among three main models were as follows: first, general adaptation meant that people would feel comfortable with non-working factors; second, interactive adaptation meant that people felt comfortable to interact with local people; third, working adaptation meant that people felt comfortable when they were engaged in assignments. Up to now, their model has been extensively tested and gained general support (Pinto, Cabral-Cardoso, & Werther, 2012; Shaffer, Harrison, & Gilley, 1999). Also, Palthe (2004) proposed that varying degrees of impact on cross-cultural adaptation were multi-faceted in every adaptive orientation, such as working adaptation, interactive adaptation, and general adaptation; in addition, this model was expected to clarify working items associated with working adaptation.

In brief, most of the scholars investigated factors of life adaptation (利百芳, 2012; 胡蕙薇, 2013; 鄧榆芳, 2011); some explored school adaptation (那昇華, 2007; 吳瓊洳、蔡明昌, 2009); some studied working adaptation (李欣倫, 2012; 李鴻文、徐章昱,

2010). Similar to the results of one scholar (李再長, 2003), the scholar (謝佩君, 2004) investigated the effects of cross-cultural training, financial compensation, repatriation, and cross-cultural adaptation on expatriates' organizational involvement. Also, Banai and Reise (1993) pointed that organizational involvement was the dimension that had the potential to differentiate among nations, and it was more objective than job performance. The results showed that for expatriates, cross-cultural adaptation was the key factor towards organizational involvement. Further, repatriation program had the most important effect on cross-cultural adaptation. Therefore, the parent company should give expatriates a promise about providing an adequate repatriation program, especially in career planning and development.

Harrison (1994), additionally, pointed out that many organizations had implemented various types of initiatives within the past several decades in an effort to deal with diversity, particularly a strategy of corporate diversity that is executed by using an approach of planned change to comprehensively manage diversity. Most organizations lacked of a "planned change-corporate diversity strategy", so they inhibited managing diversity from becoming systematic to an organization's culture and their ways of doing business, thus tending to disallow the potential benefits of diversity to be maximized. Hence, he offered a framework for using a "planned change-corporate diversity strategy" to "diversity continuum", to manage diversity, and systematically to manage diversity via using a eight-step "managing diversity process".

In addition, some scholars inspected life and working adaptation (陳韋綾, 2012; 楊麗純, 2011); others examined life, working, and cultural adaptation (顧鳳姿, 1993; Black, Mendenhall, & Oddou, 1991); still others surveyed life, working and interactive adaptation (劉霽凌, 2008; 陳威有, 2003). In particular, the scholar (黃思瑋, 2004) used an in-depth interview to discuss Taiwanese expatriates' cognition about Chinese culture; problems of

cross-cultural adaptation and adaptive modes in job; general and interactive adaptation with local people in China. The major adaptive issue for expatriates was job adaptation and it was caused by cultural differences between Taiwan and China. These expatriates' experiences were different from the adaptation of western business expatriates in China. The most effective way to solve problems on job was to establish a strict management and supervisory system, like militarized management; some expatriates adjusted behaviors to adapt local environment. The expatriates with high culture degrees changed Chinese employees' behaviors by punishment, and the expatriates with low culture degrees separated their living space from Chinese employees, but there was much similarity in general and interactive adaptation that confirmed that job adaptation was the major problem for Taiwanese expatriates in China. One scholar (魏宗祺, 2005) pointed out there was a positive influence between reward system and reward satisfaction, and reward satisfaction would positively improve teaching quality of foreign English teachers; in other words, a sound reward and welfare system would influence working satisfaction and adaptation of foreign English teachers.

Besides, one scholar (陳威有, 2003) investigated the influence on expatriates' international adaptation and expatriates' performance in China. The results indicated that parent company needed to provide more personal support on expatriates' job, daily life, and interaction with local employees in order to reach a better adaptation and job performance. There were significant effects on expatriates' interactive adaptation and staff's effective performance, employees' absence, and staff's job involvement. When expatriates built up a mutually communicative mode with local employees and supervisors, working performance and job involvement would increase, and employees' absent rates would decrease. One scholar (蔡立婷, 2005) further pointed out the main factors of influencing the interaction between foreign English teachers and local teachers were

personal characteristics, attitudes, communicative ways and teaching belief. To improve foreign English teachers' cross-cultural adaptation, courses of language learning and culture should be added so as to reduce the opportunities of teaching conflict and cultural estrangement.

Another scholar (劉霽凌, 2008) examined the effect of cross-cultural training on cross-cultural adaptation with the control on the personal characters of expatriates. The rigor of cross-cultural training was decided by cultural novelty, degree of interaction, and job novelty. Cultural novelty was the gap between the host country culture and overseas experience of the past. The greater necessity of learning a new language was, the greater cultural differences were. Degree of interaction meant interactive frequency, interactive importance, and interactive nature. Job novelty meant differences in the degree of job requirements, differences in the degree of working restrictions, and differences in the degree of working permission. The study found the higher degree of cultural novelty, interaction, and job novelty was, the better effect the cross-cultural training was. The adaptation of work and interaction would be more effective if the expatriates were exposed to more information about the host country; if the expatriates learned more programs about cultural awareness; if the expatriates had more cross-cultural skills; if the expatriates were trained by the symbolic method of cross-cultural training; if the expatriates owned the specialized and communicative competence. Still one scholar (藍雅馨, 2001) examined the relationships among cross-cultural training, expatriates' skill and expatriates' adaptation. The study concluded that when the contents of the cross-cultural training were on high degree, expatriates' skills were good. When expatriates' skills were good, the expatriates' adaptation was good. According to compiled studies, some dimensions of cross-cultural adaptation from viewpoints of other scholars were shown in Table 2-5 based on a chronological order.

Table 2-5.

*Dimension of Cross-cultural Adaptation from Viewpoint of Other Scholars based on Chronological Order*

<b>Scholar</b>	<b>Year</b>	<b>Dimension of Cross-cultural Adaptation</b>
胡蕙薇	2013	Life adaptation
利百芳	2012	Life adaptation
李欣倫	2012	Working adaptation
陳韋綾	2012	Life adaptation Working adaptation
Pinto, Cabral-Cardoso, & Werther	2012	Working adaptation Interactive adaptation General adaptation
楊麗純	2011	Life adaptation Working adaptation
鄧榆芳	2011	Life adaptation
吳瓊洳、蔡明昌	2009	School adaptation
林員如	2008	Working adaptation Interactive adaptation Life adaptation General adaptation
劉莉玲、秦克堅	2008	Working adaptation Interactive adaptation General adaptation
劉霈凌	2008	Life adaptation Working adaptation Interactive adaptation
那昇華	2007	School adaptation
魏宗祺	2005	Reward system Reward satisfaction
黃思瑋	2004	Working adaptation General adaptation Interactive adaptation

(continued)



<b>Scholar</b>	<b>Year</b>	<b>Dimension of Cross-cultural Adaptation</b>
Palthe	2004	Working adaptation Interactive adaptation General adaptation
李再長	2003	Cross-cultural training Financial compensation Repatriation Cross-cultural adaptation
陳威有	2003	Life adaptation Working adaptation Interactive adaptation
藍雅馨	2001	Cross-cultural training Expatriate skill Expatriate adjustment
吳萬益、陳碩 珮、甘珮姍	2000	Cross-cultural training
Selmer	1999	Social and cultural adaptation Psychological adaptation
Shaffer, Harrison, & Gilley	1999	General adaptation Working adaptation Interactive adaptation
Harrison	1994	Corporate diversity strategy
顧鳳姿	1993	Life adaptation Working adaptation Cultural adaptation
Banai and Reise	1993	Organizational involvement
Black, Mendenhall, & Oddou	1991	Life adaptation Working adaptation Cultural adaptation
Black	1990	General adaptation Working adaptation Interactive adaptation
Black & Stephens	1989	Working adaptation Interactive adaptation Cultural adaptation
Black	1988	Working adaptation Social and general adaptation

According to Table 2-5, there were still many other variables worthy of further investigation, such as subjective being-well, psychological concepts, family adaptation, self-directed facet, others-oriented facets, cognitive dimension, social adaptation, personal adaptation, social and cultural adaptation, cross-cultural training, behavioral adaptation, interpersonal adaptation, dining adaptation, and so on. In this research, the researcher adopted the dimensions of life, culture, and working adaptation as the foundation to design the questions of semi-structured questionnaire and in-depth interview.

### 2.2.3 Related Researches of Cross-cultural Adaptation

Cross-cultural adaptation was one sort of life satisfaction felt in foreign countries, feeling the extent of the working and cultural values as a subjective evaluation. In the past, some scholars defined cross-cultural adaptation as the following: the process of adaptation and cultural impact on differently cultural environments. Caligiuri further (2000) believed that cross-cultural adaptation also showed in the condition that sojourners had integrated mother culture into new behaviors, norms and roles of local culture (Church, 1982). In addition, he also pointed out that self-reliance on overseas adaptation to individual aspects of self-awareness would grow and change significantly over the values of ideology, because overseas adaptation usually provided a new environment for learning and personal growth, but some deep-rooted cultural identities or values were difficult to transform in a short time.

Besides, cross-cultural adaptation was the process of individual psychology and emotional reaction to a new culture (Black & Mendenhall, 1990; Simeon & Fujiu, 2000). Cross-cultural adaptation was an internal, psychological, along with emotional state, and could be measured by foreign cultural experience from personal viewpoints (Searle &

Ward, 1990). In short, cross-cultural adaptation referred to the situation that sojourners in psychological adaptation led to transformation of environment, so that it could reduce the cultural differences between conflict and stress from host country, and increased comfort and ease in the psychological sense and self-adaptation capability.

Some scholars investigated cross-cultural adaptation for expatriates (Begley, 2008; Black & Gregersen, 1991a; Shaffer, Harrison, & Gilley, 1999). One scholar (鄭瀛川, 2005) further examined the transformative process of expatriates' leadership. There were several leadership styles, including mentor leadership, brotherhood leadership, and giving incentives and penalties leadership. However, the results showed that expatriates' leadership had three transformative forms based on the finding of three participants: from devil leadership to humane management; from close care to behavior based on law; from militarized management to giving incentives and penalties. Leadership behavior should be subject to the background of expatriates' past as well as present experience, and many factors would affect planning and shaping of expatriates' leadership.

Some scholars, additionally, explored the cross-cultural adaptation for spouse (Black & Gregersen, 1991a ; Simeon & Fujiu, 2000). Black and Gregersen (1991a) proposed that most American multi-national firms that employed expatriate managers had difficulty successfully retaining these managers in overseas assignments. Although some scholars suggested that one of the major reasons expatriate managers returned early from their overseas assignments was spouse's poor adaptation, few researchers had attempted to verify empirically a relationship between spouse's adaptation and intentions of expatriate managers to stay or to leave. This study found that a favorable opinion about the overseas assignment by the spouse was positively related to the spouse's adaptation and novelty of the foreign culture had a negative relationship with the spouse's adaptation. Moreover, the adaptation of the spouse was highly correlated to the adaptation of expatriate managers, the

adaptation of the spouse, and degrees of adaptation were positively related to expatriates' intention to stay in overseas assignments. Simeon and Fujii (2000) further stated that pre-departure activities and attitudes had a significant effect on the post-arrival adaptation of the spouses. Also, Japanese spouses were able to take advantage of both personal and non-personal sources at home and abroad for gathering effective information. Both studies reported a strong correlation between expatriates' failure and spouses' adaptation in foreign assignments.

Eventually, with subsidies of government to promote cross-cultural education in schools, together with Taiwanese students' self-consciousness, the number of studies abroad in recent years had increased. In Taiwan, some scholars put emphasis on the cross-cultural adaptation for Taiwanese students (吳虹芝, 2012; 林怡璇, 2012), and some focused on the cross-cultural adaptation for international students (宋怡貞, 2008; 林昀皇, 2011).

### 2.3 Foreign English Teachers

With the trend of globalization, many people from English-speaking countries went to foreign countries to work as English teachers. The review of literature also revealed that there was little study on these teachers' teaching experiences abroad. The following section would firstly focus on researches of foreign English teachers and culture shock. Then, researches of foreign English teachers and cross-cultural adaptation would be emphasized.

More and more issues about culture shock and cross-cultural adaptation have been raised and studied in recent years. According to the database of ERIC, there were 1,998 articles related to culture shock, and 1,633 articles about cross-cultural adaptation. However, as the number of foreign English teachers was gradually increasing in Asia (Mcneill, 2011), there was scarcity on academic papers to examine culture shock and

cross-cultural adaptation for foreign English teachers in Taiwan.

### 2.3.1 Foreign English Teachers and Culture Shock

Those scholars (王利平, 2008; 王柳梅, 2010; 蕭辰桓, 2012) explored the issues of culture shock for foreign English teachers respectively. Foreign English teachers were regarded as dual communicators of foreign language as well as foreign culture, and foreign teachers were playing important roles in English teaching environment in Asia.

In 2008, the scholar (王利平, 2008) stated the concepts of cultural conflicts and cultural symbiosis were based on issues of culture shock. Cultural differences resulted in cultural conflicts, and intercultural communication could promote cultural symbiosis. In 2010, one scholar (王柳梅, 2010) explored the reasons for culture shock experienced by foreign teachers in the classroom based on perspectives of Chinese traditional culture. She thought owing to cultural differences, foreign English teachers and local students would certainly experience culture shock. Her study was conducted in a Chinese classroom, and she concluded that cross-cultural adaptation in school could effectively improve the quality of English teaching and performance. Until 2012, one study investigated the relationship among social support, psychological capital, and culture shock for foreign language teachers; to one's surprise, the results showed that there were negative impacts on those factors; in other words, social support and psychological capital had great impact on culture shock.

On the whole, the issues related to the study of culture shock for foreign English teachers were mainly explored by scholars in Asia. In Table 2-6 below, it showed summary of related researches on culture shock for foreign English teachers in Asia.

Table 2-6.

*Summary of Related Research on Culture Shock for Foreign English Teacher*

<b>Scholar</b>	<b>Year</b>	<b>Significant result</b>
蕭辰桓	2012	The study showed that there were significantly negative impacts of social support and psychological capital on culture shock for foreign language teachers in Taiwan.
王柳梅	2010	In Chinese classroom, culture shock would inevitably occur between foreign teachers and students due to cultural differences. The reasons of culture shock experienced by foreign teachers in the classroom from the perspective of Chinese traditional culture were explored. The results showed that both foreign teachers and students should respect cultural differences, and focused on cross-cultural adaptation in school so as to assist foreign teachers and students to reduce culture shock as well as to improve the quality and effects of classroom teaching.
王利平	2008	In the classroom of foreign English teachers, the phenomena of culture shock and symbiosis existed simultaneously. Cultural conflict derived from lack of understanding of cultural differences, while cultural symbiosis demanded intercultural communication.

### 2.3.2 Foreign English Teachers and Cross-cultural Adaptation

In recent years, to improve English teaching quality in remote areas, the Ministry of Education in 2004 introduced foreign English teachers into elementary schools. However, the high turnover of foreign English teachers led to gaps of teaching experience, thereby

affecting the outcome of promoting the plan forward.

Academically, a scholar dedicated to the cultural studies for foreign English teachers (蔡靜宜, 2002). In the study, it showed the gap between teaching image and actual image of foreign English teachers, and also indirectly exhibited the cultural dominance of foreign English teachers. Based on the framework of cultural globalization, the rise of imperialism and colonialism, the prospective Internet, the impact of social and psychological fashion, the mentality of advocating foreign culture, the impact of media and national needs, and international exchange of educational policy, all influenced language development. At last, the study also examined the gap of skills between what foreign English teachers should have and what foreign English teachers had.

Another scholar's (詹永名, 2008) study also concluded that foreign teachers had homesickness and negative emotions when spending holidays; they relied on friends, mostly English teachers or administrative staff, for support and guidance; language barrier and humid climax brought much difficulty to adapt; changes in mood could bring successful adaptation; Taiwanese were friendly, kind-hearted, helpful, and hospitable; some foreign teachers received pre-service training in culture, language and lesson preparation; Taiwanese supervisors rarely communicated with foreign teachers, and had no direct communication; namely, the channels of communication were rather poor; they felt appreciation from the assistance and supports of administrative units, co-workers and friends; held high expectations and took teaching seriously; the requirement and pressure of native Taiwanese teachers were higher than the foreign teachers' ones; respect towards teachers was high; teachers' pressure and extra work in Taiwan were a lot less than ones in America and Canada; classroom management was the most important lesson for foreign teachers; discipline in physical punishment was against law in America; little interaction between foreign teachers and parents because of language barrier or cultural differences;

learning Chinese was regarded as a free Chinese lesson, so foreign teachers could benefit from the frustration.

However, there were a small number of studies exploring cross-cultural adaptation of foreign English teachers in educational fields. Firstly, a scholar (蔡雯靜, 2008) explored the relationships among cross-cultural adaptation, job satisfaction and turnover intention for foreign English teachers of elementary schools. The study found that job adaptation had a significantly positive influence on job satisfaction; job adaptation had a significantly negative influence on turnover intention; job satisfactions of achievement and relationship with colleagues had a significantly negative influence on turnover intention; cross-cultural adaptation and job satisfaction had a negative influence on turnover intention, and job satisfaction was the crucial factor.

On scholar (江莉蓁, 2007) further indicated that the interaction between local teachers and foreign English teachers was limited to classroom, and meeting about preparation of lessons. The operation of co-teaching was based on mutual cooperation, but foreign teachers took the major leading roles. The leading factors of co-teaching were personal characteristics, teacher's beliefs, teaching professions, fluent language, and stability of foreign English teaches. In current stage, the interaction of co-teaching between local teachers and foreign English teachers was generally insufficient (林怡瑾, 2002). Also, one scholar (蔡宜君, 2010) investigated how native English teachers had acclimated to culture shock in schools in Taiwan, and what was working and teaching expectations of native English teachers in order to adapt to new cultural environment. The results of this study yielded positive evidence that interpersonal relationship, new hobbies and computer-media communication were the main elements of cross-cultural adaptation. The results also showed cross-cultural trainings and local language courses might improve adaptation for native English teachers.



The scholar (鄧榆芳, 2011) intended to explore the reasons why foreign teachers decided to move to Hualien, the experience of how they interacted with local people, things and objects, as well as to analyze problems they encountered and each of their individual experience of adaptation. The study concluded that Hualien had safe and convenient environment, and friendly people; overcoming different clothing sizes between East and West; general concerns in terms of commute and traffic; difficulty in communicating with the locals owing to language barriers; foreigners helped one another; feeling bad for the pressures students perceived due to different ideas in education; difference in medical care system between East and West; consensus couldn't be reached because of language barriers; independent and isolated teachers needed to adapt to new environment by themselves; cultural differences among students, colleagues and foreign teachers needed to be respected respectively; to respect cultural differences and willingness to learn would facilitate cross-cultural adaptation; self-adjusting and resolution seeking were the keys to a smooth transition; ability in local language would increase changes to interact with locals and raise adaptability; further adaptation after acquiring Taiwanese culture.

Another scholar (蔡凌雯, 2002) pointed out employers should clearly state teaching principles and regulations of school policy so as to avoid conflicts in communication. Short-termed pre-service training courses would decrease the misunderstanding and cognitive gap of cultural differences. The best way to communicate with foreign English teachers was a sincere and direct communication. Local teachers should avoid using supervisory attitudes to treat foreign English teachers. Table 2-7 showed summary of related researches on cross-cultural adaptation for foreign English teachers.

Table 2-7.

*Summary of Related Research on Cross-cultural Adaptation for Foreign English Teacher*

<b>Scholar</b>	<b>Year</b>	<b>Significant result</b>
鄧榆芳	2011	The study interviewed ten foreign English teachers about life adaptation in Hualien. The results concluded that it was essential to respect cultural differences. To learn willingly would facilitate adaptation. Self-adjusting and resolution seeking were the keys to a smooth transition.
蔡宜君	2010	The results yielded positive evidence that interpersonal relationship, new hobbies and computer-media communication were main affecting elements of cross-cultural adaptation. Also, the results showed cross-cultural trainings and local language courses might improve adaptation for native English teachers.
蔡雯靜	2008	The study investigated relationships among cross-cultural adaptation, job satisfaction and turnover intention for foreign English teachers of elementary schools in central Taiwan. The results showed that job adaptation had a significantly positive influence on job satisfaction.
蔡凌雯	2002	The results showed that employers should clearly state teaching principles and regulations of school policy to avoid conflicts in communication. Short-termed pre-service training courses could decrease misunderstanding and cognitive gap of cultural differences.

Foreign English teachers' classroom discipline played a crucial role in the success of teaching. Veenman (1984) proposed problems of new teachers in their years of teaching, including different countries and issues. The problems perceived most were classroom discipline, motivating students, dealing with individual differences, assessing students' work, relationships with parents, organization of class work, insufficient or inadequate teaching materials and supplies, and dealing with problems of individual students. There was a great correspondence between the problems of elementary and secondary new teachers. Issues such as person-specific and situation-specific differences, views of principals, problems of experienced teachers, and job satisfaction of new teachers were also discussed. Three frameworks of teacher development were presented which provided conceptualizations of individual differences among new teachers. Finally, that research used an interactive model for explanation of behavior. Some scholars' (陳詩芸, 2004; Smith, 2007) studies showed that since foreign English teachers could not understand Chinese, it was difficult for them to do classroom management. Discipline mainly relied on co-teaching local teachers, and the ability of classroom management was obviously inferior to local teachers. Li and Yu (2005) further concluded that foreign English teachers in Taiwan could not effectively manage and discipline students, and could not adapt to a big-class teaching. Speaking of co-teaching in Taiwan, roles of local English teachers were managing classroom and discipline; thus, local teachers would become a subordinate and assistant role rather than a cooperative partner. Still other scholars (洪詩韻、鄭鼎耀, 2006) concluded that foreign teachers could not control students' behavior; therefore, classroom discipline mainly depended on local teachers.

However, Barratt and Kontra (2000) proposed that authorities should hire qualified native English-speaking teachers, but not merely because they were native speakers. Unqualified native English-speaking teachers not only aroused indignation to qualified

excellent teachers as well as students, but also brought harm to education. Also, Li and Yu (2005) pointed out some foreign teachers did not have absolute experience of teaching foreign languages, and even did not have correct pronunciation, but the main reasons of accepting by Taiwanese employers were because they had blue eyes and blonde hair. Even though they could speak good English, it did not guarantee that language ability equaled to teaching ability (陳淳麗, 1999).

In addition, some scholars (周美瑜, 2006; 錢得龍, 2007) stated that supervisors should not use a supervisory attitude to oversee foreign teachers' behaviors. Instead, based on positive attitudes in mutual learning, adaptive changes, innovative development, and improvement of quality, institutions would recruit more foreign English teachers to participate in teaching.

### 2.3.3 Summary

In this chapter, literature on culture shock and cross-cultural adaptation was reviewed. In theoretical models of cultural adaptation, the most influential one was U-curve theory. Many scholars had different classifications about dimensions of life adaptation, dimensions of culture adaptation, and working adaptation. Some scholars explored the issues for expatriates, foreign students, and foreign teachers of cross-cultural adaptation. In particular, some studies for foreign teachers of cross-cultural adaptation had a close and detailed description.

Compared with literature on culture shock and cross-cultural adaptation respectively, literature on culture shock and cross-cultural adaptation for foreign English teachers was rare. Theoretical model of culture shock and cross-cultural adaptation was set up from empirical researches for international students. There was no or scarce research about culture shock and cross-cultural adaptation for foreign English teachers in Taiwan.

This chapter was regarded as foundation for designing questions of semi-structured questionnaire and in-depth interviews for the purpose of examining culture shock and cross-cultural adaptation for foreign English teachers in Taiwan. A number of questions were inspired and extended from theories and researches of culture shock and cross-cultural adaptation respectively.

The theoretical models of culture shock and cross-cultural adaptation were taken as a foundation, and Zhou et al's three contemporary theories of intercultural contact was used to analyze collected data, and situation and experience of culture shock and cross-cultural adaptation for foreign English teachers in Taiwan was explored. Furthermore, this research made an attempt to supplement the deficiency of recent researches.

# CHAPTER THREE

## METHODOLOGY

In this chapter, research framework, research method, research procedure, instruments, participants of research, data processing, and trustworthiness were further explored.

### 3.1 Research Framework

The issues of this research were culture shock and cross-cultural adaptation. By semi-structured questionnaire and in-depth interview, survey results and interviewee opinions were analyzed. Ultimately, conclusion and recommendations were proposed. The research framework was drawn in Figure 3-1.

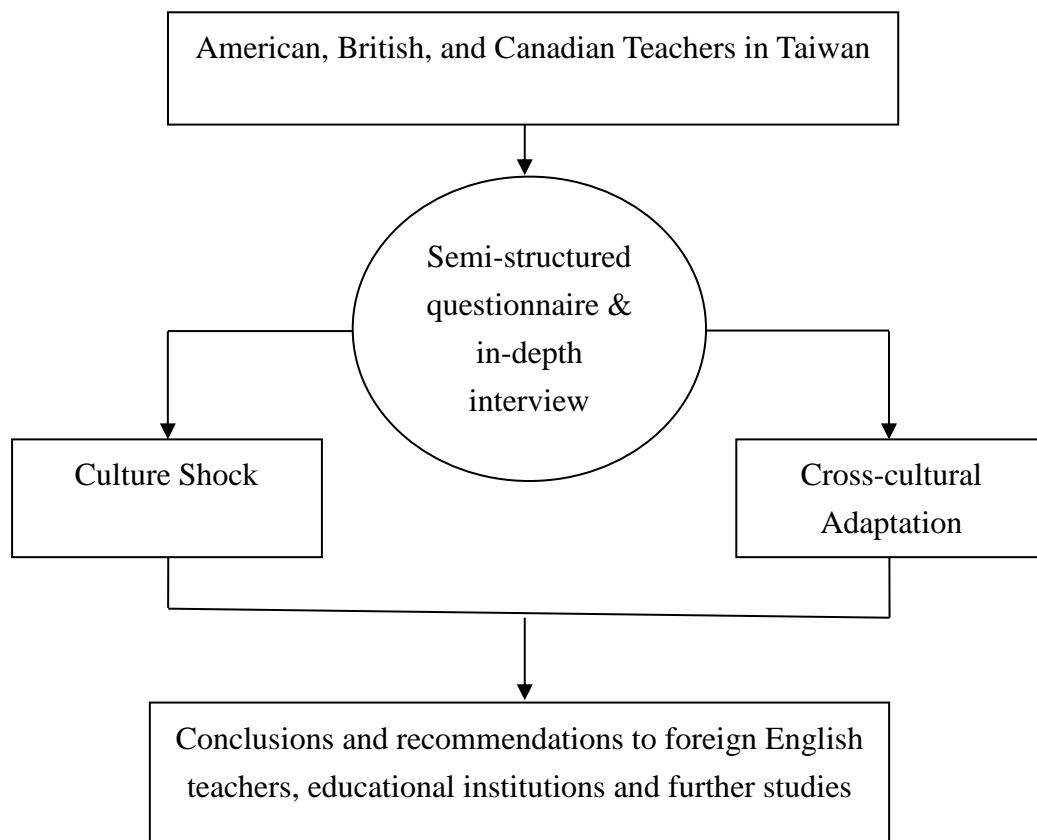


Figure 3-1. Research Framework

### 3.2 Research Method

Creswell (2012) defined a research design of mixed methods was a procedure for collecting, analyzing, and mixing both quantitative and qualitative research and methods in a single study to understand a research problem. In recent years, mixed method was seen as the third movement of methodology (Tashakkori & Teddlie, 2003), and some scholars claimed that age of mixed methods has come (Johnson & Onwuegbuzie, 2004). Traditionally, quantitative research emphasized on collecting numerical data that can be subjected to statistical analysis, while qualitative research focused on understanding what and why people thought, and specific concerns generated by a smaller number of groups. Jones (1985), Owen (1997), Pugsley (1997), and Reinhartz (1992), had all worked under condition that qualitative research allowed extrapolation of data from individuals thus exploring the world in which they lived. When qualitative researchers collected data via in-depth interviews, a situation close to nature during the interview process was created. In the context of unfettered and open respondents' hearts to explain their inner thoughts and feelings, this procedure could achieve the purpose of qualitative research. Interviews of qualitative research were composed of a series of steps.

In this research, the researcher conducted two research methods, semi-structural questionnaire and in-depth interviews. First, the results of semi-structural questionnaire were served as the stepping-stone to find out the types of culture shock and cross-cultural adaptation for foreign English teachers in Taiwan and to select participants in the next step. Secondly, in-depth interview was carried out to explore the process and experience of cross-cultural adaptation. That is, quantitative research was conducted in advance, and then qualitative results were used to explain quantitative results. The in-depth interview was then used to trace follow-up explanations. This was one kind of explanatory design started

by collecting and analyzing quantitative data. Qualitative data were collected and analyzed in a second phase as a follow-up to quantitative results. Then, quantitative results were used to connect the phases to shape the qualitative research questions, sampling, and data collection.

Strategies for assessment of naturalistic needs included open-ended surveys, ethnography, and interviews (DePoy & Gilson, 2008). Survey instrument data were combined with interview results. In this research, the steps used for analysis of mixed method were as follows.

- (1) Initially, data were analyzed based on descriptive statistics.
- (2) Separately, transcriptions were coded on the basis of open coding.
- (3) Multiple readings of transcribed interviews generated topics or themes.
- (4) Then generated topics or themes were coded based on axial coding, and selective coding.
- (5) Topics or themes, namely, words or phrases, were then combined into larger categories of culture shock and cross-cultural adaptation. Additional subcategories were created based on topics from interviewees as well.
- (6) Primary and secondary placement of topics or themes was used to best represent foreign English teachers' experience and comments.
- (7) Some topics might be associated with multiple categories. This consideration was a limitation of inductive analysis. Decisions as to which category a topic or theme was associated were decided based on the category of Zhou et al.'s (2008) ABC model, and oversight was pointed out by supervisory professor.
- (8) Repeated topics from foreign English teachers' holistic experiences were used for analytical development.



(9) Trustworthiness of inductive data analysis was obtained through a review by all interviewees of their experience and comments used in this manuscript.

The steps used for this research were of parallel design to other researchers using mixed methods and solidified the use throughout the analysis.

### 3.3 Research procedure

In this research, mixed method was conducted and design was carried out in two stages. The purpose of the first stage was to conduct semi-structured questionnaire so as to collect general ideas on culture shock and cross-cultural adaptation for foreign English teachers in Taiwan. Moreover, after initial semi-structural questionnaire, this researcher implemented stage two of research procedure, in-depth interview. The details of two stages were described as follows. The flowchart for this research was illustrated and two stages shown below were merely generalizations.

#### 3.3.1 Stage One of Research Procedure

Firstly, developmental steps of research topic were to establish questions and purpose of the research. Then, relevant literature, cultural context, and self-reflection were gathered. Reading relevant books also helped outline themes of this research. Second, research design steps were to define scopes of this research, to establish research framework, to raise assumptions of the research, and to complete question design of semi-structured questionnaire. The principles of sampling strategy, semi-structured questionnaires, and issues related to trustworthiness were established. In this research, personal information was distributed to 18 foreign English teachers, collected all, and then carried out convenient sampling, and results were shown in Figure 3-2 below. Based on convenient sampling, six foreign English teachers were selected and divided into two

groups. Three of these six foreign English teachers had teaching experience in Taiwan only, and three of them had teaching experience overseas besides Taiwan. These two groups of teachers came from the U. S. A., the United Kingdom, and Canada respectively, and interviewee selection criteria were shown in Appendix I.

Based on literature, particularly in stages of culture shock, theoretical model of cultural adaptation, dimensions of cross-cultural adaptation, and theoretical model of culture shock and cross-cultural adaptation separately, questions of semi-structured questionnaire were designed. Furthermore, semi-structured questionnaire was distributed individually to participants. After several weeks, the answer sheets of semi-structured questionnaire were all collected.

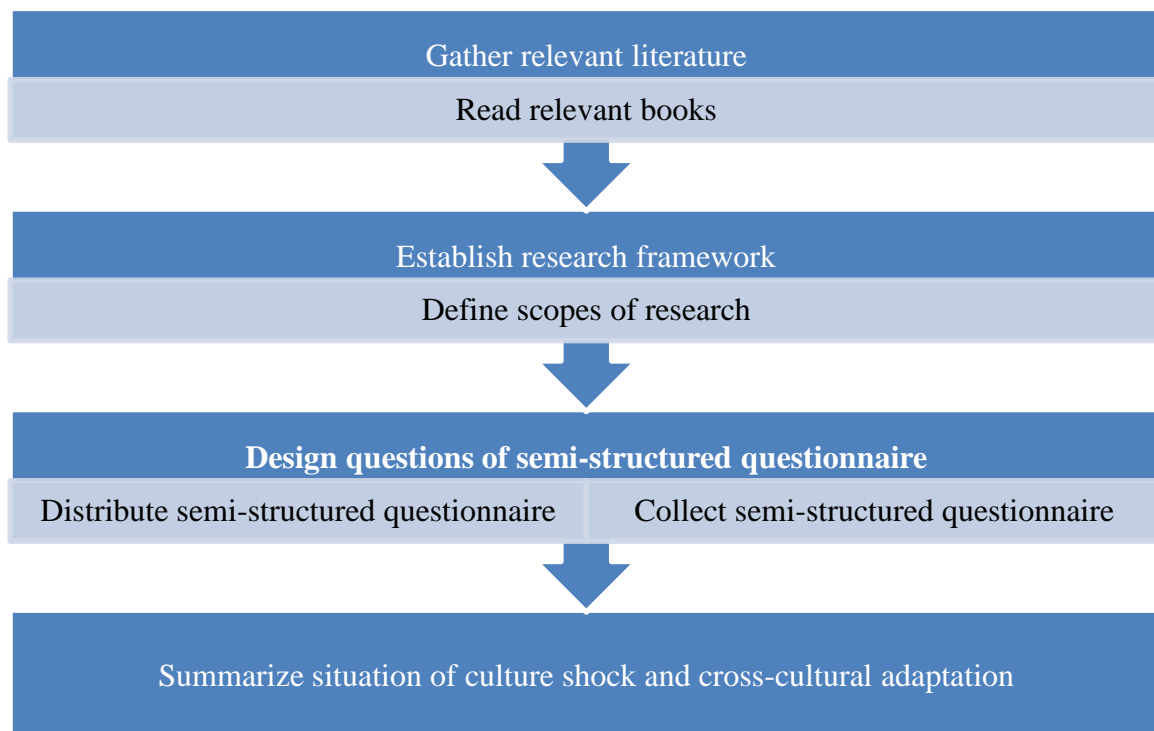
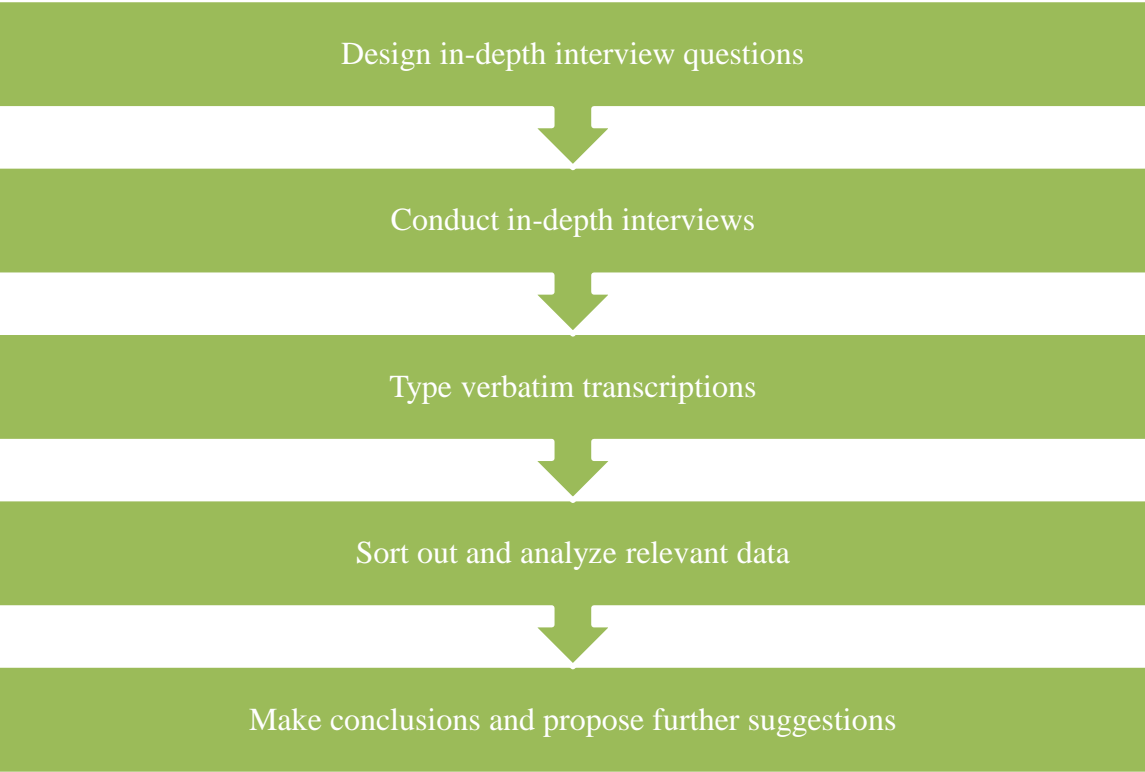


Figure 3-2. Stage One of Research Procedure Flowchart

### 3.3.2 Stage Two of Research Procedure

The results of semi-structured questionnaire were initially analyzed and situation of culture shock and cross-cultural adaptation were summarized. According to the situation of culture shock, some questions were served as foundation of in-depth interview. After analyzing semi-structured questionnaires, further exploration via in-depth interviews was planned. The preparatory step of in-depth interviews was to design interview questions and to conduct interviews. Language, culture of interviewees, ways of contact and coordination were taken into consideration. Semi-structured questionnaires and in-depth interviews were main approaches of data collection in this research. Stage two of research procedure was shown in Figure 3-3, and explanations were presented as follows.



*Figure 3-3. Stage Two of Research Procedure Flowchart*

During the process of interview, a very high sensitivity, and capabilities of awareness were maintained. Good interviewing techniques were used in order to collect a wealth of

descriptive information (高薰芳、林盈助、王向葵, 2001; 黃惠雯、童琬芬、梁文秦、林兆衛, 2002; Crabtree & Miller, 1999; Maxwell, 1996). After conducting in-depth interviews, verbatim transcriptions were typed. Meanwhile, the rest of interviews were carried out and verbatim transcriptions were typed accordingly. Then, relevant data were sorted out and analyzed. Finally, conclusions were made and further suggestions were proposed.

### 3.4 Instruments

This section would first explain methods in general. Next, a quantitative method of survey instrument was detailed and was followed by its questions; in-depth interview instrument was detailed and followed by questions as well. Profiles of teacher interviewees followed. This research aimed to seek out answers to the way humans interacted one another in life, culture, and work. More specifically, the way foreign English teachers described and handled their personal experiences with culture shock and cross-cultural adaptation.

#### 3.4.1 Semi-structured Questionnaire

For the purpose of producing results with meaningful data, a solid semi-structured questionnaire was necessary. As a starting point, culture shock was synthesizing from several scholars' definitions, and was made slight modification. The simple wording and clear definition would prove easier to be comprehended by teacher interviewees in this research.

Semi-structured questionnaires asked specific questions, collected quantifiable data, and analyzed numbers. In addition, within this cross-cultural research, semi-structured questionnaire had advantages of structured questionnaire and unstructured questionnaire.

Compared with structured and unstructured questionnaire, semi-structured questionnaire had the following advantages (Tutty, Rothery, & Grinnell, 1996): first, semi-structured questionnaire took a more open attitude to data collection for specific issues. When semi-structured questionnaire was used to collect data, there was often an unexpected harvest. Second, when interviewees were subject to less restrictive in the process of semi-structured questionnaire, they often adopted a more open attitude to reflect on their own experiences. Third, semi-structured questionnaire could be a very suitable way to understand interviewees' experiences of personal life or to compare with data of semi-structured questionnaire. Therefore, this research used semi-structured questionnaires for interviewees to describe viewpoints for the purpose of understanding situation of culture shock and cross-cultural adaptation from foreign English teachers in Taiwan.

### 3.4.2 Questions of Semi-structured Questionnaire

It was to be noted though, some alterations of question were necessary to account for cultural differences and school environment differences between East and West. This self-report questionnaire was devised to gather evidence for experience of culture shock encounters, what kinds of culture shock experiences, and the reporting of culture shock incidents. This provided needed data for various levels in schools. In this research, questions of semi-structured questionnaire were grouped into three main parts that included basic information, core culture shock, and cross-cultural adaptation. A fourth part contained one follow-up question that asked for willing volunteers for an in-depth interview. There were three questions for basic information, six questions for examining interviewees' core culture shock, five questions for life adaptation, two questions for cultural adaptation, and seven questions for working adaptation accordingly. In terms of survey instrument format, there were a total of 23 questions.

Questions about teaching experiences in Taiwan, and length of staying in Taiwan were included. A question classifying teaching experiences of foreign English teachers overseas was included as well. These questions were shown in the first three questions of part one in semi-structured questionnaire.

The next six questions from part two were one short answer and five multiple choice questions. These questions were created by this researcher concerning foreign English teachers' aspects of life, culture, and working experience of culture shock and cross-cultural adaptation in Taiwan. As multiple choice questions were based on yes-no responses, results were interpreted as descriptive statistics.

Questions in part three were related to cross-cultural adaptation in Taiwan. There were 14 questions in total, including the aspects of life adaptation, cultural adaptation, and working adaptation. That is, in questions of life adaptation, there were four multiple choice and one short answer question. In questions of cultural adaptation, two short answer questions were presented. In parts of working adaptation, there were six multiple choice questions and one short answer question. The total questions of semi-structured questionnaire were showed in Appendix IV.

### 3.4.3 In-depth Interviews

Qualitative research had stability with light shed from the pioneering research method of Glaser and Strauss (1967). As Kvale and Brinkmann (2009, p. 15) pointed out, "There were few standard rules or common methodological conventions for qualitative research". They also noted qualitative interviews were often called unstructured or non-standardized ones due to lack of pre-structured procedures. Furthermore, they went on to point out that society was more interactive and could be regarded as an interview-based society. Similarly, Lichtman (2006, p. 29) stated "Qualitative research questioned human

beings in social settings. Those settings naturally took place in society”. In conjunction with Kvale and Brinkmann (2009, p. 155), “Interviews could serve the purposes of leading a short story, events were seen through the eyes of the interviewee, and the topic could go beyond the interviewees’ own history”. Still, choosing the proper individual to interview was the most critical one.

In reality, interview was one type of purposeful conversations, and was one of the most important qualitative methods used to discover psychological status. Through conversations, researchers learned more about interviewees’ awareness, views, feelings, and opinions of issues or events (黃瑞琴, 1999; Berg, 1998; Fontana & Frey, 1998; Marshall & Rossman, 1989). It could also be used to ascertain facts and phenomena with actual situation of genuine checklist (林生傳, 2003). To sum up, interview was one of the methods in qualitative researches for data collection. A spoken and narrative form was used to collect specific and related information in order to have a comprehensive understanding of phenomenon or action. Also, “The purpose of interviewing was not to get answers to questions, nor to test hypotheses, but it was an interest in understanding the lived experience of other people and the meaning they made of that experience” (Seidman, 2006, p. 9). In this research, with the aim of understanding similar or common themes from interviewees, thus, common experiences of foreign English teachers were examined.

Before in-depth interviews, an outline was drawn up based on a single topic, and pre-listed a number of issues for interviewees to repeat by using synonyms. One scholar(潘淑滿, 2003) proposed that in-depth interviews were a process of purposeful conversation so as to understand interviewees’ cognitions, viewpoints, reflections, and feelings. In-depth interviews targeted volunteer foreign English teachers for an interview session for the purpose of further proving their self-report claims. The main points of in-depth interviews centered on understanding viewpoints of interviewees. Therefore, open questions in

different forms were asked based on outlines of in-depth interviews, and interviewees were guided to have a deeper and detailed description on the basis of stated theme. Through in-depth interviews, interviewees' subjective and direct experience could be gained in order to understand research topics (范麗娟, 1994). In-depth interviews had the following characteristics: purposeful conversation, two-way process of communication, relationship of equal interaction, principles of flexibility, and active listening.

In this research, after selecting teacher interviewees, semi-structured questionnaire were mailed first, so that interviewees could fill in semi-structured questionnaire in advance. Then, outlines of interviews were mailed so as to understand the direction of interview or prepared for relevant information. The trustworthiness of contents was taken into consideration, and was put forward to conform to requirements of recording. Prior to semi-structured questionnaires and in-depth interviews, firstly the purpose and principle of confidentiality were explained, and letter of request was shown in Appendix II; this also obtained the consent of the interviewees, and interview consent was shown in Appendix III. After conducting and collecting semi-structured questionnaires shown in Appendix IV, the results of semi-structured questionnaire were analyzed, and were assessed to have further exploration via in-depth interview. In principle, outlines were used to conduct in-depth interviews. During the process, timely questions and responses for interviewees could achieve understanding and grasp important messages. The recording was transcribed immediately after in-depth interviews in order to facilitate the analysis of in-depth interviews and avoided the resulting bias due to timeliness of memory. When any question was needed to re-confirm during the process of collating information, the interviewees were contacted again as required by e-mails, face-to-face verbal conversations, or other means.



#### 3.4.4 Questions of In-depth Interviews

According to literature reviews and results of semi-structured questionnaires, main points were further summed up and outline of in-depth interview was drawn up. The outline of in-depth interview focused on major divisions of working level of cross-cultural adaptation for foreign English teachers in Taiwan. From main points of interview outline, the following in-depth interview questions were outlined, and were shown in Appendix V.

#### 3.4.5 Distribution and Collection

Distribution of survey instrument was accomplished via two means. At first, surveys were printed and distributed to foreign English teachers in Taiwan, to be completed and returned, along with a self-addressed stamped return envelope. A total of 18 printed copies were mailed to several public and private schools located throughout Taiwan. This distribution was completed through the assistance of some Taiwanese English teachers and supervisors in schools. All printing and postage fees were at this researcher's expense. Upon postal return of printed surveys, data were typed into database manually. Secondly, an online version was accessible by e-mails allowing individuals to complete the survey online. Assistance was also obtained from Taiwanese English teachers willing to collect printed copies from their foreign colleagues. These two means of distribution were foundation of convenient sampling that was beneficial for obtaining data from a large population (Creswell, 2008).

The survey instrument garnered 18 responses. Several individuals declined subsequent participation. Of these 18 responses, 2 were from online version of survey instrument and 16 were from hard copy version. With regard to design of survey response, agreement to voluntary participation was the only required question on the survey instrument. Interviewees were allowed to skip questions if they desired so, and some of

them did so. As a result, some data might not display a 18/100% total. The youngest individual was 24 years and the eldest one was above 50. Foreign English teachers aged from 30 to 40 were the most individual of participation among 18 individuals. Most of the interviewees had bachelor's degree; that is, 11 with bachelor's degree, six with master's degree, and 1 with doctoral degree. Of 18 valid responses from survey instrument, six interviewees agreed to a follow-up interview and included an e-mail address or contact phone number to the questionnaire. Each interviewee's responses to the survey were precious, so all who agreed to a follow-up interview and who left a valid contact were sent an e-mail thanking them for their participation with the online survey and included general concepts as an overview of what would be discussed during an interview session.

### 3.5 Participants of Research

In response to the needs of global education, introduction of foreign English teachers strengthened cultivation of global understanding and improved universal literacy in English. Since 2004, the Ministry of Education began to introduce foreign English teachers in elementary and high schools from the U.S., the UK, Canada, Australia, New Zealand, and other English-speaking countries to teach English in Taiwan. Participants in this research were all teaching English throughout Taiwan. Based on initial questions, personal information of participants was collected and listed below.

The personal information was mainly collected from +Me, +Ming, +Pei, +Ton, +Nan, and +Yeh schools, and it was listed as three charts according to its nationality, including the U. S. A., the United Kingdom, and Canada respectively. In each Table, there were nine categories: nationality, name, gender, age, educational background, marriage status, major subject, teaching experience overseas, and teaching experience in Taiwan. At this initial stage, participants voluntarily answered the questions. Some information was collected via

mails, while others were collected by researcher's follow-up semi-structured questions and in-depth interviews. Personal questions were open for participants to fill in, because this was the first contact with potential participants, and some questions could be left blank because of participants' private concerns.

All foreign English teachers who agreed to participate in one-on-one and face-to-face interviews were mailed an overview of interview questions. Interviewees needed to think about the issues in advance, so they could have a better understanding of topics to be discussed. Actual questions used during each interview session were included in Appendix V. As a result, all education levels were regrouped into undergraduate and graduate level interviewees. In addition, all individual departments were reclassified into one of three major departmental categories. The information listed on Ministry of Education in Taiwan as humanities, social science, and science and technology, and those were defined on official website of MOE.

### 3.5.1 Participant Selection

Three Taiwanese English teachers, gatekeepers, offered to inform foreign English teachers or colleagues of interview after asking permission to do so. These six foreign English teachers or colleagues were sampled and were willing to share their experiences after further confirmation. However, this was both a blessing and a setback. The positive side of this convenient sampling of potential interviewees freed me from worrying too much about the quantity of possible interviewees whether they were known to this researcher, where they resided, what major or department they were in, and other adversities brought out by Seidman (2006), Kvale (1996) as well as Kvale and Brinkmann (2009). The negative side was the initial Taiwanese English teachers knew what the purpose of this research was, while the following foreign English teachers remained

unknown about what planned interviews that actually entailed. By allowing the gatekeepers to offer aid in contacting with other foreign English teachers, face-to-face contact with foreign English teachers was arranged by this researcher. The techniques of interview were presented in <Interviewing as Qualitative Research> (Seidman, 2006), <Interviews: Learning the Craft of Qualitative Research Interviewing> (Kvale & Brinkmann, 2009) and <Interviews: An Introduction to Qualitative Research Interviewing> (Kvale, 1996), which were helpful in guiding the design of interview.

As there were six interviewees, the remaining foreign English teachers were treated as secondary interviewees in case any of the original six ones decided not to participate, but no foreign English teachers opted to self-eliminate. Six volunteer interviews were conducted separately. Permission to interview and to record interview sessions was received prior to each interview. The interview consent form was in Appendix III. In-depth interviews were planned to last hours. Seidman (2006, p. 20) aided for interview length as shorter session would not give enough time to extract pertinent information, but longer session would have a “watching the clock” effect. The six foreign English teachers who participated in in-depth interviews showed diverse qualities. Foreign English teachers’ characteristics were labeled and coded. Interviewee qualities and characteristics described were simplified further in foreign English teachers’ quotations used in the chapter of data analysis.

The six interviews were conducted in December 2012, January 2013 and March 2013. Six interviewees were deemed sufficient as these six foreign English teachers expressed repeated themes and similar characteristics of their experiences in culture shock and cross-cultural adaptation. Below were characteristics about each interviewee along with corresponding semi-structured questionnaire in detail.

### 3.5.2 Participants from the U. S. A.

It was essential to repeatedly inquire and reconfirm the possibility and willingness of accepting face-to-face interviews. Information sheet seemed not to receive the mutual trust completely. More oral explanation was given to obtain American teachers' trust back and forth.

According to research purpose and participants' willingness of receiving the following semi-structured questionnaire and in-depth interviews, two participants were filtered out. Four of the participants had taught English in Taiwan for more than 10 years, but the other three participants had taught English in Taiwan for less than 6 years. The teaching experience overseas became the crucial factor of selection. The personal information of American teachers was collected and arranged in Table 3-1.

Table 3-1.

#### *Personal Information of American Teacher*

<b>Nationality: the United States of America</b>							
<b>Name</b>	<b>Gender</b>	<b>Age</b>	<b>Education background</b>	<b>Marital status</b>	<b>Major subject</b>	<b>Teaching experience overseas : country + year(s)</b>	<b>Teaching experience in Taiwan</b>
Jxx (+me)	Male	34	Bachelor's degree	Married	TESL/ TEFL	0	10 years
Gxx (+nan)	Male	40-50	Master's degree	Single	Bilingual education	America 1 year+ Japan 14years	6 years

With convenient sampling, there were two candidates for the participants of this research. One was from (+me) school, having 10-year teaching experience in Taiwan, but

had no teaching experience overseas; the other one was from (+nan) school, having 6-year teaching experience in Taiwan, and also had 14-year teaching experience overseas.

### 3.5.3 Participants from the United Kingdom

It was necessary to repeatedly inquire and to reconfirm the possibility and willingness of accepting face-to-face interviews. Information sheet seemed not to receive the mutual trust completely, and one of them seemed to have little interest in receiving further interview.

According to research purpose and participants’ willingness to receive the following semi-structured questionnaires and in-depth interviews, two participants were filtered out. All of the participants had taught English in Taiwan for less than 5 years, but only one of the participants had teaching experience overseas. The personal information of British teachers was collected and arranged in Table 3-2 below.

Table 3-2.

*Personal Information of British Teacher*

<b>Nationality: United Kingdom</b>							
<b>Name</b>	<b>Gender</b>	<b>Age</b>	<b>Education background</b>	<b>Marital status</b>	<b>Major subject</b>	<b>Teaching experience overseas: country + year(s)</b>	<b>Teaching experience in Taiwan</b>
Axx (+ton)	Male	21-30	Bachelor’s degree	Single	Philosophy & Politics	England 1year	1 year
Rxx (+me)	Male	24	Bachelor’s degree	Single	History	0	1 year

There was much difficulty in confirming the willingness to fill in semi-structured

questionnaires and to receive in-depth interviews from British teachers, particularly the one having teaching experience overseas. With convenient sampling, there were two candidates for the participants of this research. One was from (+me) school, having 1-year teaching experience in Taiwan, with no teaching experience overseas; the other one was from (+ton) school, having 1-year teaching experience in Taiwan, with 1-year teaching experience overseas. Two of them were having face-to-face and in-depth interviews.

### 3.5.4 Participants from Canada

Most of the Canadian teachers showed high motivations in taking part in this research. The personal information of Canadian teachers was collected and arranged in Table 3-3 below.

Table 3-3.

*Personal Information of Canadian Teacher*

<b>Nationality: Canada</b>							
<b>Name</b>	<b>Gender</b>	<b>Age</b>	<b>Education background</b>	<b>Marital status</b>	<b>Major subject</b>	<b>Teaching experience overseas : country + year(s)</b>	<b>Teaching experience in Taiwan</b>
Pxx (+me)	Female	32	Bachelor’s degree	Single	Visual Arts	0	6 years
Bxx (+yeh)	Male	51-60	Master’s degree	Single	Journalism & TEFL	China 2 years +Japan 4 years	14 years

All of the participants have taught English in Taiwan for more than 5 years, so the

teaching experience overseas became the crucial factor of selection. There was no difficulty in repeatedly inquiring and confirming with Canadian teachers. With convenient sampling, there were two candidates for participants of this research. According to research purpose and participants' willingness to receive the following semi-structured questionnaires and in-depth interviews, two participants were filtered out. One was from (+me) school, having 6-year teaching experience in Taiwan, with no teaching experience overseas; the other one was from (+yeh) school, having 14-year teaching experience in Taiwan, and also had a total of 6-year teaching experience overseas.

### 3.5.5 Interviewee Profiles

The characteristics noted were those as remarked by each interviewee during interview session conducted from December 2012 to March of 2013. Interviewee profiles were summarized and described as follows.

1. "Rxx" was the first foreign English teacher to be interviewed. Rxx was 24 years old. Rxx was single, majoring in History as a bachelor's degree in England. After he graduated from university, he flew to Taiwan to start his teaching career. He did not have teaching experience at home or overseas before, and Taiwan was the first country where he had his teaching career. Rxx enjoyed free style in teaching and flexibility in job. He could not speak Chinese, and he thought this turned out to be the major obstacle of living in Taiwan. His interview was conducted in December.
2. "Pxx" was 32 years old, single, and studied Visual Arts as a bachelor's degree in Canada. When she was young, she lived in India, going to English schools instead of local schools. Her family immigrated to Canada when she was teenagers. She finished high school and university in Canada. She experienced



culture shock and cross-cultural adaptation in most of her life. She was the most empathic of all interviewees. Due to her gentle communicative style yet strong desire to discuss her experiences, she was the most open about her personal experiences. She could accept Taiwanese cuisine, and usually dined at schools. She felt pressure in life and work in Taiwan. Her interview was conducted in December.

3. “Jxx”, 34, married with a Taiwanese, and studied TEFL, Teaching English as a Foreign Language in America. He had tall and slender build. Jxx reported experiences with little culture shock and cross-cultural adaptation, because he had a Taiwanese spouse and two children. Before he came to Taiwan, he ever studied books of Confucius philosophy in America. After he came to Taiwan, he took formal Chinese courses, and he could speak fluent Chinese. He thought he was fascinated to eastern culture.
4. “Axx” was above 20 years old. He was one of the most interesting interviewee among all participants. He was single, and majored in Philosophy and Politics in England. He had 1-year teaching experience in England. He used to study in Department of Foreign Languages, so he could speak Japanese, French, German, Italian, and a little bit Chinese. He thought Taiwan would be the first stop for foreigners to get access to teach English in Asia because the regulation and stipulation of Taiwan Government to recruit foreign English teachers were less limited. He thought life and work in Taiwan were easy, and his interview was held in December.
5. “Bxx” was above 50, born and lived in Canada, but finished undergraduate and graduate degrees in Journalism and TEFL respectively in America. He had two-year teaching English experience in China, and four-year one in Japan. He

had taught English in Taiwan for 14 years. He used chopsticks to eat Taiwanese cuisine. He thought life in Taiwan was easy, but work had a different story. He regretted not learning Chinese before and after he came to live and teach in Taiwan. Due to time limit and his personal schedule, his interview was separated into two times and was conducted in December and in January separately.

6. “Gxx” was above 50, and earned a master’s degree in Bilingual Education in America. He had 14- year teaching English experience in Japan. In Taiwan, he felt his teaching position was always promoted from kindergarten, cram schools, junior high schools, senior high schools, to university levels. He considered himself as a too serious teacher to get along well with his Taiwanese students. Gary’s interview was in March.

Despite the fact that all findings from these six interviewees would not be sufficient enough to lay claims of concurrence with all foreign English teachers in Taiwan, they represented only few foreign English teachers’ viewpoints. However, those interviewees might have shown correlative temperament with other foreign English teachers, having taught in Taiwan.

### 3.6 Data Processing

Like all naturalistic studies, data collection must be recorded in an authentic and natural environment. In this research, there were a number of hours recorded and transcribed into meaningful units.

In this research, mixed method was adopted to analyze interview response data, and interviewees’ responses were further grouped and analyzed. As similarly used by Evans and Broido (2002), transcriptions were coded by using inductive coding, identifying common themes, then grouping those themes into larger categories, and interpreting

meanings. In other words, interpretive coding was employed from original message to identify common themes within each interviewee's thoughts and opinions. Then, those identifying common themes were categorized into analytical interpretation, including event unit, meaningful unit, frame unit, and theme. Figure 3-4 below showed flowchart of data processing in this research.

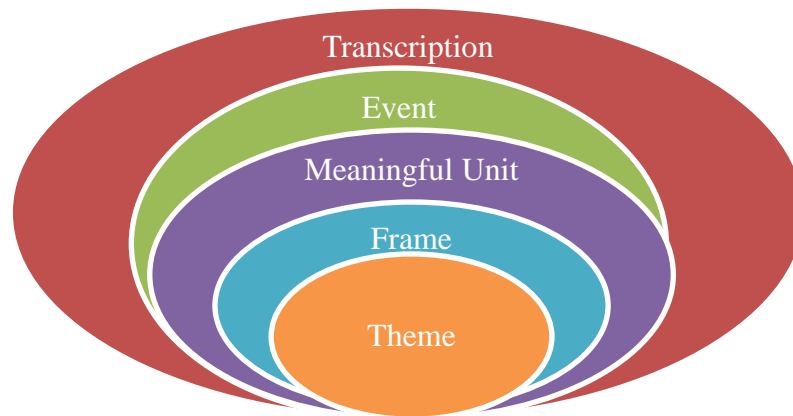


Figure 3-4. Flowchart of Data Processing

### 3.6.1 Coding Category

In the process of data processing, conceptualization of data analysis was needed to conduct. The skills of coding, gradually developing theoretical concepts into the process of constructing thematic concepts played an essential role. Basically, coding process included three steps (潘淑满, 2003), and was modified into four steps in this research and illustrated as follows.

(1) Open coding: The key words, key events or topics in the text, and notes were taken into consideration when text data were read. The computer software, Word or Excel, was used to analyze data, then gradually and systematically annotated in the computer based on concepts, themes, spindles and other steps. However, symbols created by coding process were only a temporary concept and had flexible space to adjust. In this

research, for instance, open coding was used as 1-B01. “1” meant the first question of interview; “B” meant the anonymous interviewee, Bxx. “01” meant the coding sequence.

(2) Axial coding: Basically, open coding analysis focused on data per se; however, axial coding put emphasis on the symbols that were derived from comprehensive induction or comparative data, and attempted to construct the spindle concept in different data. To put it differently, axial coding helped identify common or different views between concept and theme. Axial coding also provided deeper views on relevance of different concepts. In this research, axial coding was used as event coding. Each axial coding was categorized based on each interview question.

(3) Selective coding: After finishing open and axial coding, the spindle concept was selected to highlight research topics as a basis of interpreting research questions. Bauer and Aarts (2000) believed that researchers could achieve the purpose of establishment of complete information through the system of gradual steps: selection, analysis and data saturation. In the process of constructing the data, selection of the data was mainly based on the category of Zhou et al.’s (2008) ABC model, and some categories were derived from concepts and themes of interviewees’ experience and comments. Essentially, the process of data selection and analysis was interactive until data saturation was reached.

(4) Frame coding: This term was derived from thematic analysis (高淑清, 2001), a systematic method to analyze transcription and text. In this research, transcription was used to induce thematic concepts.

Data were processed by using open coding to systematically annotate in the computer based on concepts, themes and spindles. Then, axial coding was used to construct the spindle concept in different data. Selective coding was used to highlight the

topic of the research as a basis of interpreting questions. Eventually, frame coding was used to generate a thematic concept.

### 3.6.2 Data Analysis

Data analysis was a process via collecting answers of semi-structured questionnaires, transcripts of in-depth interview, and other information systematically so as to increase the understanding of data and had access to research results. In this research, mixed method was used for the strategy of data analysis.

After each interview, transcription began whenever possible. Basically, all interviews were transcribed verbatim, but some verbal fillers, such as “um”, “yeah”, “oh”, and others that were not considered as relevant to the conversation as the holistic meanings foreign English teachers expressed were partly excluded. Such verbal fillers were frequently used by interviewers and interviewees to serve as an agreement, understanding, or continuation of the conversation. Within scopes of this research, these fillers were much less pertinent than expressed content. Capturing each interviewee’ authentic expressions and meanings were more critical to understanding and to data analysis.

Revisions and considerations aside, after all interviewees were interviewed and all transcripts were completed, Excel was used to group words or phrases in multiple documents. By using mixed method, several themes were within considerations of this research. For data analysis, each volunteer interviewee must have participated in both self-report survey and in-depth interview session in order for their information to be used as valid data. After each in-depth interview, transcription began and no additional individuals were recruited for transcription assistance. By following the procedure, this researcher did not make considerations for differing transcription styles or providing rules and formats for transcription. This allowed the credibility and transferability of

transcription which could affect data to be focused as the theme of interview trustworthiness was maintained (Kvale & Brinkmann, 2009; Seidman, 2006; Kvale, 1996). All transcripts were thorough and complete, with the exception of verbal fillers, and mixed method formed the basis for data analysis.

Eventually, this research was categorized based on the modification of category from Zhou et al.'s (2008) study, namely, Stress and Coping (Affect), Culture Learning (Behavior), and Social Identification (Cognition), and those concepts were further to take one step ahead to modify into Cognitive factor, Affective factor, and Psychomotor factor. According to open coding, axial coding (event coding), selective coding (meaningful unit), and frame coding, those data were categorized as Cognitive factor, Affective factor, and Psychomotor factor in Appendix VI.

### 3.7 Trustworthiness

In all studies, validity and reliability should be addressed. In quantitative research, reliability meant the ability to replicate the results of a study, but in qualitative research, there was no replication. Silverman (2004) stated validity and reliability “are two important concepts to keep in mind when doing research, because in them the objectivity and credibility of research are at stake” (p.283). Furthermore, Shenton (2004, p.63) put an emphasis on “the trustworthiness of qualitative research generally is often questioned by positivists, perhaps because their concept of validity and reliability cannot be addressed in the same way in naturalistic work”. Lincoln and Guba (1999) proposed for the purpose of ensuring quality, trustworthiness would be the standard in qualitative research. It was general to see the terms quality, rigor or trustworthiness instead of validity, and dependability, instead of reliability in qualitative studies (Davies & Dodd, 2002; Lincoln & Guba, 1985; Creswell & Miller, 2000; Seale, 1999; Stenbacka, 2001).

By addressing similar issues, Lincoln and Guba's (1999) viewpoints corresponded to the criteria employed by the positivist scholars. The four criteria of trustworthiness were used to replace validity and reliability of quantitative research and were shown in Figure 3-5 below.

(1) Credibility: The term was in preference to internal validity. Some strategies were used to examine credibility.

A. Prolonged and persistent fieldwork: During the whole research process, the researcher frequently discussed with peers, colleagues, and professors. Conversations and interviews were involved in these issues to serve as a foundation of comprehension and interpretation, and those discussions decreased blind spots in this research.

B. Negative or discrepant data: Some negative or discrepant data were used as exceptions to modify and purify patterns found in the research. Negative data in this research were served as a spotting light for this researcher to have further exploration.

C. Peer examination: Several doctoral students and some local English teachers were invited to discuss and to examine the process of data, transcription, and analysis. Doctoral peer could examine data from theoretical aspects, while local English teachers could examine data from practical experience.

(2) Transferability: The term was in preference to external validity or generalizability.

A. Thick description: The experience and feeling of interviewees could be effectively transformed into words, and had thick description. Via the process of reflection, peer examination, construction, and re-construction, this researcher attempted to reach an overall and complete description.

B. Low-inference descriptors: The precise, literal and detailed descriptions of all

participants were recorded in this research.

C. Mechanically recorded data: Audio or verbal recordings were used to obtain exact and accurate data.

D. Audit trail: All the procedures were disclosed in this research in detail.

(3) Dependability: The term was in preference to reliability.

A. Multi-method strategies: By face-to-face interaction, text message, and e-mails, various resources from literature, data collection, and data analysis were used to confirm and enhance findings in this research.

B. Participant review: Most participants agreed to the accuracy of the text documents. Slight corrections were made after double checking with the audio transcription.

(4) Confirmability: The term was in preference to objectivity.

A. Member checking: When a new concept of participant was recognized, the plausibility of the concept was discussed and examined. Member checking clarified new concepts in this research.

B. Inter-subjectivity: The researcher's position was explained, and biases regarding data collection and analysis were declared. The prejudices of researcher were controlled to prevent and reflect in this research. The inter-subjectivity emphasized on rapport between the researcher and interviewees that is a true esteem and mutual care (高淑清, 2001). Inter-subjectivity was a kind of relationship over equality, respect, openness, resonance, and only honest care was able to reach a human nature.

As a matter of fact, some strategies about four criteria could be used interchangeable.

To improve trustworthiness of qualitative portion of this research, the first-hand information was collected from foreign English teachers during the research. Under the consent of interviewees, this research recorded the process of in-depth interviews, and also



had many times of discussions with supervisorial professor to attain the trustworthiness of the information.

Some scholars, moreover, used triangulation to increase the authenticity of the data, the consistency of data, diverse sources of data, re-verification of data, and the same viewpoints of different participants. That is, scholars used more than one source of information on the same event through the use of different materials, methods and personnel to examine checklist (王文科, 2000; 林生傳, 2003). Verification of facts relied on many sorts of sources from information at the same time, which enabled researchers to understand the phenomenon of facts comprehensively (Bogdan & Biklen, 1998).

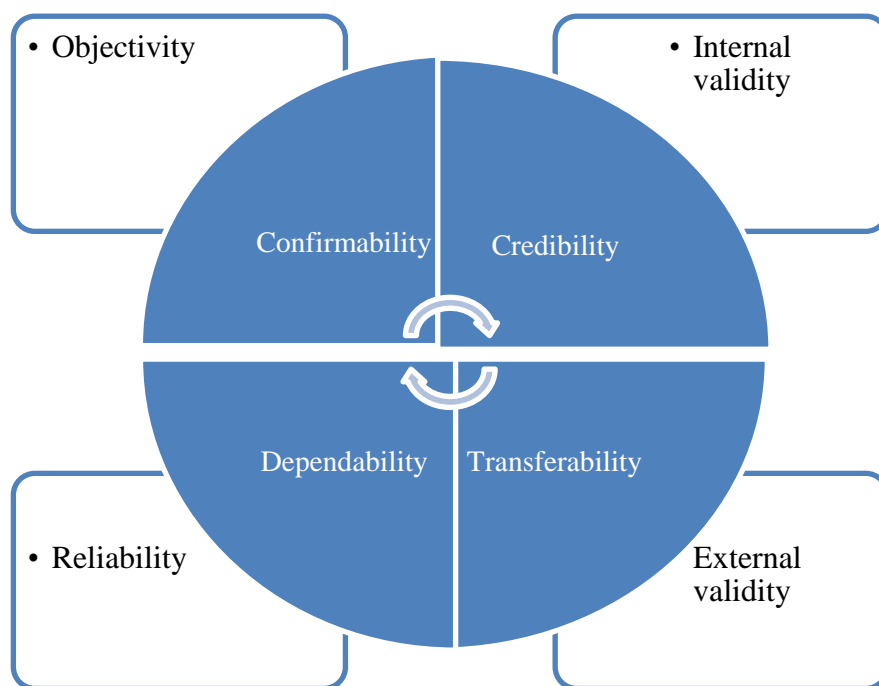


Figure 3-5. Criteria of Trustworthiness

In this research, before in-depth interviews, the results of semi-structured questionnaire were organized and analyzed so as to explore relevant information for culture shock and cross-cultural adaptation. Coupled with contact and discussions of

supervisorial professor, local teachers and students, triangulation of data was sought. In addition, different nationalities of foreign English teachers were interviewed, so it could also be a similar research by using different samples.

## **CHAPTER FOUR**

### **DISCUSSION AND RESULTS**

This chapter dealt with results and discussions deriving from survey results and interviewee opinions of culture shock and cross-cultural adaptation. Section 4.1 focused on culture shock of foreign English teachers. Section 4.2 induced adaptive situation and influencing adaptive factors. Section 4.3 emphasized on cross-cultural adaptation of foreign English teachers in Taiwan.

Data accumulated would reveal from online and printed version of quantitative self-report survey instrument. Besides, qualitative results of culture shock and cross-cultural adaptation would be demonstrated. Overall, all interviewees found it easy to recall, and were willing to identify specific examples with culture shock and cross-cultural adaptation. The same experience was likely to be repeated by different interviewees during the process of cross-cultural adaptation in Taiwan. The qualitative results would then be used to support the quantitative data. Each could be used as enhancement for the other. Ultimately, all interviewees made some practical and specific suggestions about culture shock and cross-cultural adaptation for latecomers.

#### **4.1 Culture Shock of Foreign English Teacher**

This culture shock included culture shock in the aspects of life, culture, and work. Included would be the most common forms of culture shock by foreign English teachers in Taiwan. This section would represent the quantitative data and qualitative results of positive and negative reaction of first impression, culture shock on education philosophy, culture shock on discipline philosophy, culture shock on Taiwanese culture, culture shock

in life and work, culture shock on supervisor, distinct differences between interviewees and other English teachers, identifiable vocational culture found in school, and suggestions on culture shock in detail for latecomers.

#### 4.1.1 Positive and Negative Reaction of First Impression

First impression could serve as the opportunity to examine one's stereotype rooted in mind prior to one's arrival in a target country. It could also be a blank sheet in one's mind waiting for a writer to start a story. From an overall perspective, first impression was crucial to a new comer because it might influence the length of stay and the willingness to live or work in a target country. In this research, all of the self-report interviewees confirmed they had experienced different degrees of culture shock in Taiwan. The survey instrument queried foreign English teachers' first impression in Taiwan. Only one interviewee had completely positive reaction to Taiwan, one had some positive impressions and some had negative ones, and the remaining ones had merely negative reaction of first impression in Taiwan. In this research, Axx thought Taiwan was a very good and beautiful place, and Rxx considered Taiwan had friendly people. However, the rest of interviewees complained that Taiwan's living environment was crowded, and lacked of architectural beauty. One interviewee even thought that the living environment in Taiwan resembled the living environment in India. They also complained that life was busy, they had less salary, less clean conditions, and the weather was hot as well as humid. All in all, they had more negative reactions than positive reactions towards the first impression in Taiwan.

It was noted that those foreign English teachers, having oversea teaching experience deemed it common to have negative reaction to Taiwan. It was also possible for foreign English teachers to have experiences with other forms of first impression to which this researcher was not aware of; however, the scope of survey instrument was limited to the

forms above. These results had similar findings to Merton's (1938) study. Value differences led to various degrees of culture shock, so different foreign English teachers had different concerns. As in Table 4-1 below, it showed the positive and negative reaction of first impression in Taiwan.

Table 4-1.

*Positive and Negative Reaction of First Impression in Taiwan*

<b>First Impression of Taiwan</b>	
Positive reaction	Negative reaction
1. Very good-Taiwan is beautiful (Axx) 2. Friendly people ( Rxx)	1. Living environment- Lacking in architectural beauty (Bxx) 2. Busy (Jxx) 3. Less salary and less clean conditions (Gxx) 4. Hot (Jxx) 5. Humid (Rxx) 6. Crowded (Jxx) 7. Living environment was very familiar with India's one. (Pxx)

#### 4.1.2 Culture Shock on Education Philosophy

In this section, two parts would be further explored: teaching belief, and cultural factor. Each part would be explored in detail.

##### (1) Teaching belief

With culture shock on philosophy in education, Axx and Gxx thought they had not changed their teaching philosophy since the beginning of their teaching careers. When Axx was interviewed, he recalled,

*No. I always believe we have to learn language, and since I come here, I can change so much a little bit in learning because I taught in a language school ...(2-A03)*

Because of Axx's study background, he believed in the statement that every language could be learned. He used to major in language and learned several foreign languages, so he believed there were common rules for language to learn. He insisted on his teaching philosophy due to his language learning process, so he believed his teaching philosophy had not changed. Axx believed he could change so much a little bit in learning, because he was teaching in a language school. Besides, Gxx thought his belief never changed because he always wanted to do that. He might change his mind, but not his goals, despite of the fact that he had taught more than ten years. He stated below,

*No, no, I don't think my belief changed because I always want to do that. My belief never changed, but the more I educated myself, to do a Ph. D, there is a class that changed my mind. That doesn't, doesn't really change my goals.( 2-G07, 2-G08)*

## (2) Cultural factor

In Taiwan, foreign English teachers needed to adapt to a variety of cultural practices. Only one interviewee mentioned that some little things might confuse her, but did not really shock or offend her. Pxx said,

*Because I ever lived in South India, it doesn't really shock me. But when the kids did, "Burp.", I will say excuse me. But in America, if you "Burp", you say excuse me. But it's easy here, because I will say, "Oh, God." You know what I mean. It's certain a small thing, but they are not really offensive. You say, "Um. Come on, now." Or excuse me,*

*so there's little thing like that, nothing major. (7-P01)*

Canadian teacher had to get used to some trivial event that she did not experience before, but she thought this kind of incidents mostly resulted from Taiwanese customs. Two scholars' (詹永名, 2008; 鄧榆芳, 2011) findings had different connotations from the ones in this research. The results in this research merely pointed out minor differences in expressing custom differences.

#### 4.1.3 Culture Shock on Discipline Philosophy

In this section, two parts would be further explored: punishment, and personal accountability. Each part would be explored in detail.

##### (1) Punishment

Discipline carried different connotations in eastern and western schools. Rxx noted that it was difficult to carry out discipline in western schools. Most importantly, there was no physical punishment, and western teachers had to explain the reasons why students got punishment. Rxx stated,

*I think the discipline is so much difficult in western schools. There's no physical punishment I know. (3-R04)*

*It's just something that you have to explain to them. Not just stand up and get out. You have to tell them and make them understand why. I think my favorite form of discipline is getting the class of your side to punish that. (3-R07, 3-R08)*

Similarly, Axx declared before he gave students punishments, he usually gave them warnings in advance. Students must clearly know what the punishment should be. If students did not know what it was, they should not have punishments.

*If they do something wrong, then they should be punished, but if they don't know what it is, the punishment should be not. It just should be a punishment. I usually give them warning...(3-A01)*

However, Bxx thought a foreign English teacher did not have to discipline in cram schools because they were all taken care by the staff of the school, but in junior high schools, no matter in public or private schools, he had to discipline, to give them rules, to ask them to be quiet, and just like what local English teachers did. Bxx stated,

*You don't really have to discipline in cram schools because they are all taken care by the staff of the schools. However, in public schools and private schools for junior high schools, I am finding the gaps in some cases. I have to discipline, to give them rules, to ask them to be quiet, and started to have some problems, like their personalities and behaviors, but as a foreign teacher, I never have to deal with that.( 3-B01, 3-B02)*

However, Gxx declared that he would put everything in his syllabus, such as the requirement and document in detail. If students broke the rules, they would be punished by deducting some points. Everything was so detailed that his syllabus was up to four pages or eight pages long. He exemplified,

*So I start from my discipline.... and I put everything in my syllabus. And of course my syllabus, it has the book to something, it has the requirement and document. My syllabus is four pages long....( 3-G02)*

*Because everything for details. Like here is the place for your credits, so you need many places to receive them. And here is the attendance policy. The class you are allowed to miss two hours. (3-G03)*

Over half of the interviewees mentioned about ways and styles of punishment. American teachers emphasized on cultivating students' independence. British teachers



stressed no physical punishment, and put an emphasis on cultivating students' independence as well. Canadian teachers did not have to deal with that at all. Veenman's (1984) concept of classroom discipline was similar to this research, and this issue also dealt with organization of class work, teaching materials or supplies, and dealt with problems of individual students that would be handled differences due to individual differences. No physical punishment, a warning in advance and explanation afterwards, peer-pressure, and rules written on paper were mostly used by foreign English teachers. Besides, some scholars' (丁文祺, 2008; 陳詩芸, 2005; 劉政芳, 2005; 蔡凌雯, 2002; Smith, 2007) results conformed to the findings in this research; that is, most foreign English teachers' discipline mainly relied on Taiwanese teachers' assistances.

## (2) Personal accountability

To Jxx, Pxx, and Rxx, they deemed discipline as personal accountability and responsibility, and tried to make students self-governing. Jxx laid stress on students' responsibility, and he stated,

*I try to emphasize on personal accountability and responsibility, which means I try to help them and discipline them what they need to do. Just try to help them to stop. If you never do that, they will never think about that. That's not good, so I don't shout at them. It sounds like that's their responsibility to do that. ( 3-J03)*

Besides, Pxx seemed to feel surprised to have to discipline students in class, because she thought that's their own responsibility. She took responsibility into her discipline styles, and explicated,

*Discipline students in class? I think, I think it doesn't matter how old the student is. That's his own responsibilities. ( 3-P01)*

*I think responsibility carries a lot my discipline styles. ( 3-P03)*

Rxx further pointed out the importance of students' self-governing ability, and considered it was the means to get students together. He said,

*It made themselves self-governing.... I think that was the best way because it gets the class working more together. ( 3-R09, 3-R10)*

The process of cultivating a sense of responsibility and self-governing ability took time, but it turned out to be a long road to reach the goal. Self-governing ability could also develop class unity. American and Canadian teachers emphasized responsibility in class discipline, while British teachers placed emphasis on self-governing ability and class unity. This sort of principle in discipline might reflect on different nationalities, and Kramsch's (1995) study also provided the similar results. Cultural particularity interacted with language teaching. That was cultural particularity and nationalities made the difference on classroom management, causing various styles and pressure to foreign English teachers.

#### 4.1.4 Culture Shock on Taiwanese Culture

The questions tried to probe the most distinctive feature that foreign English teachers took Taiwanese culture into consideration, and a list of items were provided, such as removing shoes, gift giving, bad omens, Guanxi, Face, business cards, rites of funeral, and others for foreign English teachers to choose from. Two-thirds of the interviewees regarded Guanxi as the most distinctive feature; Face and bad omens accounted for one-thirds respectively, and only one interviewee thought of removing shoes and rites of funeral as the most distinctive feature respectively. No one chose gift giving and business cards as the most different ones, and no one brought up other sorts of Taiwanese cultures.

It was worth noting that the three foreign English teachers who had oversea teaching

experience both considered Guanxi (關係) and Face (面子) were the most distinctive Taiwanese culture. As a matter of fact, Guanxi and Face were two sorts of relationship that existed privately in Taiwanese society, so it should not be obvious to be noticed by outsiders. As seen in Table 4-2 below, it showed the percentage and interviewee of different category in Taiwanese culture.

Table 4-2.

*Percentage and Interviewee of Different Category in Taiwanese Culture*

<b>Taiwanese Culture</b>		
<b>Items</b>	<b>Percentage</b>	<b>Interviewee</b>
Gunaxi	40%	Axx,Bxx,Gxx, Jxx
Bad omens (ex. avoiding number 4)	20%	Pxx, Rxx
Face	20%	Bxx, Gxx
Removing shoes	10%	Jxx
Rites of funeral	10%	Pxx
Gift giving (ex. sending cash in red envelop)	0	0
Business cards	0	0
Others	0	0

However, contrary to Argyle and Kendon’s (1967) study, despite of the fact that those three foreign English teachers had sufficient working experience at home and abroad to distinguish subtle relationships, Guanxi and Face, existing in Taiwanese society, those copious experiences could not guarantee them to have no cross-cultural problems. Generally speaking, lacking social skills in recognizing culture shock might cause cross-cultural problems, but those three foreign English teachers having abundant

experience in recognizing culture shock still suffered from problems of cross-cultural adaptation. All in all, those who noticed these differences in Taiwanese culture would be more sensitive in recognition of culture shock, while it did not promise to mean that they would have a better cross-cultural adaptation in Taiwan.

Brown, Bhrolchain, and Harris' (1975) theoretical foundation further conformed to the results in this research. The social skills of foreign English teachers to identify Taiwanese culture seemed to offer a buffering effect in the process of culture shock.

#### 4.1.5 Culture Shock in Life and Work

The aspects of culture shock could mainly be divided into two parts: life and work. There were two foreign English teachers who expressed that they did not experience culture shock in life and work because one married to a Taiwanese spouse, and the other had lived in Asia for over a decade. For those who felt culture shock in lives, their shocks resulted from the following factors, such as distinct lack of pavements, open server system, food, festivals, working relationships, a lesser degree of inconvenience, and huge lack of English. Those differences caused foreign English teachers to have some degrees of inconvenience in life. Particularly, for the huge lack of English, this kind of language barrier had forced that foreign English teacher to face many difficulties when living in Taiwan.

It was worth noting that only two foreign English teachers, having oversea teaching experience, had culture shock in work. Both of them also had difficulty in adapting to managers' styles in Taiwan. One felt the management style was patriarchal and pedantic, with little genuine appreciation for workers' rights; the other felt leaders, administrators and office employees watched over and observed to see if he was teaching correctly. Interestingly, those two teachers had language-related educational background, and

commonly had former teaching experience in Asia; namely, China and Japan, but they could not fit into Taiwanese teaching atmosphere easily. This might show that Taiwanese' management style was strict and demanding tactics, resulting in two foreign English teachers' culture shock in work. As shown in Table 4-3 below, it represented foreign English teachers' culture shock in life and work.

Table 4-3.

*Culture Shock in Life and Work*

<b>Culture Shock</b>			
In life		In work	
No	33% (Jxx, Pxx)	No	67% (Axx, Jxx, Pxx, Rxx)
Yes	1. Distinct lack of pavements (Axx) 2. Open server system (Axx) 3. Food (Bxx, Rxx) 4. Festivals (Bxx) 5. Working relationships (Bxx) 6. But to a lesser degree (Gxx) 7. Huge lack of English (Rxx)	Yes	1. Management style-patriarchal and pedantic, with little genuine appreciation for workers' rights (Bxx) 2. Leaders, administrators, and faculty- watching over and observing to see if he was teaching correctly (Gxx)

Furnham and Bochner's (1982), and Wells' (1907) studies had similar findings to the ones in this research; to put it in different words, those two foreign English teachers' personal living experience affected degrees of culture shock. There was no difference in culture itself, but individual difference played a crucial role. The extent of individual fitness determined the degree of culture shock. Previous teaching experience overseas

might be thought of as a stepping stone for most people, but it seemed to turn out to be an obstacle for those two foreign English teachers.

#### 4.1.6 Culture Shock on Supervisor

In this section, four parts would be further explored: supervisory culture in school, personal distance, no communicative problem, and voice or opinion. Each part would be explored in detail.

##### (1) Supervisory culture in school

The supervisory culture in school was performance management with strict supervision, having transparent reward and punishment; the system management with administrative codes and assignment regulations; the management with responsibility and achievements; the confident and autonomous management, and others. The majority of interviewees thought supervisory culture in school was the system management with administrative codes and assignment regulations. Only two of six thought of the management as responsibility and achievement. In other words, Gxx and Jxx thought the supervisory culture in school was the management with responsibility and achievement, but Axx, Bxx, Jxx, Pxx, and Rxx thought the supervisory culture in school mainly represented the system management with administrative codes and assignment regulations. Among all, only Jxx considered supervisory culture in school was both the system management with administrative codes and assignment regulations and the management with responsibility and achievement. In Table 4-4 below, it revealed the supervisory culture in school.

Table 4-4.

*Supervisory Culture in School*

<b>Supervisory Culture in School</b>		
Items	Percentage	Interviewee
The system management with administrative codes and assignment regulations	83%	Axx, Bxx, Jxx, Pxx, Rxx
The management with responsibility and achievement	33%	Gxx, Jxx
The performance management with strict supervision, having transparent reward and punishment	0	
The confident and autonomous management	0	
Others	0	

The scholar's (鄭瀛川, 2005) classifications of supervisory culture were used differently from the ones in this research because supervisory culture in school led to different leadership. To foreign English teachers, different leadership styles resulted from supervisors of different organizations; namely, in public schools, private schools, cram schools, and different levels of education would also influence supervisory leadership. Also, the supervisory management in this research was different from the scholar's (黃思瑋, 2004) strict management system and supervision, like militarized management, but foreign English teachers preferred the system management with administrative codes and assignment regulations and the management with responsibility and achievement to the performance management with strict supervision, having transparent reward and punishment, and the confident and autonomous management. Supervisory management

seemed to merely concentrate on regulations and responsibilities, but one scholar's (魏宗祺, 2005) finding was further confirmed in this research that a sound reward and welfare system would effectively increase work satisfaction and adaption of foreign English teachers.

## (2) Personal distance

Four of six interviewees thought there was a cultural distance between local teachers and foreign English teachers. Gxx thought local teachers emphasized too much on the difference than similarity, and he said,

*They emphasized so much on the differences between, between foreign teachers and local teachers. (5-G04)*

To Jxx, he considered cultural distance existed between a married man and a single man. He thought because of his marriage status, local female teachers did not like to or talk to him, and if they did, they did not have common topics to talk about. To this researcher's viewpoints, female teachers in Taiwan would tend to keep a distance between single men and married men. Jxx stated,

*There is a space like working with a married man and working with somebody else. I, I don't want to talk to it personally, because I think why they don't like to, talk to a married person. (5-J02)*

*You know married people, they have different goals, like different habits, different hobbies, and something different. Or sometimes can actually create some differences like what could I talk. If I talk to them about my kids, they may not understand that. (5-J03)*

As for Pxx, she thought she took advantage of being a female foreign English teacher in teaching, because she ever heard male foreign English teachers complained



about it, but she did not have this sort of problem at all. She explained,

*But difficulty maybe female makes a difference. Because I have a conversation with my co-workers, that sometimes they figure out because they are guys, and the homeroom teacher has a harder time, they just talk, " I can't stand with that girl", because they will say, "What are you doing this weekend? Or what are you doing then?" There's a little bit with their relationship. I find it very comfortable and easy to talk to them. (5-P02, 5-P03)*

*I think I have no difficulty is because I hang out with teachers outside the schools. (5-P04)*

However, Rxx thought because Taiwan was a Face culture society that created a distance between local teachers and him, he considered it normal to have a distant relationship with local teachers. He claimed,

*That's the Face culture, isn't it? They don't want to argue with me or ... Look, it's because of the culture. (5-R07)*

Thus, this sort of cultural distance would deepen and widen the personal distance, and foreign English teachers tended to seek answers from Face culture in Taiwan.

### (3) No communicative problem

Communicative ability played a crucial part in adapting process. Three of the interviewees mentioned that they did not have communicative problems with their supervisors. Gxx never heard about other foreign English teachers complaining why they had to talk with their supervisors or to talk about problems. He said,

*I haven't heard about teachers explaining why they have to go to talk with their supervisors or kinds of problems. (4-G01)*

To Rxx, communication was not particularly a problem, and he felt safe and comfortable. As a matter of fact, he did not need to contact with his supervisor often. It was when he had some problems or got something to ask about. Rxx stated,

*Because all of the teachers in school they speak good English. Communication isn't particularly a problem because if I say, I don't know, I am very safe and comfortable in this school. It's the similar situation like in the west. If I have a boss, it's better to do what he's telling me. It's everything...(4-R01)*

*It's –again, it's more flexible here I think. We actually don't have to contact with our supervisor very often. It's if we get a lesson plan or if we have some problems that we want to ask, something about it. ( 4-R02)*

In addition, Pxx thought she was allowed to have her own teaching, so she had to go to her supervisor and discussed with her supervisor more. She described,

*We are allowed to have our own teaching. Uh, so we have to come to our supervisors more. And I don't think in Canada, they don't do that thing as quite much. Unless they have an issue on individual student, uh, if the students have trouble...(4-P03)*

In fact, Pxx never heard about her friends talking about communicative problems with supervisors, particularly about teaching problems, and she said,

*If I am, honestly, I never heard about my friends talking about it. They will talk about it if their supervisors will issue them with a contract. I don't think, for example, they could get how many holidays. But it's very, very rarely about teaching, very, very rarely. ( 4-P04)*

One scholar's (蔡雯靜, 2008) findings that focused on interpersonal relationship and computer-media communication showed differently from the ones in this research. Foreign English teachers in this research mainly dealt with communicative channels that improved

communicative process. However, some communicative problems indeed existed in teaching environment. Pxx thought communicative problems might result from the individual factor; namely, personality. To her, there was no cultural problem, but the supervisor's own personality. She interpreted,

*I think a lot of things will have to do with personality.... but culturally, I don't think there is a cultural problem. I don't think this is more than I can control, person. ( 4-P01, 4-P02)*

*There is a lot to do with individual, and his own personality, the supervisor's own personality. ( 4-P07)*

Furthermore, Gxx thought he would rather talk to somebody else than talk to the supervisor. The supervisor's opinion was usually too pressured, and he said,

*Just by here and then I complain. Supervisors' opinions were really, very pressured. And I don't need, I mean that I don't need to talk to somebody else. ( 4-G02)*

All in all, to different foreign English teachers, communicative channels had different connotations to them, and due to different personalities, they tended to use different strategies.

#### (4) Voice or opinion

Two of six interviewees thought the way Taiwanese supervisors expressed to assign tasks was different from the ways in their own countries. In western countries, when the supervisors asked foreign teachers' opinions, they could actually express their 'True' feelings, and they had the opportunity to say 'Yes' or 'No'. To them, this kind of interactive channel was a real communication. In contrast, Jxx stated that his supervisor did not truly ask his opinions, but forced him to do something in a nice way. The supervisor was not

really asking for help, but because of ‘Guanxi’ in Taiwan; namely, the relationship from superior to inferior, he or she knew the teacher would accept it under no circumstances. Jxx explained in detail,

*They will ask you to do something, but they are not really asking you, but telling you in a nice way. Actually, they don't give you a chance to say yes or no. ( 4-J07)*

*They are not really asking for help. You have to do it. They know how the Guanxi is, you know, but that's different expectations. ( 4-J08)*

*I found in Taiwan's society, no matter, whatever the supervisor tells you to do, you don't ask questions. And you also can't give your opinions, like, oh, that's it. That's it. Yes, that's it. That's it. So that's, that's a lot of differences. (4-J09)*

Besides, Bxx thought foreign English teachers did not have right to complain or express disagreement because an employer would control the fate of an employee. Bxx did not have the freedom to voice true opinions that would never be taken seriously by the employer. Therefore, Bxx did not think the supervisor valued or appreciated his thought or contribution. He commented,

*The major adjustment required for foreign workers in Taiwan is the notion that workers do not have right to complain or voice disagreement of any kind. There seems to be an unspoken but all consuming belief that an employer controls the fate of the employee. ( 4-B01, 4-B02)*

*Employees are seldom allowed the freedom to voice their true opinions about the way things are organized. As well, foreign workers are never placed in positions of power or authority over Taiwanese, so although the foreign teacher may have excellent ideas on how to improve classroom practice and teaching methodology, it is quite rare that their ideas will be taken seriously. ( 4-B03)*

*It is impossible to make this clear to most employers because they do not really listen to the opinions of workers. They just assume all workers should feel lucky to have a*

*job and so they ignore the need for real communication. ( 4-B06)*

However, it was probable that what Rxx said would reveal the real intention of what foreign English teachers sought. They would not merely want to listen to what the supervisor said, but would also want to discuss, argue, or even said 'no' to the supervisor. Rxx stated,

*In the west, maybe we will say that no, or you will argue with it. We do get that with our supervisor. ( 5-R09)*

Thus, half of the interviewees thought they did have opportunity to express their true thought. One scholar's (蔡凌雯, 2002) proposals were contrary to the ones in this research. Foreign English teachers in this research thought supervisors did not use direct ways to assign tasks and oversaw foreign English teachers' behaviors with a supervisory attitude. As a matter of fact, it was Taiwanese supervisors that had the right to make a final judgment on the design and plan of curriculum. Foreign English teachers' viewpoints could be taken into account, but to them, the supervisors in Taiwan controlled everything.

#### 4.1.7 Distinct Differences between Interviewees and Other English Teachers

There were some distinct differences between interviewees and other English teachers in Taiwan. Axx thought of age, and he deemed some of English teachers he knew were a lot older; Bxx thought differences always existed among individuals, so it was certain to have distinct differences between himself and other English teachers; Gxx thought education level and years of experience made the difference; Jxx thought because he was married and had children, there were distinct differences between himself and other English teachers; Pxx thought because she was not a white, her skin color made a difference between herself and other English teachers. As Table 4-5 showed below, it

revealed some distinct differences between interviewees and other English teachers.

Table 4-5.

*Distinct Difference between Interviewee and Other English Teachers*

<b>Distinct Difference between Interviewee and Other English Teachers</b>		
Yes / No	Percentage	Interviewee
No	17%	Rxx
Yes	83%	A. Because some of the teachers I know are a lot older (Axx) B. Because differences always exist between individuals (Bxx) C. Because of education level and years of experience for me. (Gxx) D. Because I'm married and had children (Jxx) E. Because I am not a white (Pxx)

Only Rxx self-reported that there was no distinct difference between oneself and other English teachers, which might result from the reason that he came to Taiwan only for a short time. The majority of interviewees thought there were distinct differences between themselves and other English teachers in Taiwan. Caplan and Killilea's (1975) findings were similar to the ones in this research. Subjectively well-being, personal satisfaction, and outer surroundings could be influencing factors in the process of adaptation. Most of the foreign English teachers emphasized on outer characteristics, instead of inner conditions. Age, education level, years of experience, marital status, and appearance accounted for the major factors of distinct differences between these interviewees and other English teachers.

#### 4.1.8 Identifiable Vocational Culture Found in School

The identifiable vocational culture emphasized on the individual styles, co-teaching, a combination of individual style and teamwork, and the leadership of director. Bxx, Rxx, and Gxx thought their vocational culture put an emphasis on the individual styles. Jxx and Pxx thought their vocational culture emphasized on a combination of individual style and teamwork. Axx, Jxx, and Gxx thought their vocational culture highlighted the leadership of director. No foreign English teachers thought that their identifiable vocational culture found in school was co-teaching. Half of the interviewees emphasized on the individual styles and the leadership of director. Only two of six interviewees focused on a combination of individual style and teamwork. The items of identifiable vocational culture found in school were rearranged, and was shown in Table 4-6 below. It revealed the results of identifiable vocational culture found in school.

Table 4-6.

*Identifiable Vocational Culture Found in School*

<b>Identifiable Vocational Culture Found in School</b>		
Items	Percentage	Interviewee
Emphasize the individual styles	50%	Bxx, Rxx, university (Gxx)
Emphasize the leadership of director	50%	Axx, Jxx, cram school (Gxx)
Emphasize a combination of individual style and teamwork	33%	Jxx, Pxx
Emphasize co-teaching	0	
Others	0	

Differently from Harrison's (1994) findings that mentioned about the planned

strategy of change-corporate diversity, foreign English teachers in this research focused more on their working styles. Compared with general companies, foreign English teachers' working styles were flexible due to different teaching tasks, organizational sizes, and job requirements. Moreover, differently from the scholar's (謝佩君, 2004) study, along with Banai and Reise's (1993) study on expatriates' organizational involvement, the behaviors towards vocational culture in this research seemed to have no distinguishing differences among different nations. Foreign English teachers from different nations seemed to have similar viewpoints towards vocational culture.

#### 4.1.9 Culture Shock on Student

In this section, four parts would be further explored: diligence versus laziness, touching feeling, lack of skill, and entertaining role. Each part would be represented respectively.

##### (1) Diligence versus laziness

Interviewees had opposite perspectives on Taiwanese students' attitudes of study. Some viewed Taiwanese students as diligent, while others deemed that Taiwanese students were lazy. To Axx, he thought Asian students lived too Asian style, too Chinese style, and often studied in the library. He stated,

*We will see lots of Asian students in the library. (6-A02)*

*They live too Asian style, too Chinese style. (6-A03)*

Moreover, Rxx deemed that students studied diligently, and often took notes in Chinese to show they cared about their studies. Rxx elaborated,

*I see they try to write it in Chinese. I like that because it's important because I know if*



*it's in Chinese, that's not for the words, but I like it when I see they write Chinese and they saw the Chinese and the English, because they show to me that they know what I am talking about. (6-R06)*

On the contrary, Gxx thought university students in Taiwan became lazier than they used to be ten years ago. He seemed to have the opportunity to witness the process of students' transformation and Taiwan's educational system; that is, students complained more, but studied less. He thought students were always complaining or asked him to confront something in Chinese. He was also surprised about a report that seven-point students could go into the university. Gxx explained,

*You know the university students become lazier. You know ten years in Taiwan...they are...(6-G08)*

*They become much lazier, and they complain a lot. (6-G09)*

*They would never complain. Never. American students will not complain and tell the university teachers, "Uhm, that's too much."(6-G01)*

*That's all the students will do here. They are complaining. They are complaining there are too much reading and too much homework. There are too much photocopies, and too much. That's just something is too much. (6-G02)*

*The students are always complaining or ask me to confront something in Chinese. (6-G07)*

*There are warnings. There is a report that seven-point students can go into the university. (6-G16)*

As a matter of fact, grading system of SAT II Subject Tests had changed a lot. The news of seven-point student was about the old system that was adopted because grades of merely one single subject could be accepted by some colleges. It was the event of seven-point student that forced the grading system of SAT II Subject Tests to modify again.

To Gxx, since he had taught in universities for more than ten years, he would have taught different degrees of students in Taiwan.

## (2) Touching feeling

Only one interviewee mentioned about the touching feeling that annoyed him. Since Axx worked in a kindergarten, he had many opportunities to get along with children. Occasionally, he would feel annoyed because students would grab his face or bottom. Axx complained,

*The thing that will offend me is the touching feelings. We work with children, and sometimes they will come and help me, but sometimes with my face grabbing, and that annoyed me, and sometimes they will grab my bottom. (7-A01)*

Since students in a kindergarten were young students, they might not notice if the touching action was suitable or not. To Axx, this sort of students' behavior shocked him, and it caused some annoyance to him.

## (3) Lack of skill

Two of six interviewees thought students had few learning skills and lacked of creativity. Bxx thought students did not know how to teach themselves or research something, and just waited for teachers to get them information. Bxx stated,

*Yes, they have less, less skill. They don't know how to teach themselves, to research something, and to teach themselves the information that can help them. But they just wait for the teachers to get them information, so a lot of tasks, communicative tasks. (6-B01)*

Also, Pxx deemed students lacked of creativity and were afraid of expressing their opinions or themselves. Taiwanese students relied on teachers too much, and had less own opinions. She declared,

*In that sense, that's very different. Again, I am making a generalization, of course, my students will say, "I don't know here. I don't care." But I think kids will have more opinions. If they have more opinions, they will not be afraid of expressing them. (6-P10)*

*They will be able to judge, so unless South-East, South Asia students lack of creativity, but most American students they can't focus. It's very difficult for them to survive. (6-P12)*

Only Canadian teachers mentioned that Taiwanese students lacked of skills in study, creativity, and communication. It implied that what Taiwanese students lacked was what Canadian education focused. Different from one scholar's (鄧榆芳, 2011) findings that redirected students' learning styles in class, foreign English teachers in this research pointed out different skills that Taiwanese students lacked.

#### (4) Entertaining Role

Only one interviewee thought students took him as an entertainer because Taiwanese students wanted him to save class time for the games. Apart from that, he got very offended when students judged him as emotional or low EQ, but he thought it was normal to show people his feelings because he cared about something. Bxx explained,

*We are all entertainers. All we have to do is to entertain our students, because we are all English. (3-B05)*

*They don't take me seriously to be a teacher. They just want the time for the games, and want me to save time for the games. They think that's what foreign teachers do. There comes a lot of time because they have been taught that's what foreigners for games. And I find that most of the foreigners would think even my, even my university students would say this to me, play games. (7-B01, 7-B02)*

*They don't want to do it critically. They want to perhaps to have some, to entertain*

*them, and this comes from cram schools. And that's the way it means, and I am deeply, deeply, deeply... when you saw this one time, you will know what I am talking about. (7-B03)*

*I get very offended when they judged me as emotional or low EQ or something like that. I think it is cultural difference because what I think it is emotional to show people that you care because you concern about something. (7-B04, 7-B05)*

It seemed that foreign English teachers hated to be treated like an entertainer because they came to teach, but not to entertain students. However, this sort of enjoyable and fun impression that foreign English teachers had might further shorten the teacher-student distance, and improved teacher-student relationship.

#### 4.1.10 Suggestions on Culture Shock for Latecomer

In this section, three parts would be further explored: importance of learning Chinese, horrible traffic, and food choice. Each part would be represented in detail.

##### (1) Importance of learning Chinese

The language, English, was used in working environment, but after work, Chinese or Taiwanese might take the leading position. Five of six interviewees suggested latecomers learn Chinese. Interestingly, only one of six interviewees did not mention about the importance of learning Chinese because he said if he faced Chinese problems, he could turn to his Taiwanese partner or friends. To Axx, he mentioned that his university in England provided Chinese lessons for students, so he could speak and listen to a little bit Chinese. He stated,

*They can learn Business Chinese. And I still keep in touch with my university, and it started to have Chinese lessons, and for only for one year. (12-A07)*

Moreover, Bxx suggested latecomers learn Chinese as well as Confucianism before

they came to Taiwan because language ability could effectively assist them to understand and get approach to this country and its people. Bxx explained,

*I would say learning Chinese before you come here. (10-B01)*

*Learn something about Chinese and Confucius thoughts because a lot of cultural ideas come from Confucianism. (10-B02)*

As for Jxx, he ever took Chinese courses, and could understand and speak good Chinese. He thought through learning Chinese, people could better understand students' positions. He claimed,

*The other thing is try to learn another language, so you can better understand your students' position. (10-J02)*

*Yes. It depends on their goals, but I suggest them learning Chinese because one of my reasons to learn Chinese is you know the future it could be that you know Taiwan maybe the, maybe the Taiwan's power will go over than China. (10-J03)*

Similar to what Jxx believed that Pxx thought if she could speak Chinese, her life in Taiwan would become much easier, but it was a pity that she did not have the opportunity and time to learn it. Pxx said,

*If I learn the language, my life will go much easier. Uh, unfortunately, I just don't have the time now or Chinese classes because I have learning problems. (12-P15)*

Nevertheless, Rxx deemed that because he did not speak Chinese, life became more stressed and frustrated in Taiwan. He exclaimed,

*Like in living and work, now together I will say life is more difficult because I guess I got a good-tempered, but sometimes I feel stressed, and sometimes I feel frustrated because I get more frustrated by myself because if something is so simple in English*

*to say, but if I have to say it in Chinese, you understand that, it would become very difficult. (10-R03, 10-R04)*

One scholar's (鄧榆芳, 2011) viewpoints had the same connotations to the ones in this research that barriers of local language hindered the channel from local people. However, one scholar's (詹永名, 2008) findings was different from the one in this research. Foreign English teachers thought because of incapability in Chinese ability, local language became a major obstacle to life adaptation in Taiwan.

## (2) Horrible traffic

Traffic safety would be a main concern because it was related to one's movable range. Only one interviewee mentioned about traffic in Taiwan. He thought riding scooters could be extremely dangerous because it was reported many Canadians had been killed. In Taiwan, his main means of transportation was riding a bicycle, taking a bus, train or on foot. Bxx stated,

*I seriously warn any Canadian not to ride any scooters. Because it's extremely dangerous, and I have known many Canadians been killed.... I think they know how to do it, but they don't know how Taiwanese think and driving, and it can be very dangerous. (10-B05, 10-B06)*

One scholar's (鄧榆芳, 2011) findings were similar to the ones in this research. Foreign English teachers worried about the terrible traffic in Taiwan. In particular, the scholar's (詹永名, 2008) findings also showed a similar phenomenon that foreign English teachers deemed too many scooters everywhere were the main problems to worsen traffic in Taiwan.

## (3) Food choice

Taiwan provided a wide variety of food choices, and western styles and eastern

styles included. Only two of six interviewees mentioned that food choices in Taiwan indeed influenced the adaptation of life. Jxx thought that his major culture shock resulted from the food choice and eating habits in Taiwan. He thought the sanitary issue took the major part in the processing of food, so he usually ate at home or cooked by himself or his wife. He was afraid that if the food was insanitary, people got sick easily. Jxx explained,

*One more thing I want to mention about culture shock is the food does really major the culture shock because you are not used to, you do not know what you are eating, or what kinds of food. It's one type of culture shock. (12-J11)*

*One thing in America is everything is very sanitary, very clean, but of course, Taiwan is not like that. (12-J13)*

*You know often I go to supermarkets in Taiwan, I see the chicken's head, the frog's legs that will shock. You know if the people who are more sensitive, they are more sensitive in something, they would be like more...Disgust. (12-J14)*

*I think they will get their own food because there is a lot of Taiwanese food, maybe they will find something good, too, I think. (12-J17)*

However, Pxx thought she was used to Taiwanese cuisine because she ever lived in Asia before. Food, though, was never a problem to her at all. She also deemed Taiwan had many kinds of interesting traditions, and she said,

*About the food and language, but again like I say for me, it doesn't come to a place because I lived in Asia before. (8-P04)*

*The thing that I ever encountered is the food that I used to eat. Or when there is a funeral or something like that, sometimes it's inconvenient, but that's all. That's an interesting tradition. (12-P26)*

One scholar's (詹永名, 2008) findings had similar viewpoints to the ones in this

research. Most foreign English teachers would try to eat Taiwanese cuisine. Most of them considered it easy to adapt to the food in Taiwan, because if they did not like Taiwanese cuisines, it was also easy for them to find western style food. Most of them did not like tofu, and thought food was usually too greasy, and had too much msg. They hated animals' lungs, liver, intestine, anything with blood, or the head or feet attached, and especially dried pork that was in a lot of bread and food in Taiwan. The other scholar's (鄧榆芳, 2011) findings conformed to the ones in this research. It also showed foreign teachers tried to adapt different foods in a different country.

## 4.2 Adaptive Situation and Influencing Adaptive Factor

In this section, two parts would be further explored: affective feeling of life and work in Taiwan, and influencing adaptive factor. Each part would be represented in detail.

### 4.2.1 Affective Feeling of Life and Work in Taiwan

Foreign English teachers had various adaptive situations. Some enjoyed life and work in Taiwan, while others continuously changed jobs from now and then. The majority of foreign English teachers had positive feelings towards life and work in Taiwan. First, their positive feelings in life included excitement, greatness, fantasy, and settlement, while the negative feelings in life were inclusive of confusion and frustration. Pxx felt excited in life because there were opportunities in Taiwan that she did not have back home, so she could take advantage of. Gxx, Jxx, Rxx all felt great in life because like what Rxx said, "I felt happy here. I had better quality of life for the most part." Axx felt fantastic. Bxx felt settled in life because he had lived here long enough to understand how to deal with the situations that caused him problems. When problems arose, he worked through them. However, Jxx, having a Taiwanese spouse, felt confused and frustrated in life because of



too many superstitions and traditions in Taiwan. As seen in Table 4-7 below, it showed foreign English teachers' affective feelings of life and work in Taiwan.

Table 4-7.

*Affective Feeling of Life and Work in Taiwan*

<b>Affective Feeling of Life and Work in Taiwan</b>	
Feeling of life in Taiwan	Feeling of work in Taiwan
<p>1.Positive feeling</p> <p>A. Excited (Pxx)-There are opportunities here that I don't have back home, so I can take advantage of.</p> <p>B. Great (Gxx, Jxx, Rxx)-Happy here, better quality of life for the most part (Rxx)</p> <p>C. Fantastic (Axx)</p> <p>D. Others: Settled (Bxx)-I've lived here long enough to understand how to deal with the situations that caused me problems, when they arose I worked through them.</p>	<p>1.Positive feeling</p> <p>A. Great (Axx, Jxx, Rxx)-Enjoy working with children and freedom I have when teaching (Rxx)</p> <p>B. Others:</p> <p>(A) Determined (Bxx)- Although I could not control the situations that make me feel uncomfortable, I was more and more determined to speak out.</p> <p>(B) Thankful (Jxx)-It's a fun job, and I get to learn a lot about human nature.</p> <p>(C) Fine (Pxx)-After having taught for a while, I am ready to try something new.</p>
<p>2.Negative feeling</p> <p>A. Confused (Jxx)</p> <p>B. Others: Frustrated (Jxx)- many superstitions and traditions</p>	<p>2.Negative feeling</p> <p>A. Disappointed (Gxx)-job market, "demo" teaching</p>

Besides, foreign English teachers' positive feelings in work included greatness, determination, thankfulness, and fineness, while the negative feelings in work were inclusive of disappointment. Axx, Jxx, and Rxx all felt great in work, and as what Rxx illustrated that he would enjoy working with students and freedom that he had when teaching in Taiwan. Bxx felt determined because although he could not control the situations that made him feel uncomfortable, he was more and more determined to speak out. Jxx felt thankful because it was a fun job, and he got to learn a lot about human nature. Pxx felt fine because after having taught for a while, she was ready to try something new. Only Gxx felt disappointed about work in Taiwan because he was tired of job market full of "demo" teaching.

Interestingly, both foreign English teachers having negative feeling in life and work came from America. Jxx had negative feelings in life, while Gxx had negative feelings in work. The findings in Holmes and Rahe's (1967) study were similar to the results in this research, and both Americans showed that adaptation to change was stressful. They might have lived in Taiwan long enough to experience the uneasiness and inconvenience that resulted from Taiwanese culture or working environment, so repeatedly negative life-events would bring some degrees of trouble in life and work.

However, to Rxx and Pxx, as foreigners, they took the advantage of cultural input. Rxx and Pxx put some cultural factors into their teaching philosophy. Since Rxx was from England, he claimed that he had taught his culture and made some comparisons between American English and British English. His statement was illustrated below,

*I do teach something like my culture, but it is something different. Something or words, say, they say garbage in American words, but we say rubbish. They are the same things. We say bin but they say garbage can. ( 2-R08)*

Pxx saw individuality per se, and also tried to cope with different ways and instill

different cultural perspectives in class, so she claimed as follows,

*I believe that students all have their strong points and weak points, and they all learn in different ways. When I met them in the class for teaching, I try to make them cope with different ways as possible. It's not always quite difficult, but I, uh, I try to be a creative person. I try to pull them out as possible.( 2-P01, 2-P02, 2-P03)*

*And definitely, definitely I can try a few things, different perspectives, different cultural perspectives. So, this is very fun.( 2-P06)*

Only two interviewees were aware of cultural input in class, and they did so purposefully. Four of six interviewees did not notice about cultural factor while designing courses in Taiwan. Likely, what Brislin (2008) proposed was similar to the findings in this research that foreign English teachers' cultural sensitivity had raised teaching consciousness in different cultures. Compared with other four interviewees, these two foreign English teachers had higher cultural sensitivity, and they actively as well as zealously put cultural factors into their classes to arouse students' recognition in cultural differences and cultural perspectives.

#### 4.2.2 Influencing Adaptive Factor

Influencing adaptive factors were fallen into three factors (Zhou et al.'s, 2008); that is, affective factor, psychomotor factor, and cognitive factor. The following section would summarize the results of those three factors respectively.

##### (1)Affective factor

The results of affective factor were categorized into the following meaningful units: experience, nervousness, physical touch (Holmes & Rahe, 1967), protection, respect (詹永名, 2008), acceptance, enthusiasm, interaction, emotion, support (丁文祺, 2008; 陳詩芸,

2004; 劉玫芳, 2004; 蔡凌雯, 2002; Smith, 2007), pressure, expectation (Feather, 1982), relationship (Clark & Matze, 1999), expressive, frustration, feelings towards punishment (Veenman, 1984), shouting, entertainment, difficulty, complaint, fear, personality (蔡立婷, 2005), shyness, worry, ignorance, laziness, confidence, seriousness, personal reaction (Torbiorn, 1982), silly gestures or words, openness, reactions to conservation (陳國明, 2003), anger, weakness, positive, struggle, relaxation, responding feelings, felt difficulty, belief, and receiving feelings. Table 4-8 showed the results and percentage of affective factor.

Table 4-8.

*Result and Percentage of Affective Factor*

<b>Affective factor</b>		
Meaningful unit	Percentage	Interviewee
Respect	100%	Axx, Bxx, Jxx, Gxx, Pxx, Rxx
Support	100%	Axx, Bxx, Jxx, Gxx, Pxx, Rxx
Expectation	100%	Axx, Bxx, Jxx, Gxx, Pxx, Rxx
Experience	83%	Axx, Bxx, Gxx, Pxx, Rxx
Emotion	67%	Axx, Bxx, Jxx, Pxx
Pressure	67%	Axx, Gxx, Pxx, Rxx
Relationship	67%	Axx, Jxx, Gxx, Pxx
Enthusiasm	50%	Gxx, Jxx, Pxx
Felt difficulty	50%	Gxx, Pxx, Rxx

Moreover, the results of affective factor mainly emphasized on meaningful units that over half of the interviewees commonly had: experience, respect, enthusiasm, emotion,

support, pressure, expectation, relationship, and felt difficulty.

There were nine meaningful units related to affective factor. All interviewees agreed to the meaningful units: respect, support, and expectation. They thought students paid high respect to teachers in Taiwan. The respect unit was mainly towards teachers. There were supportive systems in their teaching process as well. The supportive systems were mainly from students, colleagues, and local teachers, but they thought they lacked supports from Taiwanese parents and lacked of support from academic environment in Taiwan. Some foreign English teachers lowered expectation towards students' performance, while some expectations were from supervisors, parents, self, Taiwanese, and local teachers. However, expectations about life in Taiwan were few, and they had no unreasonable expectation and had no pre-consideration.

Five of six interviewees mentioned about experiences. There were abundant items related to experiences. Those experiences included teaching experience, teaching style, physical things in teaching, team teaching, personal experience, and teaching different levels.

Four of six interviewees mentioned about emotion, pressure, and relationship. Emotional unit included emphasis of student's emotion, nervousness and upset, silly and offensive thing, positive bias, and hidden feeling. For pressure items, pushing on student, pressure from teacher, supervisor, local teacher, social and academic environment, student's performance, homeroom teacher, foreign teacher, frustration, and learning process were included. Relationship unit included Guanxi, reliable relationship, and relationship with supervisor, teacher, student, outsider, friend, and girlfriend or wife.

Three of six interviewees mentioned about enthusiasm and felt difficulty. Enthusiasm unit merely included enthusiasm of foreign English teachers, and they thought Taiwanese teachers lacked enthusiasm in teaching or showed no enthusiasm in teaching.

Felt difficulty unit included difficulty from discipline, team teaching, schedule, gender difference, and homeroom teacher. Furthermore, personal adaptation included adaptation towards respect, support, expectation, experience, and enthusiasm. Situational adaptation included interviewees had difficulty in adapting environment. Inter-group adaptation included emotion, pressure, and relationship. This research further found out inter-group adaptation was worthy of investigation.

## (2) Psychomotor factor

The results of psychomotor factor were categorized into the following meaningful units: learning process (Gudykunst & Kim, 2003; Lysgaard, 1955; Samovar, Porter, & McDaniel, 2007; Gullahorn & Gullahorn, 1963), sources of assistance (Brown, Bhrolchain & Harris, 1975), learning language (詹永名, 2008), skill, culture (Brislin, 2008), individuality, creativity, self-governing, communication, interaction (陳威有, 2003; 鄧榆芳, 2011), license, hobby and suitable behavior. In addition, the results of psychomotor factor mainly emphasized on meaningful units that over half of the interviewees commonly had: language, culture, communication, suitable behavior, and skill.

There were five meaningful units related to psychomotor factor. All interviewees agreed to the meaningful units: language, culture, communication, and skill. Language units included philosophy, process, English, new version, barrier from supervisor, phenomenon, slangs, ability, conversation, team teaching, English teacher, fun and active, dialogue and discussion, Chinese, Confucius thoughts, and teacher's learning. Culture units accounted for the majority of psychomotor factor. Culture unit included usage of words, Taiwanese people, Face, studying habit, Chinese style, nationality, Taiwanese culture, misbehavior, eating habit, food, multi-culture, cultural difference, cultural misunderstanding, religion, intercultural misunderstanding, cultural reference, and

life-long learning. Communication units included miscommunication, obstacle, supervisor's style, ignorance, problem, and directness. Furthermore, skill unit included lack of skill, broad activity, discipline, teaching style, teaching English, and teaching reading. Table 4-9 showed the results and percentage of psychomotor factor.

Table 4-9.

*Result and Percentage of Psychomotor Factor*

<b>Psychomotor factor</b>		
Meaningful unit	Percentage	Interviewee
Language	100%	Axx, Bxx, Jxx, Gxx, Pxx, Rxx
Culture	100%	Axx, Bxx, Jxx, Gxx, Pxx, Rxx
Communication	100%	Axx, Bxx, Jxx, Gxx, Pxx, Rxx
Skill	100%	Axx, Bxx, Jxx, Gxx, Pxx, Rxx
Suitable behavior	50%	Jxx, Gxx, Pxx

Three of six interviewees proposed suitable behavior. Suitable behavior units included student's dependency, student's independency, misbehavior, problem, and behavior issue. Thus, culture-specific factors contained language, culture, and communication. In this research, learning-specific factors contained skill, and behavior. This research further found out learning-specific variables could be refined from exploration.

### (3)Cognitive factor

The results of cognitive factor were categorized into the following meaningful units: consultation of the management, limitation to textbook or material, discipline,

understanding, control, power, authority, information, ethnocentricity, education system (詹永名, 2008; 鄧榆芳, 2011), priority, judgment, contract, management, government policy, and social status (Furnham & Bochner, 1982).

In addition, the results of cognitive factor mainly emphasized on meaningful units that over half of the interviewees commonly had: discipline, understanding, education system, and supervisor. Table 4-10 showed the results and percentage of cognitive factor.

Table 4-10.

*Result and Percentage of Cognitive Factor*

<b>Cognitive factor</b>		
Meaningful unit	Percentage	Interviewee
Discipline	83%	Bxx, Jxx, Gxx, Pxx, Rxx
Understanding	83%	Axx, Bxx, Jxx, Gxx, Pxx
Education system	67%	Axx, Bxx, Gxx, Jxx
Supervisor	50%	Axx, Pxx, Rxx

There were four meaningful units related to cognitive factor. Five of six interviewees agreed to the meaningful units: discipline and understanding. Discipline units included attendance policy, meaningful usage, cram school, following rules, syllabus, problem, rules, explanation, different form, and local teacher as well as foreign teacher. Understanding units included supervisor, explanation, foreigner, contract, and student' situation.

Four of six interviewees mentioned about education system. Education system units included work, difference, realization, student' viewpoint, student' seriousness, opposition, smartness, compulsory education, illiterate people, benefit, change, League Table, public and private school, and education mentality. Three of six interviewees mentioned about



supervisor. Supervisor units included misbehavior, response, own teaching, anger, different ways, and accessible approach. Therefore, knowledge of the host culture; for instance, cognitive factors included understanding and education system. In this research, knowledge of the working ethics like discipline and supervisor included as well. Since the participants of this research were foreign English teachers, working ethics could be the most important and distinguished concern in this research.

### 4.3 Cross-cultural Adaptation of Foreign English Teacher

This cross-cultural adaptation included the aspects of life, culture, and work. Included would be the most common forms of cross-cultural adaptation by foreign English teachers in Taiwan. This section would represent the quantitative data and qualitative results of adjusting process in life adaptation, cross-cultural adaptation on Taiwanese customs, cross-cultural adaptation on work, main problems of cross-cultural adaptation, distinctive difference on teaching between in Taiwan and oversea, and suggestions on cross-cultural adaptation for latecomer.

#### 4.3.1 Adjusting Process in Life Adaptation

According to the living experience of foreign English teachers, all interviewees numbered the proper order from the initial stage when arriving in Taiwan to current stage and then drew a curve or line representing their adapting process. According to some scholars' theory (Gudykunst & Kim, 2003; Lysgaard, 1955; Samovar, Porter, & McDaniel, 2007), adjusting process in life adaptation would experience four stages; that is, honeymoon stage, disillusionment or culture shock, adjustment stage, and mastery stage. In this research, Axx had adapting process from honeymoon stage, disillusionment or culture shock stage, to adjustment stage, and last to mastery stage. The curve of his


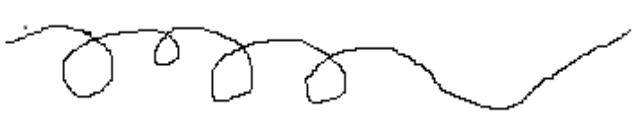




adapting process was like a W shape. Bxx experienced the adapting process from honeymoon stage, to disillusionment or culture shock stage, to adjustment stage, and last to mastery stage. He thought there was a gradual understanding at how to deal with particular issues of culture shock as one stayed longer and longer. His curve was like curly wool. Gxx had adapting process from honeymoon stage, disillusionment or culture shock stage to adjustment stage, but he did not reach a mastery stage yet. His curve was a little bit like a U shape. Jxx only experienced two stages, from honeymoon stage, and jumped to adjustment stage. His adapting process was like a V shape. Pxx experienced three stages from honeymoon stage, to adjustment stage, and finally reached mastery stage. Her adapting process was like a climber climbing up to a mountain and then walking on a flat hilltop. Rxx went through the stages from honeymoon stage, disillusionment or culture shock stage, and to last mastery stage. His curve was like a V shape.

To sum up, one foreign English teacher' adjusting process in life adaptation was like a U shape, and three interviewees' adjusting process in life adaptation was like a V shape that was similar to U-curve theory. Only two interviewees' adjusting process in life adaptation was not like a U or V shape. One interviewee had a W shape that was the shape of double V, so he might continuously repeat the adjusting process. However, the other one had neither a U, V shape nor a W shape. The adjusting process in life adaptation seemed to be a chaotic curve.

Lysgaard (1955), Gudykunst and Kim's (2003), along with Samovar, Porter, and McDaniel's (2007) U-curve theory was similar to the presentation of foreign English teachers' adjusting process in life adaptation, and one presented as Gullahorn and Gullahorn's (1963, 1966) W-curve theory. The following Table 4-11 showed all interviewees' stages and adjusting process in life adaptation.

Table 4-11.

*Foreign English Teacher' Adjusting Process in Life Adaptation*

<b>Life Adaptation</b>		
1: Honeymoon stage		2: Disillusionment or culture shock
3: Adjustment stage		4: Mastery stage
<b>Interviewee</b>	<b>Adapting process</b>	<b>Curve or line</b>
Axx	1,2→3→4	
Bxx	1→2→3→4	
Gxx	1,2→3	
Jxx	1→3	
Pxx	1→3→4	
Rxx	1→2→4	

It seemed that one foreign English teacher would continue to experience the second W-curve situation, but it could not be judged from his current condition. One foreign English teacher, having lived in Taiwan for more than fourteen years and taught in Mainland China and Japan, suffered from adjusting process in life adaptation. Thus, U-curve and W-curve theories could not suit each foreign English teacher's adjusting process, and it also broke one's myth that the longer time one stayed, the better adaptation one had.

#### 4.3.2 Cross-cultural Adaptation on Taiwanese Customs

In this section, three parts would be further explored: difficulty adapting to Taiwanese culture, likeness and confusion of Taiwanese custom, and cultural problem affected teaching. Each part would be represented in detail.

##### (1) Difficulty Adapting to Taiwanese Culture

All interviewees had different degrees of difficulties adapting to Taiwanese culture. Four of six interviewees had difficulties in adapting to Taiwanese food. Bxx didn't like heavy garlic; Gxx was used to eating as an American, so he did not like to see whole fish on a plate; Jxx worried about hygiene, and he thought food was dealt with unclean process; Rxx complained the portion of food had less meat.

Half of the interviewees had difficulties in clothing, living environment, traffic, and entertainment. Among these cases, clothing was mainly related to size. Jxx thought the size was too small or too short because he was over 190 centimeters high; Pxx thought she was not very small, so it's difficult for her to find suitable size in Taiwan; Rxx's legs were long because he was over 185 centimeters high, and apart from that it was okay. For the living environment, Axx thought of open servers, heat, and typhoons; Bxx considered the design

of buildings could be very ugly; Jxx thought of Taiwan's dense population. For entertainment, it had a wide variety. Bxx thought it was all in Chinese, so he did not understand what was showed on TV; Jxx regarded it as odd forms of entertainment; Rxx thought he loved sports and a good pub, but they were few and far from where he lived. However, traffic in Taiwan could be the worst part. Bxx deemed that there were no strict controls of offenders, so people would break traffic rules easily; Gxx thought Taiwan's government lacked rule enforcement; Jxx thought of scooters everywhere that caused the main chaos in traffic.

Two of six interviewees considered climate and gaining information were troublesome. Bxx thought it was too humid; Jxx deemed it was too hot. For gaining information, Bxx thought it was all in Chinese, so he did not comprehend what was reported or conveyed all the time; Rxx considered sometimes things became more complicated, especially when his Chinese was poor. As a matter of fact, his language barriers led many obstacles to his life in Taiwan.

One of six interviewees thought that health and care, shopping environment, and others brought inconvenience to their lives. For health and care system, Rxx thought it depended on how many pills one got! For shopping environment, Pxx considered styles were very different from what she was used to; for other parts, Jxx disliked that he was always treated as if he didn't understand Chinese, but in reality, he could speak and comprehend Chinese very well. However, this could be one of the advantages because he could "listen to" people's conversations unexpectedly and naturally. No one mentioned about transportation in Taiwan. It might be the reasons that Taiwan had many public resources and public transportation that might have brought much convenience to foreigners. Thus, they had no difficulties in adapting to Taiwan's transportation. As shown in Table 4-12 below, it showed the foreign English teachers' difficulties in adapting to

Taiwanese culture.

Table 4-12.

*Difficulty in Adapting to Taiwanese Culture*

<b>Difficulty in Adapting to Taiwanese Culture</b>		
<b>Item</b>	<b>Percentage</b>	<b>Interviewee</b>
Food	67%	<ol style="list-style-type: none"> <li>1. I don't like heavy garlic (Bxx)</li> <li>2. What I am used to eating was as an American (fish) (Gxx)</li> <li>3. Hygiene, unclean process (Jxx)</li> <li>4. Less meat (Rxx)</li> </ol>
Clothing	50%	<ol style="list-style-type: none"> <li>1. Too small or short (Jxx)</li> <li>2. Sizes. I am not very small, so it's difficult. (Pxx)</li> <li>3. My legs are long, apart from that it's okay. (Rxx)</li> </ol>
Living environment	50%	<ol style="list-style-type: none"> <li>1. Open servers, heat, typhoons (Axx)</li> <li>2. The buildings can be very ugly (Bxx)</li> <li>3. Taiwan's dense population (population density) (Jxx)</li> </ol>
Entertainment	50%	<ol style="list-style-type: none"> <li>1. It is all in Chinese. (Bxx)</li> <li>2. Odd forms of entertainment (Jxx)</li> <li>3. I love sports and a good pub and they are few and far (Rxx)</li> </ol>

(continued)

<b>Item</b>	<b>Percentage</b>	<b>Interviewee</b>
Traffic	50%	1. There are no strict controls of offenders (Bxx) 2. Lack of rule enforcement (Gxx) 3. Scooters! Scooters! Scooters! (Jxx)
Climate	33%	1. It is too humid. (Bxx) 2. Hot (Jxx)
Gaining information	33%	1. It is all in Chinese. (Bxx) 2. Sometimes things become more complicated, especially when my Chinese is poor. (Rxx)
Shopping environment	17%	Styles are very different from what I am used to. (Pxx)
Others	17%	Always being treated as if I don't understand Chinese. (Jxx)
Transportation	0	

Above categories were modified from Torbiorn's (1982) items of general life, and focused on the possible items of overseas adaptation. The results from Shaffer, Harrison, and Gilley's (1999) study in adjustment to living, housing and food environment contained similar connotations to this research, and the findings in those scholars' (王立文, 1996; 黃世雄, 1994; 廖正宏, 1985) studies had the same category. Besides, Clark and Matze's (1999) viewpoints conformed to the findings in this research that foreign English teachers' failure to cross-cultural adaptation was a conscious decision. Their difficulties adapting to

Taiwanese culture resulted from their conscious choices that subjective judgments about living habits influenced degrees of cross-cultural adaptation in Taiwan, and vice versa. However, Holmes and Rahe's (1967) social readjustment rating scale could not perfectly fit into this research because different degrees of adapting to Taiwanese culture might merely lead to an uneasy, inconvenient, and difficult feelings, but not result in illness.

## (2) Likeness and Confusion of Taiwanese Custom

The questions of cross-cultural adaptation on Taiwanese customs were all in open questions, so the interviewees had to ponder deeply over the matter on their own. For the likeness of Taiwanese customs, Axx mentioned about Guanxi, because he had felt subtle and close relationship; Rxx thought of close families and connections in Taiwan; Bxx deemed people generally minded their own business rather than others' personal issues, so there was more acceptance of difference; Gxx thought of taking off shoes, because he was used to do so when he was teaching in Japan; Jxx considered Taiwanese mostly took care of elderly themselves and took education seriously; Pxx thought of temple parades.

However, for the confusion of Taiwanese customs, Axx thought of some religious festivals; Bxx considered Face, and deemed the idea of Face seemed to be simple on the surface of things but it was actually very complicated; Rxx also thought of Face, but he did not give a specific reason; Gxx thought Taiwanese apparently lacked of regard for rules, environment, and lack of personal responsibility; Jxx thought it would be too many to mention, so he even did not write down any specific one; Pxx thought of funeral rites because she did not understand what the rites meant; Rxx thought of bad omens, and deemed the pronunciation of number 4 in Chinese had denotation of bad luck in Taiwanese customs, but it actually meant nothing to him. The customs foreign English teachers liked or confused were shown in Table 4-13 below, likeness and confusion of Taiwanese



customs.

Table 4-13.

*Likeness and Confusion of Taiwanese Custom*

<b>Taiwanese Custom</b>	
Likeness	Confusion
(1)Guanxi (Axx)	(1)Some religious festivals (Axx)
(2)Close families and connections (Rxx)	(2)A.Face (Rxx)
(3)People generally mind their own business. There is more acceptance of difference. (Bxx)	B.Face-The idea of Face seemed simple on the surface of things but it was actually very complicated. (Bxx)
(4)Taking off shoes (Gxx)	(3)Apparent lack of regard for rules, environment, and lack of personal responsibility. (Gxx)
(5)Taking care of elderly themselves mostly (Jxx)	(4)Too many to mention (Jxx)
(6)Taking education seriously (Jxx)	(5)Funeral rites (Pxx)
(7)Temple parades (Pxx)	(6)Bad omens (Rxx)

Folkman, Lazarus, Gruen, and DeLongis' (1986) findings about personality factors were different from the ones in this research. Personality factors and emotion-focused coping were related to the likeness of Taiwanese customs that mostly dealt with relationship, including Guanxi, close families and connections, acceptance, and taking care of the elderly. For the confusion of Taiwanese customs, there were subtle relationships in the item of Face and personal responsibility. Foreign English teachers seemed to pay much attention to potential interaction among people, and they would also feel confused about religious rites.

(3) Cultural Problem Affected Teaching

The majority of interviewees thought that cultural problems did not affect teaching in Taiwan. Only Bxx thought cultural problems did affect teaching because sometimes he disagreed with the basic philosophical principle that undergirded education in Taiwan. As Table 4-14 showed below, it demonstrated the results of cultural problems that affected teaching.

Table 4-14.

*Cultural Problem Affected Teaching*

<b>Cultural Problem Affected Teaching</b>		
Yes / No	Percentage	Interviewee
No	83%	Axx, Gxx, Jxx, Pxx, Rxx
Yes	17%	Because sometimes I disagreed with the basic philosophical principle that undergirded education here (Bxx)

Different from the scholar's (蔡靜宜, 2002) findings, foreign English teachers in this research did not think cultural problems had influenced their teaching in Taiwan. Since foreign English teachers taught their own native language, English, they could have instilled western culture into teaching environment rather than Taiwanese culture that they were unfamiliar with.

### 4.3.3 Cross-cultural Adaptation on Work

There were mainly six parts regarding cross-cultural adaptation on work; namely, adjusting process in work adaptation, cross-cultural adaptation of educational philosophy, and cross-cultural adaptation with people.

#### 4.3.3.1 Adjusting Process in Working Adaptation

In terms of working experience, the foreign English teachers numbered the proper order from the initial stage when arriving in Taiwan to current stage and then drew a curve or line representing their adapting process. According to some scholars' theory (Gudykunst & Kim, 2003; Lysgaard, 1955; Samovar, Porter, & McDaniel, 2007), adjusting process in work adaptation would experience four stages; that is, honeymoon stage, disillusionment or culture shock, adjustment stage, and mastery stage.

In this research, Axx's, Gxx's, and Pxx's process of work adaptation represented a W shape. Axx thought although he did not master, he felt comfortable in society and felt happy. Gxx thought this curve was circulated semester by semester, as well as up and down. Jxx and Rxx's process of work adaptation represented a V shape. Jxx self-reported that he only experienced adjustment stage. Bxx experienced the adapting process from honeymoon stage, disillusionment or culture shock stage, adjustment stage, and last to mastery stage. The problems he experienced had not gone away, but he was better able to identify it. He thought no matter how much he understood the culture, there would inevitably exist a misunderstanding. His curve was like curly wool, and presented a poor adaptation in Taiwan. As a matter of fact, this was a rare case in Taiwan because there were no theoretic findings to present this kind of adjusting process in working adaptation.


All in all, Gullahorn and Gullahorn's (1963, 1966) W-curve theory conformed to the findings in this research. Three interviewees' adjusting process in working adaptation was like a W shape. Lysgaard's (1955), Gudykunst and Kim's (2003), Samovar, Porter, and McDaniel's (2007) V shape or U-curve theories also conformed to two foreign English teachers' adjusting process in working adaptation. Only one interviewee' adjusting process in working adaptation was not like a U, V, or W shape, but like a chaotic curve.

During the process of work adaptation, not all foreign English teachers experienced





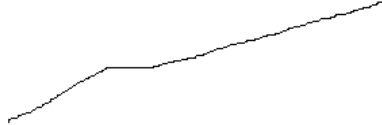
stages of disillusionment or culture shock, and mastery one. One even thought that he experienced adjustment stage all the time, from the initial period to current situation. Adjustment stage was all foreign English teachers' common experience, and it turned out to be the crucial phase to working adaptation. The interpretation of survey results showed foreign English teachers were more open about their adaptation with work than with life and spoke more frequently about culture-related topics with work than with life, and this held truth with interviewees as well. The following Table 4-15 showed foreign English teachers' adjusting process in working adaptation.

Table 4-15.

*Foreign English Teacher' Adjusting Process in Working Adaptation*

<b>Working Adaptation</b>		
1: Honeymoon stage		2: Disillusionment or culture shock
3: Adjustment stage		4: Mastery stage
<b>Interviewee</b>	<b>Adjusting process</b>	<b>Curve or line</b>
Axx	1→2→3→4  not mastered,  but  comfortable in  society and  feels happy	

(continued)

Interviewee	Adjusting process	Curve or line
Bxx	<p>1→2→3→4</p> <p>The problems I experience have not gone away, but I am better able to identify it.</p>	 <p>No matter how much you understand the culture, there will inevitably lie a misunderstanding.</p>
Gxx	1→2→3	 <p>Semester by semester, up and down.</p>
Jxx	3	
Pxx	1→3→4	
Rxx	1→3→4	

#### 4.3.3.2 Cross-cultural Adaptation of Educational Philosophy

Only two interviewees thought they stuck by their teaching beliefs and remained the same one since the beginning of careers, but the rest of them had changed their teaching

beliefs. They tried to instill western thought into students' mind rather than to conform to test culture blindly.

However, Jxx and Bxx had changed their philosophy in education since they started to teach English. Jxx thought Taiwanese students were always passively waiting for teachers, but he deemed that a teacher's job was to teach students how to learn independently. The following statements had shown his changing process.

*I would say the first thing when I start to teach was like the more I taught, the more I... It seems that students are always waiting for the teachers. (2-J02)*

*I think a teacher's job is to make themselves less and less necessary, and the idea is you should teach students skills, and that's all about that they are no longer depending on you. (2-J01)*

As for Bxx, when he first came to Taiwan to teach English, he was influenced by eastern thought deeply, and tried to integrate it into his class. He focused on teaching students how to prepare and pass the test. Gradually, as time passed by, the longer he stayed in Taiwan, the more he believed he had to change. He adjusted himself to provide Taiwanese students with a wider vision of learning language, instead of merely passing tests. He explained,

*Well, it did change,...when I first came here, I was also partly teaching students to help students reach, uhm, to get exams to help them how to pass the test. But as longer as I stay in Taiwan, I think there is a whole another side of education, getting ignored, so I personally believe my responsibility in Taiwan is to help students to gain social education, uhm, global education, and understanding English as a lingua franca. I am just focus. I am no longer focus on the test. (2-B01, 2-B02, 2-B03)*

From summary of interviewee opinions, the change of teaching belief was regarded as a developmental process, and other scholars also mentioned about this concept, like the

proposal of Adler (1975). Those changing processes led foreign English teachers to reflect their own value set on reintegration, reaffirmation their orientation, and task in a target country.

#### 4.3.3.3 Cross-cultural Adaptation with People

In this section, three parts would be further explored: cross-cultural adaptation with supervisor, cross-cultural adaptation with local teacher, cross-cultural adaptation with student, cross-cultural adaptation with local people, and cross-cultural adaptation with other people. Each part would be represented in detail.

##### (1) Cross-cultural Adaptation with Supervisor

Two of six interviewees thought they had obstacles in communication with supervisors. The mutual communicative channels seemed to result from language barrier and those barriers had led to some problems; that is, Axx thought there was no problem in language input, but there were some problems in language recipient. He tried to use e-mails to communicate with the supervisor in order to state his points clearly and prevent some unnecessary problems. Axx explained,

*One thing I was just remembering is if their first language is not English, they will just get miscommunication. (4-A01)*

*But sometimes it was very difficult to explain what you mean. If you are good at explaining, they are still difficult to understand. (4-A04)*

*I have a very very good obstacle....And I like to communicate by e-mails, so. Because it's very easy for them to understand, so translate them into a better meaning. (4-A05)*

*I learn to respect things will go wrong, and when it did go wrong, that's not the end of the world. Nothing is going to fall apart. It's just some misunderstanding. (4-A07)*

Ultimately, Rxx thought poor communications might result from language problems that would further cause misunderstanding. He stated,

*I think at least for one local teacher or supervisor who spoke good English, and then the communication problem will be lower. ( 4-R07)*

Eventually, four of six interviewees mentioned communicative problems mostly resulted from communication with supervisors. Owing to supervisors' personality or poor language ability, communicative problems would worsen or cause more misunderstanding. Merely those two interviewees, having lived and taught over ten years in Taiwan, did not mention about communicative problems. It might imply that those two interviewees might get used to supervisors' styles in Taiwan or keep adapting process to supervisors' ones all the time. One scholar's (詹永名, 2008) findings were different from the ones in this research that put an emphasis on communication with local teachers. However, in this research foreign English teachers' communicative problems mostly resulted from communication with supervisors.

## (2) Cross-cultural Adaptation with Local Teacher

In this section, two parts would be further explored: difficulty in cooperating with local teacher, and cooperative pattern between self and local teacher. Each part would be represented in detail.

### A. Difficulty in Cooperating with Local Teacher

In this section, three parts would be further explored: language barrier, local teacher's shyness, hidden emotion from local teacher, local teacher worried too much, and



no real power from foreign English teacher. Each part would be represented in detail.

(A) Language barrier

Language barrier might be the major problem resulting in communicative problems. Both Jxx and Axx deemed the language barrier led to poor communication. Jxx declared,

*Language barrier was because it would cause communication problems. ( 4-J01)*

Axx also considered language barrier would interrupt good communication and forced them not to get through it. He said,

*But sometimes they can't get through because of the language barrier. (4-A02)*

Nevertheless, Rxx thought the supervisor's language proficiency would determine the quality of communication. He explained,

*But if she is not good at English, maybe she will say something wrong or incorrectly. That will be a problem. So maybe in some schools if the supervisor doesn't speak good English, I think in that case, it's very difficult. ( 4-R06)*

Jxx deemed some communicative problems partly resulted from Taiwanese culture, and he thought Taiwanese might pretend they understood everything due to Face issue. He indicated,

*In America, we, because we use a lot of slangs, and sometimes idioms and something like that. But maybe because they don't understand, so they can't figure it out. For me, that's part of, that's part of Taiwanese culture. You don't know, but it's just simply like they understand. ( 4-J03, 4-J04)*

Correspondingly, Axx had the similar feeling as Jxx did. He did not think the supervisor understood what he expressed. He said,

*I don't think they understood when I tried to say. (4-A03)*

Half of the interviewees thought if the supervisor did not have good language ability, this would cause lots of trouble. Even one of the interviewees thought Taiwanese would act as if they understood, but that would cause more communicative problems. He thought that kind of pretending to know everything mainly resulted from Taiwanese culture.

Again, language barrier played an essential role in communication not only with the supervisor but also with local teachers. Axx said the language barrier would be the most difficult part that everyone needed to overcome, and he stated,

*I will say the language barrier could sometimes be the most difficult that every person likes to overcome the language barrier. (5-A01)*

Likewise, Gxx thought some English teachers did not have the best English abilities, which led to communicative problems. He criticized,

*Or maybe I have to say that some English teachers, they just don't have the best English abilities. Or even though they are teaching English, they teach them in Chinese. (5-G08)*

In short, two interviewees thought local teachers' language abilities would influence the quality of communication. Poor English abilities would result in difficulty in cooperation with foreign English teachers. Language ability per se was crucial factor in cooperation. One scholar's (鄧榆芳, 2011) findings showed differently from the ones in this research that language barriers led to poor communication with local people as well as with colleagues in the workplace. The other scholar's (詹永名, 2008) results had different connotations to the ones in this research; to put it differently, language barriers impeded the communication with parents. The results in this research even concluded that poor

language ability of supervisors as well as local English teachers per se would be the main obstruction and frustration to foreign English teachers' communicative and teaching problems in Taiwan.

(B) Local Teacher's Shyness

About half of the interviewees thought the local teachers were too shy to work with them. Axx thought local teachers were shy to express their opinions, and sometimes when it came to asking help from foreign English teachers, shyness would be very obvious. He said,

*Occasionally, occasionally yes, the local teachers are shy to express their opinions (5-A05)*

Similar to what Axx felt, Gxx deemed most of the local teachers were very shy and nervous to speak to him. He stated,

*Most of them are very shy and nervous to speak to me, then. (5-G012)*

To Jxx, local teachers were very shy to communicate with male foreign English teachers, particularly.

*They would maybe that sounds strange, but they would have shyness. Yes, they would be shy to communicate with foreigners. Ya, again, like I mention before, sometimes Taiwanese people are very shy to men. Maybe they don't know, so when they want to talk to foreigners, they don't talk. (5-J01)*

Thus, foreign English teachers deemed local teacher's shyness turned out to be an interference to affect cross-cultural adaptation. Shyness would impede the real communication.

(C) Hidden emotion from local teacher

Bxx thought Taiwanese teachers had different ways to deal with their own emotions instead of showing their true feelings. Taiwanese teachers also did not admit their mistakes, but Bxx thought as the proverb goes, “To err is human, to forgive divine”, it was natural for teachers to make mistakes and admitted them. He confessed that Taiwanese teachers had weakness to admit their mistakes, but contrary to Taiwanese teachers, he believed whenever he made a mistake, he would admit it. Bxx explained,

*Taiwanese teachers would just hide their emotions. (9-B02)*

*They have weakness to admit that they have a mistake. I think there is no any teacher who doesn't make any mistake. (9-B03)*

To Gxx, he thought Taiwanese teachers did not show enthusiasm in class compared with American teachers, and he stated,

*Yes, the Taiwanese teachers do not have enthusiasm. (1-G13)*

*So I think American teachers would show enthusiasm or positive emotions. (9-G09)*

As for Jxx, he deemed Taiwanese teachers would shout at students whenever they noticed a problem, but lots of teachers in America seemed to say jokes, so they seemed to be less serious in class. He said,

*As I live longer in Taiwan, sometimes I feel if someone, he feels a problem, he will start to shout at students. (3-J01)*

*A lot of teachers in America seem less seriously. That means sometimes they like to have jokes, that's how students enjoy coming to my class. They have fun, and I think sometimes if they do too much fun in class, they don't think it seriously. (9-J01)*

*I think teachers in Taiwan show their anger which is more difficult than showing their*

*genuine concern. It's interesting. (9-J05)*

Nevertheless, owing to Taiwanese students' poor behavior in class, Gxx thought he himself might let students feel more fearful, and he exclaimed,

*I think I probably let students have more fear than in Japan. (2-G04)*

To sum up, foreign English teachers thought Taiwanese teachers avoided admitting mistakes, did not show enthusiasm and genuine concern, often shouted at students, and they made students feel fearful. Those distinguishing characteristics could be a vivid picture of Taiwanese teachers in foreign English teachers' mind, but one scholar's (詹永名, 2008) findings were contrary to those images.

#### (D) Local Teacher Worried too much

Three of six interviewees thought local teachers worried too much about students' performance, or scared to say something to foreign English teachers. Axx stated,

*Sometimes they are just worrying too much. (5-A06)*

Additionally, Bxx thought local teachers worried too much about students' performance, leading to slow down students' progress to get confidence and speed. He also complained local teachers worried so much that they always found excuses for students' studies. He elaborated,

*The teachers will want to focus on grammar, and correct pronunciation right away, and I think this is often a mistake because it slows down the students to get confidence or students' speed. (5-B07)*

*They always have something to say. They excuse for the students because they can't*

*do the work. (5-B01)*

Similarly, Rxx thought because local teachers worried too much, they got so stressful, and this was horrible. He exclaimed,

*My only negative point about the teacher is that they worry too much. They get so, so stressful. Sometimes they are so shy and scared to say something to foreign teachers, and honestly, that's horrible. (5-R01, 5-R02, 5-R03)*

In addition, Pxx thought teachers in Asia country had a lot more pressure than that in other countries, and she explained,

*The stress on the teachers is different, and I think that's one of the major things. And now there's more than time-off in the state. (1-P05, 1-P06)*

*If you are in an Asia country, it's different. Pressure is different, a lot more. ( 1-P08)*

Half of the interviewees thought situations could be improved if local teachers lessened degrees of worry from students or from themselves. Besides, if local teachers could be more communicative to express their thought and feelings, this could promote and assist students' learning, and reduced their pressure. A good communication between local teachers and foreign English teachers would certainly enhance the teaching quality; in contrast, poor communication aroused culture shock and working pressure, and a scholar's (陳國明, 2003) theory of culture and communication had similar findings to this research. Moreover, worrying too much could also imply local teachers lacked of sufficient social support that was one sort of supportive mechanisms proposed by Brown, Bhrolchain, and Harris (1975). Learning good social skills could effectively reduce local teachers and foreign English teachers' degrees of pressure.

(E) No real power from Foreign English Teacher

Only one interviewee thought when he worked with local teachers, he felt that he did not have real power. Bxx thought he could not have the right to create own curriculum, to create own schedule, and did not have any control in teaching. He thought he was not regarded as a real teacher, and his experience to work with local teachers made him angry. Besides, he thought local teachers just brought him to do a small group play and that was really a waste because local teachers did not have a long-term vision to cooperate with foreign English teachers wisely. Bxx sighed deeply,

*The foreign teachers have no real power. We have no, and we don't control anything. And a lot of people who create curriculum, and create schedule, and we don't have any control. (5-B02)*

*In my experience, we are not regarded as teachers. What I consider is the real teacher. (5-B04)*

*I am just interacting with Taiwanese people, and I am angry at all. It has to do with, uh, what and how your teaching is, and this is always mad for me. (5-B05)*

*They just bring the foreigners to do a small group play. It's not a long-term vision. (5-B08)*

Since foreign English teachers were outsiders in Taiwan's society, it was reasonable for Taiwanese supervisors to set up rules and to decide curriculum for foreigners to follow. Despite of the fact that Bxx felt settled in Taiwan's society, in working field, he did not feel he was involved in the whole system.

B. Cooperative Pattern between Self and Local Teacher

The cooperative patterns between self and local teachers were various, including rare

interactive communication in and off work mode, the typical interactive communication of the small group in and off work mode, the typical communication activities for all the colleagues in and off work mode, the communicative activities, such as meetings, greeting new arrivals, holding birthday parties at fixed intervals, and others.

Axx, Bxx, Gxx, and Jxx thought their cooperative patterns between self and local teachers were rare interactive communication in and off work mode. Pxx had typical interactive communication of the small group in and off work mode. Jxx considered that because most people working in elementary teaching were women, it was difficult to build friendships with opposite sex; thus, gender differences caused the rare interactive communication; Rxx thought cooperative patterns between himself and local teachers changed all the time. To put it differently, over half of the interviewees had rare interactive communication in and off work mode. Only one female interviewee remained the typical interactive communication of the small group in and off work mode.

One scholar's (陳威有, 2003) findings about mode of interactive communication was similar to the ones in this research. As a matter of fact, foreign English teachers had rare interactive communication in job, daily life, and interaction with local teachers, but only had interaction in the classroom (江莉蓁, 2007). One of them even only remained the typical interactive communication of the small group in and off work mode, and Bochner, McLeod, and Lin's (1977) finding also conformed to this sort of friendship networks in this research. Moreover, one scholar's (蔡立婷, 2005) proposal about personal characteristics, attitudes, communicative ways and teaching belief would have the same connotations to affect the mode of interactive communication in this research. In order to reach a better adaptation and job performance, foreign English teachers had better build up a mutually communicative mode with local teachers; thus, working performance and job involvement would increase as well. In Table 4-16 below, it showed cooperative patterns



between self and local teachers.

Table 4-16.

*Cooperative Pattern between Self and Local Teacher*

<b>Cooperative Pattern between Self and Local Teacher</b>		
Item	Percentage	Interviewee
Rare interactive communication in and off work mode	67%	Axx, Bxx, Gxx, Jxx
Others	33%	A. Most people involved in elementary teaching are women, so it's difficult to build friendships. (Jxx) B. All the time (Rxx)
The typical interactive communication of the small group in and off work mode	17%	Pxx
The typical communication activities for all the colleagues in and off work mode	0	
The communicative activities such as meetings, greeting new arrivals, holding birthday parties at fixed intervals	0	

From different aspects, three of six interviewees thought they had some problems in cooperative pattern with local teachers. Gxx deemed that team teaching did not work very well. To him, local teachers were forced to do lots of things, and when they worked together in class, actually they were teaching different parts separately. Foreign English

teachers and local teachers were intended and seemed to teach together on the surface, but in reality they did not intermingle simultaneously. They performed different functions and operated individually. However, he thought this was not the initial purpose of team teaching. Gxx explained,

*I didn't have the difficulty, but just the team style. When I have to work with high school teachers, the team style is. They just, they are forced to do something so much. They just forced to do that. The high school teachers are forced to teach. They have to teach the grammar. (5-G01, 5-G02, 5-G03)*

*We can cooperate and work very well together, but they really can't help me, and I really can't help them. (5-G05)*

*The type of teaching is sure, but I don't need that input to teach about that. (5-G06)*

*We teach differently, so there is not a lot coming together. (5-G08)*

Different from what Gxx felt, when Pxx thought of working together, there were some problems in cooperative patterns with local teachers. Notwithstanding, after she had opportunities to discuss with local teachers about the schedule, it seemed that the problem would be solved and it finally turned out to be no problem. Pxx said,

*That thing happened quite big. You know difficulty usually happened with schedule. When you come to talk like that, it sounds no problem. (5-P01)*

To Rxx, it seemed that local teachers were scared to express their great ideas to him, and this was indeed a pity. This kind of worship and blind faith in foreigners' belief might be the main obstacle in improving teaching. As the proverb goes, "The grass is always greener on the other side of the fence." Rxx claimed,

*That's the way, but sometimes with the teachers, if they have a better idea, they will*

*not say it, because we're the English speaker, they will say, "All right, yours must be better." But that's not right, you know? Maybe they have great ideas. Don't be scared to say something. (5-R10)*

Cooperative patterns were expected differently from foreign English teachers. Styles of team teaching or co-teaching showed different forms and sometimes could not function harmoniously. One scholar's (鄧榆芳, 2011) findings were similar to the ones in this research that foreign teachers usually taught individually rather than in co-teaching styles. Thus, the problems of cooperative patterns mainly relied on the communication or interaction with local teachers. However, in some studies, team teaching or co-teaching was the major cooperative pattern that existed in foreign and local teachers' English classes. Different from one scholar's (詹永名, 2008) study that appreciated local teachers' assistance in class, one foreign English teacher in this research thought co-teaching in Taiwan functioned differently from co-teaching style in Japan, and local teachers did not really benefit his teaching in class. Thus, to enhance the quality and function of cooperative patterns effectively could be a big challenge.

### (3) Cross-cultural Adaptation with Student

In this section, respect from student and education system that affected students would be further discussed below in detail.

#### A. Respect from student

Respect was one of the most distinguishing features in oriental society. Four of six interviewees thought students showed high respect for teachers. Axx deemed if teachers said something, Taiwanese students would follow and do it. He stated,

*They are more respectful. If teachers say something, they will do it. (6-A01)*

To Jxx, he thought owing to Confucius' background, students would follow what teachers talked, and Taiwanese students seemed a lot more obedient than American ones. Jxx explained,

*One of that was the respect, the respect for the teachers. (6-J01)*

*I think in Taiwan, it's because of the Confucius' background. They followed the Confucius, what he talked. So they still, very respect for teachers. (6-J02, 6-J03)*

*If they don't respect me in the classroom, that will really make me feel upset.( 7-J02)*

As for Pxx, she deemed that Canadian students would have lots of control and power over teachers. Canadian teachers could not yell or scold at the students, and were afraid of being complained by students. She thought Taiwanese students were intimidated by the authority, and paid high respect for teachers. Pxx asserted,

*The students have the control, so a lot of things in Canada. So the teacher can't yell at the students. The teacher can't scold at the students. If the student is going to complain, then the teacher will get into trouble. So the students will have lots of power instead of respecting them. But here the student is intimidated quite influencing by the authority. (6-P02, 6-P03)*

*In Canada, I think with older students, there is no neutral respect between the teacher and the student. (6-P04)*

In addition, Rxx thought in England, the whole society did not respect teachers, so did the students; in contrast, he felt respectful as an English teacher in Taiwan. He said,

*I think the same. Here you feel like more respectful.( 6-R01)*

*The culture is that we have lots of teachers who don't have a job, but it's just on the*

*decline because they don't get respect anymore from the student. To be honesty, the society doesn't respect. (6-R02)*

Most of the foreign English teachers felt respected by Taiwanese students and the whole society, but similar feelings could not be gained from their hometowns. In Taiwan, teachers were still a high respected job. One scholar's (詹永名, 2008) results were similar to the findings in this research. Foreign English teachers all thought that Taiwanese students were more obedient and showed high respect to teachers in Taiwan. However, the other scholar's (鄧榆芳, 2011) viewpoints could not perfectly fit into the concept of respect to teachers.

#### B. Educational system affected student

Different educational systems in different countries helped shape people's nationalities. Three of six interviewees mentioned that educational system deeply influenced Taiwanese students. Gxx made a comparison between American students and Taiwanese ones. He thought educational system in Taiwan and in America went in an opposite direction. To put it differently, Taiwanese students were forced to do everything from elementary school to senior high school, so when they went into university, they would try to free themselves and started to make decisions or choices on their own. In contrast, he believed American students were making decisions all the time since they were young. American students did not have obvious feelings of freedom because they were always responsible for everything by themselves independently. Gxx stated,

*I think about the reason why they do that, and why American students don't? It's just because the difference of the educational system. (6-G04)*

*Students here are forced to do everything from elementary school, to cram school, to*

*junior high, or to senior high. Until they get into the university, they think they are adults. They want their own decisions, and they think they are free. If they don't want to come to the class, they think it's their right, and it can't. (6-G05)*

*I think I can answer this question is how the students here view their education in university. (6-G11)*

*That's compulsory education. That's terrible, but get up to the university, you have to read it, you have to study, you have to prepare papers, and you have to do that. It's not a, it's not a free time. (6-G18)*

Compared with a more strict and rigid educational system in Taiwan, Jxx deemed that educational system in America seemed rather loose. He also mentioned that there were many illiterate people who could not read, but still went out to schools in America. Jxx said,

*In Taiwan because of the educational system, they have to learn something. But in America, there are many illiterate people, people can't read, but they still go out to schools. They still go out to schools, and this may happen because of the government system. (6-J04)*

Nevertheless, Pxx, once educated in the U.S.A. and in Canada, considered educational system in America seemed to cultivate students to be more creative, more willing to talk, and to have individual thought, but when it came to academics, Canadian students could not compete with students in Asia. Pxx explained,

*In that sense, it's very different. But when it comes to academics, again there is benefit for the way they grow up. I can see the benefit from both systems. When you do an American system, they are more creative, and more willing to talk, have their own ideas, and have their own individual thought, but when it comes to academics, they can't compete with them because in Asia, they push at a very, very young age. But at the same token, you can't be good from here, and be good from there. They are different things. (6-P11)*

American teachers thought educational system in America placed an emphasis on students' responsibility. Thus, American students' academic performance would go to extremes; some might have excellent performance, while others might be illiterate.

However, compared with educational system in Taiwan, Gxx thought although Japanese system was different from Taiwanese one, it would still help him deal with the teaching situations in Taiwan, and he stated,

*Although the system of Japan is a little bit different from here, it will still help me to think all right, I am going to deal with some noisy Asian boys, they may like sports, but they hate English. (11-G13)*

As for Jxx, he complained that American system focused too much on students' emotions, and he thought that was not a good thing. Jxx claimed,

*American education emphasizes more on children's emotions, and that might not be a good thing, and I think if the teacher is always thinking about children's emotions, it's very different. (1-J01)*

Two scholars' (詹永名, 2008; 鄧榆芳, 2011) findings were similar to the ones in this research. Educational system in Taiwan gave students lots of pressure in academics, compared with educational systems in the U.S.A., the United Kingdom, and Canada. Educational system in Japan was similar to the one in Taiwan, and previous teaching experience helped the foreign English teacher adapt to educational environment in Taiwan.

#### (4) Cross-cultural Adaptation with Local People

All of the interviewees had to interact with local teachers in working occasions. Two of six interviewees had no problems adapting to local people in Taiwan. Bxx thought local

teachers were just like people in his country; Rxx deemed he had no problems adapting to local people, but Taiwanese were not too much like his people. In table 4-17 below, it showed problems on adapting to local people.

Table 4-17.

*Problem on Adapting to Local People*

<b>Problem on Adapting to Local People</b>			
Percentage of No	Interviewee	Percentage of Yes	Interviewee
33%	1. They are like people in my country. (Bxx)	67%	1. Because of the language barrier (Axx)
	2. But not too much like my people (Rxx)		2. Because of the loud talking (sounds like yelling or arguing, ex: Laya Burger) (Gxx)
			3. Because they see me as either a rich man or a failure in my own country, I think. (Jxx)
			4. Because they seem afraid to approach a foreigner who is not white. (Pxx)

However, over half of the foreign English teachers had problems adapting to local people. Axx thought problems on adapting to local people were derived from language



barriers; Gxx thought problems on adapting to local people might mainly result from misunderstanding of the loud talking, and those sounds were like yelling or arguing in Laya Burger; Jxx considered local people would see him as either a rich man or a failure in his own country. Pxx deemed local people seemed to be afraid to approach a foreigner who was not a white.

To foreign English teachers, they had little contact with local people outside work. One of them even thought he did not have real friends, and felt lonely outside the workplace in Taiwan. They might not be open enough to make friends with local people, and they might not know how to do it. However, these findings were contrary to part of Black's (1988) results. Most foreign English teachers stated that time spent with local people during working and non-working hours brought mostly negative feelings, and these results significantly correlated with general adaptation but not with working adaptation.

Foreign English teachers had difficulty in cooperating with local teachers. Two of six interviewees thought they did not have difficulty in cooperating with local teachers. Axx believed some good words were easy to speak up, but it turned out to be difficult for local teachers to do so. He stated,

*I said, "Of course, I can." Very, very good words to speak up, but it's difficult for local teachers. Don't really come across any difficulty. No any difficult thing. (5-A04)*

Sympathetically, Rxx thought he felt sorry for local teachers, and merely worried about them because local teachers would lack eye contact with him. For him, there was no problem in teaching, but relationship. Rxx said,

*So I have to say that I feel sorry for them, but I don't have any difficulty for them. (5-R05)*

*No, I think I don't know the difficulty. Me and some of my foreign teachers just worry about people because if they don't look at you and just say hello. ( 5-R06)*

Only British teachers thought they did not have difficulty in cooperation with local teachers. American and Canadian teachers had slightly different degrees of difficulty in cooperation with local teachers. One scholar's (蔡立婷, 2005) findings conformed to above statements. Foreign English teachers' personal characteristics and communicative ways influenced the reactions to local teachers. To foreign English teachers, local teachers seemed to express their opinions indirectly, and even dared not to have eye contact with foreign English teachers. Foreign English teachers and local teachers had difficulty in cooperating with each other. Also, one scholar's (鄧榆芳, 2011) results was similar to the findings in this research, but difficulties in that study mainly originated from language barriers.

#### (5) Cross-cultural adaptation with other people

The last resort turned out to be finding the assistance from the supervisor, principal, and parents. At school, the supervisor and principal worked as the top authority, so those people always dealt with important issues. As a result, if students had to account for those people's valuable time, they had better have something important to report. Otherwise, it only meant those students would get into big trouble. Supervisors, principals along with parents would occasionally be used as a threat to prevent students' misbehavior from bad to worst. Pxx and Axx would sometimes seek for supervisor's assistance. Pxx stated,

*In some cases, you just have to discipline the class, so you just have to... If they just don't respond, you can just go down to the supervisor. That's, that's the level system.( 3-P04)*

Axx, moreover would ask students to see the supervisor. If students misbehaved, no

one else could stop them anything. He said,

*If a child is just so bad that no one can stop him anything, and then I will ask him to see the supervisor...(3-A03)*

However, Rxx would go in quest of principal's or parents' help. Those could be the last means they would use if the students were too bad to stop them anything. Rxx explained,

*Especially in private schools, those teachers hate to use it. I will take you to the principal.( 3-R15)*

*Then even in the west, the worst study is a threat. It's I will phone your mother or call your dad.( 3-R14)*

Half of the interviewees mentioned about seeking assistance from other people, except for American teachers. They would request assistance from principals, supervisors, or parents. It seemed that American teachers would prefer to handle students' misbehavior in class on their own.

However, compared with the support received from Taiwanese local English teachers, Gxx thought he got a lot of support from local English teachers in Japan. He had team teaching experience both in Japan and in Taiwan, but the support was totally different for him. Gxx recalled,

*I don't have much teaching experience in America. But when I was in Japan, in private university and in private high school, I had a lot of team teaching. There are a lot of Japanese English teachers. Always I had Japanese English teachers who are always in the room with me. Like when I said something in English, sometimes the Japanese teachers will immediately change it into Japanese. (2-G01, 2-G02)*

*I got so much support in Japan, and if I have problems, I just need to look at her, and*

*she would translate these for us. (2-G03)*

One scholar's (詹永名, 2008) results were similar to the findings in this research. In the former study, foreign teachers mainly received support from co-workers and friends, but in this research, the foreign English teachers received support from supervisors, principals, and parents. Co-workers and friends had the same positions as foreign teachers, but supervisors, principals, and parents seemed to have higher status than foreign English teachers, co-workers, and friends. At school, supervisors and principals were the representatives of authorities. However, one scholar's (鄧榆芳, 2011) findings were different from the ones in this research, because in the study those foreign teachers in Hualien merely sought supports from other foreign teachers.

#### 4.3.4 Main Problem of Cross-cultural Adaptation

Six interviewees encountered several main problems of cross-cultural adaptation, such as language obstacles, differences in values, cultural distance, differences in teaching philosophy, and others. Based on collected data, Bxx thought Confucian value system was opposed to values that garnered from the enlightenment; Gxx had different expectations of what he wanted students to learn or retain; Jxx deemed that the main problems resulted from relying too much on teachers for everything.

The majority of interviewees deemed that main problems were based on differences in teaching philosophy. Over half of the interviewees considered language obstacles to be the main problems of cross-cultural adaptation. Half of interviewees thought the main problems resulted from differences in values and other factors. Merely two interviewees viewed cultural distance as main problems of cross-cultural adaptation. One scholar's (王柳梅, 2010) concepts of differences in teaching philosophy and Confucian value system

were similar to the findings in this research. Foreign English teachers' western philosophy was opposed to eastern one that would further result in differences in teaching philosophy. Only mutual understanding and respect would effectively propel cross-cultural adaptation in Taiwan. As seen on Table 4-18 below, it showed main problems of cross-cultural adaptation.

Table 4-18.

*Main Problem of Cross-cultural Adaptation*

<b>Main Problem of Cross-cultural Adaptation</b>		
Factor	Percentage	Interviewee
Differences in teaching philosophy	83%	Bxx, Gxx, Jxx, Pxx, Rxx
Language obstacles	67%	Axx, Bxx, Gxx, Jxx, Rxx
Differences in values	50%	Bxx, Jxx, Pxx
Others	50%	A. Confucian value system as opposed to values garnered from the enlightenment (Bxx) B. Expectations of what I want students to learn or retain (Gxx) C. Relying too much on teachers for everything (Jxx)
Cultural distance	33%	Pxx, Rxx

It was also comparable with the findings in the scholar's (蔡宜君, 2010) study that local language courses might greatly improve the adaptation for foreign teachers. Indeed, language obstacles might be one of the leading factors in cross-cultural adaptation,

particularly in living adaptation. There was no need to worry about language communication in working place because English was the main communicative tool, but outside working environment, language obstacles brought much trouble in foreign English teachers' lives.

Clark and Matze's (1999) concept of differences in values was also similar to what proposed in this research. Foreign English teachers had abilities to adjust behavior to conform to norms, values, beliefs, customs, and expectations that functioned as social mechanism. The failure to adapt in different values was a conscious choice that reflected on the willingness and acceptance of foreign English teachers. Additionally, Feather's (1982) theory had similar connotations to the findings in this research. Expectancy-values would affect degrees of cross-cultural adaptation. The higher expectation or value foreign English teachers had, the poorer cross-cultural adaptation they had.

#### 4.3.5 Distinctive Difference on Teaching between in Taiwan and Oversea

Interviewees experienced culture shock and cross-cultural adaptation on teaching between in Taiwan and oversea. In this section, eight parts would be further explored: license, rigidity versus flexibility, support source, syllabus, lack of control or manner, different educational system, directness of task assigned, and relationship. Each part would be represented in detail.

##### (1) License

Bxx complained Taiwanese teachers cared about whether a foreign English teacher had a teaching license or not in spite of the fact that he had taken profession in TESOL. He complained,

*I have taken profession in TESOL. Uhm, yes, this is the idea. That so many foreigners ever think, but for all of the foreign teachers I think, maybe they do not have licenses. (12-B02)*

*Yes, it only happened in Taiwan. I have ever taught in Nepal, China, and Japan, and a little bit in Hong Kong. (5-B06)*

In Taiwan, one English teacher must have a teaching license if he or she wanted to teach in a public school. A teaching license means the guarantee of professional knowledge. Thus, the question of having a teaching license might imply the qualifications of this foreign English teacher who had been doubtful. As a matter of fact, if foreign English teachers were officially recruited by authorities in public elementary and high schools, they should have teaching licenses in their countries in advance. However, a majority of foreign English teachers in Taiwan teaching in private institutions, schools or cram schools did not have teaching licenses, and the hiring qualifications or standards were looser for foreign teachers. It was no wonder their qualifications would be queried by a local English teacher from a public school.

## (2) Rigidity versus flexibility

Bxx deemed that teaching system in Taiwan seemed to have more flexibility than it did in Japan. The system in Japan was very rigid, but it had more flexibility in Taiwan. He further stated,

*It depends on how communicative or how flexible they are. Uhm, there are things here I think that is better than Japan. For example, when I taught in Japan, it was very , the system is very, very rigid. There is more flexibility in Taiwan. (11-B03, 11-B04)*

However, Pxx assumed it was not quite as rigid as not quite stressed out no matter in Canada or the state, and she said:

*The accountability, and the accountability again I think in Canada and the state, that's not quite as rigid as not quite stressed out in Canada and the state. (1-P07)*

### (3) Support source

Compared with the support received from Taiwanese local English teachers, Gxx thought he got a lot of support from local English teachers in Japan. He had team teaching both in Japan and in Taiwan, but the support was totally different. Gxx recalled,

*I don't have much teaching experience in America. But when I was in Japan, in private university and in private high school, I had a lot of team teaching. There are a lot of Japanese English teachers. Always I had Japanese English teachers who are always in the room with me. Like when I said something in English, sometimes the Japanese teachers will immediately change it into Japanese. (2-G01, 2-G02)*

*I got so much support in Japan, and if I have problems, I just need to look at her, and she would translate these for us. (2-G03)*

### (4) Syllabus

Gxx thought Taiwanese teaching system allowed more flexibility than Japanese one, but syllabus was required as part of teaching plan. He was annoyed about keeping asking where his syllabus was, and he stated,

*In Japan, I didn't have to do anything like that because I was not forced up to do anything. (11-G02)*

*I realize that I won't, I can't have the same idea like in Japan. They keep asking where is your syllabus? (11-G03)*

### (5) Lack of control or manner

Gxx thought Taiwanese students did not think teachers or professors knew something that they wanted, so some of the male students would talk and some of the female students would make noise in class, but those were not what he expected. Gxx



mentioned,

*I think the biggest, the biggest difference would be the lack of control or lack of manners they have. Appearance of the teachers or the professors who are ... This person is supposed to know something that they want. But they don't think they can. (11-G10)*

*I just said about Taiwanese students, uh, uh, uh, talking boys in the back, noisy girls over here, ya, I just, just, I just don't really expect it, but it happens. (12-G26)*

However, contrary to Taiwanese students, Gxx found Japanese students would all listen to what he taught and would all be quiet in class. He said,

*I don't know if Japanese students really show their motivations, but Japanese students will stay awake, and they will all listen and they will all be quiet. (11-G11)*

#### (6) Different educational system

Gxx thought although Japanese system was different from Taiwanese one, it would still help him deal with the teaching situation in Taiwan, and he stated,

*Although the system of Japan is a little bit different from here, it will still help me to think all right, I am going to deal with some noisy Asian boys, they may like sports, but they hate English. (11-G13)*

As for Jxx, he complained that American system focused too much on students' emotions, and he thought that was not a good thing. Jxx claimed,

*American education emphasizes more on children's emotions, and that might not be a good thing, and I think if the teacher is always thinking about children's emotions, it's very different. (1-J01)*

#### (7) Directness of task assigned

Jxx explicated that when American supervisors wanted to assign task, they would

tell teachers what they had to do directly. In contrast, Taiwanese supervisors would express it in an indirect way or say it in a nice way. Jxx said,

*In America, from my experience, some works when your supervisor wants you to do something, they would come, and say jobs of what you should do, but he will tell you like ask you to do that, you will do or the director tells us. He will be very directly. He will tell about it directly. But from Taiwan, it's very different, because they say it differently. (4-J06)*

#### (8) Relationship

Only one interviewee thought teachers had different relationships with students in Taiwan. Pxx said the teacher usually played different roles in Taiwan; that is, teachers could be students' friends, counselors, and teachers per se. Teachers were the support systems to Taiwanese students. Pxx stated,

*So a lot of time teachers here are not only their friends, their support systems because a lot of time they are unnecessary fallen off. Parents can be something. For times often teachers are the only people you can talk to. So there is a very different relationship. Uhm, here I think the families are so strong. The family are so strong that kids have some problems will become the family's problems. (6-P05, 6-P06, 6-P07)*

*Friends, counselors, and teachers. I have no problem with them. ( 6-P08)*

*So the students tend to be a lot more emotions, a lot more on their creative sides, and touch with the problem solving. And I feel a lot better, after I got it. (6-P09)*

However, considering the relationship between the teachers and the students, Taiwanese teachers had a better relationship than that in America. Jxx stated,

*If you are teachers in America, you will have terrible things, like kids are going to shoot at schools, and teachers and other students, and many times, uhm, you know this happen because there is a bad relationship between the teachers and the*

*students. (6-J02)*

All in all, Canadian teachers thought the relationship between teachers and students in Taiwan were a lot different. Taiwanese teachers had various roles in dealing with students' problems. Family relationship, in particular, was also involved in school affairs. One scholar's (詹永名, 2008) findings proved to be similar to the ones in this research. It was important for students to like teachers because different roles, friends, counselors, and teachers, should be based on the fondness from students. Foreign English teachers considered teachers in Taiwan tried to build up a positive and mutual relationship with students. However, one scholar's (鄧榆芳, 2011) results were different from the viewpoints in this research. The relationship between teachers and students did not focus on good relationship; instead, teachers tried to help adjust students' learning styles.

#### 4.3.6 Suggestions on Cross-cultural Adaptation for Latecomers

Six interviewees provided some suggestions for latecomers to lower degrees of culture shock and boost degrees of cross-cultural adaptation. In this section, six parts would be further explored: friendly and reliable environment, affection of relaxation, lower expectation, open-minded, to be oneself, and foreign English teacher's self reflection. Each part would be represented in detail.

##### (1) Friendly and reliable environment

One of six interviewees thought Taiwan provided a friendly and reliable environment for foreign English teachers. Axx thought educational environment in Taiwan was full of a friendly atmosphere because whenever he needed help, Taiwanese would actively offer assistance to him. To Axx, Taiwanese people were reliable to do everything, and he said,

*If you do something, there is always someone who tries to help you. That's kind of family. That's kind of community. Well, everything is all related.( 12-A01)*

*Well, Taiwanese people are just reliable to do everything. That's just one thing that I even notice. (12-A02)*

Two scholars' (詹永名, 2008; 鄧榆芳, 2011) findings were similar to the ones in this research. Foreign English teachers thought Taiwanese were friendly and willing to assist others, so they thought it was not difficult to adapt to life in Taiwan.

## (2) Affection of relaxation

Foreign English teachers had different feelings about relaxation. Axx suggested he or she not take oneself too seriously, and particularly not put too much pressure on oneself. If it was the first time for foreign teachers to walk into the classroom, nervousness would be probably one of the feelings. Everyone was unique, and he recommended,

*Relaxed, and don't take yourself seriously, just go, and if you are a first-time teacher, the first time when you walk into the classroom, you will feel incredibly nervous because that's something you haven't done before. (10-A01)*

*Don't put too much pressure on yourself. (10-A03)*

*Just relaxed, be yourself, and try. And honestly, when you find job in the world, just picture them in your head and say this is just going to be life. You get here, but it's like it's completely different, but it's cool. (10-A05)*

One scholar's (詹永名, 2008) study had similar findings to this research. Foreign English teachers thought the requirement for foreign teachers in Taiwan was looser than that in America and Canada. However, this might be one illusion for foreign English teachers because authorities in Taiwan had strict requirements for teachers, but because the

number of foreign English teachers was limited, in order to recruit more foreign teachers, the limitation and requirement seemed loose for them in Asia. Also, the viewpoints of one scholar (鄧榆芳, 2011) was similar to the ones in this research. Foreign English teachers seemed to be relaxed and enjoyed their lives in Taiwan.

### (3) Lower expectation

Expectation of foreign English teachers in Taiwan was various. Axx thought he had to conform to the supervisor's expectation, and lowered own expectation towards students. In particular, the speaking ability took years to cultivate, so it was unnecessary to expect Taiwanese students to speak fluent English in a short time. Axx explained,

*It's a question about learning different ways of teaching, and work out which way best suit you. But with your supervisor, supervisor says it in one way, but you try to do it in another way. If you move on one way, it comes up difficulty in the other way. That's much, much better. (10-A02)*

*Don't ask them to speak fluently in English because it takes years to practice.(10-A04)*

Moreover, Jxx deemed that teachers did not have unreasonable expectations. Sometimes he would get angry when he had high expectations, and he said,

*That is, don't have unreasonable expectations, like don't expect every kid to enjoy the class. They don't have perfect English. They don't understand everything because sometimes you are likely to get angry if you have high expectations. (10-J01)*

One scholar's (詹永名, 2008) findings revealed different results from the ones in this research. Foreign English teachers in Taiwan tried to lower expectation so as to avoid the feelings of disappointment. Different personality of foreign English teachers might influence expectation that would turn out to be an opportunity or a risk in life.

#### (4) Open-minded

A person's mentality would affect the adaptation of the environment. One of six interviewees mentioned about open-minded. Pxx thought latecomers should be as much open-minded as they could, did not come with any pre-consideration as they saw, did not judge anything, and were open to the culture. Pxx explained,

*Be as much open-minded as you can. (10-P01)*

*Don't come with any pre-consideration as you see. (10-P02)*

*Do your research, and be open to your culture, and the way of philosophy and teacher's philosophy, and cultural philosophy. (10-P03)*

*And don't judge, don't judge just because that's not what you think, just because you know how you know it because there are so many different ways to do things. (10-P04)*

*If that's going to happen, so have realistic of yourself and be open to the culture. (10-P05)*

*I think open-minded and an open view of doing things, and not judging. (10-P06)*

*It doesn't go very well, so it's a cultural thing of how you talk about something or how you discuss something. (10-P07)*

However, one scholar's (詹永名, 2008) findings were different from the ones in this research that suggested foreign teachers face the culture of Taiwanese workplace with a broad mind. This research also proposed foreign English teachers should be open-minded to whole aspects in Taiwan.

#### (5) To be oneself

One of six interviewees thought being oneself was important. Rxx thought

latecomers should try to do things in their own ways, and find their own ways to teach. In reality, Rxx deemed teaching in Taiwan was flexible. He enjoyed the freedom and flexibility in teaching. Rxx stated,

*It's just because I think as long as I teach, you should find your own way to do it. (10-R01)*

*You should try to do things you could do in your own way. (10-R02)*

*So I think don't copy other people's ways, just think to try to find your own ways to teach. (10-R05)*

Two scholars' (詹永名, 2008; 鄧榆芳, 2011) findings were different from the ones in this research that stressed the importance of adapting to Taiwan's life. Foreign English teachers in this research also put forward to retain their original conditions.

#### (6) Foreign English teacher's self-reflection

One of six interviewees criticized about the myth that a white face equaled to a language teacher because he ever knew some foreign English teachers who disqualified with their language ability. Besides, this sort of myth mainly from schools or administrations in Taiwan might also lead to a poor result in a long run. He thought that this kind of huge mistake might come back and revealed the bad results on educational system in Taiwan. Gxx stated,

*The impression I get from Taiwanese schools or Taiwanese administration is they see a white face. A white face is a language teacher. And that's not. That's a problem. That's not equal to language teacher. Some, I know some foreign teachers in Tainan, oh, their grammar was terrible. (10-G04, 10-G05 )*

*I think this is a terrible, terrible problem. Or something they worry about because it will come back. Because it is a due circle and everything will come back. At the end,*

*they will realize that there is a huge mistake, you know, but it's too late. (10-G07)*

*Terrible misbelief. That skin color equals to language. (10-G09)*

*It's just about that kind of thing and I just, because there are so many lazy people. They come and make money. They spend the money, either. (10-G10)*

*What I want to say is if you are a language teacher, you have to be like a language teacher. (10-G11)*

From the reflection of what a foreign English teacher confessed, Taiwanese government and authorities should put an emphasis on the recruitment of foreign English teachers so as to supervise and upgrade the quality of foreign English teachers in Taiwan. Barratt and Kontra's (2000) results implied similar findings in this research that teaching experience, ability, and teaching profession were the main concerns to hire foreign teachers. Li and Yu (2005) and another scholar's (陳淳麗, 1999) studies also had similar findings in this research. They all suggested that owning the appearance of white people did not equal to good teaching ability.

However, in facing the imbalanced conditions between supply and demand, there were no sufficiently qualified foreign English teachers in Taiwan. Many institutions even did not have check mechanism to inspect foreign English teachers' qualifications. Thus, quality of foreign English teachers was unstable and merely depended on the selection of institutions.



## CHAPTER FIVE

### CONCLUSIONS AND RECOMMENDATIONS

Based on literature review as well as discussion and results, this chapter generalized research findings. Owing to the deficiencies of research findings, recommendations of this research were proposed. This chapter contained two sections. The first section presented conclusions, and the other one addressed recommendations.

#### 5.1 Conclusions

This section concluded situation and problems of culture shock; adaptive situation and influencing factors; experience and results of cross-cultural adaptation of foreign English teachers in Taiwan.

##### 5.1.1 Situation and problems of culture shock

###### (1) First impression in Taiwan was mostly negative feelings

The first impression was important for later adaptation, because it served as a comparative basis with life, culture, and work in native countries. Except for the impression of a beautiful island and friendly people in Taiwan, most of the foreign English teachers in this research complained about the living environment, less salary, conditions, humid climate, and crowded space. Many foreign English teachers liked friendly Taiwanese because whenever they sought for other people's assistances, most Taiwanese would provide them with supports. In spite of the fact that foreign English teachers had negative reactions to Taiwan, Taiwan still kept the top three choices when they chose to teach overseas in Asia. The main factors were that Taiwan was a democratic country,

compared with Mainland China; the cost of living was relatively low, compared with Japan; Taiwan had lower barriers to enter, compared with Singapore. Overall, the positive or negative feelings of first impression determined degrees of culture shock, along with influencing the subsequent cross-cultural adaptation.

(2) Guanxi (關係) and Face (面子) were the most distinguishing cultural characteristics

Guanxi and Face affected the interpersonal interaction and attitudes of handling affairs that were totally different from the ones in western society. The degree of Guanxi and Face would have an effect on the life and working communication; however, it was still hard for foreign English teachers to build relationship with Taiwanese, and Face culture that might lead to some misunderstanding as well. However, some foreign English teachers had blamed on these two relationships, and ignored actual problems or facts that further led to culture shock and poor adaptation in life and work.

(3) Life had little impact, but lack of English environment caused inconvenience

Outside the workplace, foreign English teachers usually had to live on their own; however, a huge gap of English environment brought much inconvenience to them. Menus, and road signs were mostly written in Chinese, and languages used outside working fields were Chinese or dialects. Thus, gesture, body language, and drawing pictures became the main means for foreign English teachers to use. However, situations in everyday life would not be too complicated, and the language barrier would not cause too much trouble, but slight inconvenience to life.

(4) Impact of work mainly resulted from management style, communicative mode, and supervisory system

The management style was superior to inferior relationship, and boss-leading principle that represented an unequal status for foreign English teachers in Taiwan. This management style created an obedient philosophy in school, but it was difficult for foreign English teachers to accept and follow. Moreover, the communicative mode was indirect in Taiwan, but direct in western society. Misunderstandings and conflicts resulting from cognitive difference in communication were common. Lastly, supervisory system and demonstrational culture would further strengthen the feelings of being inspected and supervised by the boss. To foreign English teachers, these styles, modes, and systems did not serve as a platform for mutual communication.

#### (5) Classroom management emphasized on responsibility and self-government

Foreign English teachers were mostly criticized by the poor ability of classroom management and discipline. Differences of language and culture worsened this situation. Compared with western classroom management that focused on responsibility and self-government, eastern classroom management seemed to be strict, rigorous, and well disciplined. Responsibility and self-government were a long-term educational goal that took time and efforts to achieve. Thus, when foreign English teachers had co-teaching, the classroom management and discipline relied mainly on local teachers. However, when foreign English teachers taught independently, they often sent the misbehaved student to local teachers, supervisors, or principals.

#### 5.1.2 Adaptive situation and influencing factors

According to convenient sampling, adaptive situation showed that foreign English teachers in Taiwan had good adaptation in life, culture and work, and they attempted to adjust themselves so as to conform to Taiwanese's current situations. In addition,

influencing factors were mainly grouped into affective factors, psychomotor factors, and cognitive factors. Foreign English teachers' affective factors mainly resulted from pressure, difficulty, and emotion that were mental status and degrees that depended on one's subjective judgment. A good development in affective management meant positive construction on mental status; namely, to seek support, to build up relationship, to show respect and to achieve expectation. Psychomotor factors were mostly culturally relevant social skills used to learn customs, languages, skills, and communications. In cognitive factors, foreign English teachers learned cultural knowledge and cultural cognition so as to notice cultural difference, changing belief, and atrophy of power in cultural transition.

### 5.1.3 Experience and results of cross-cultural adaptation

#### (1) The most difficult parts to adapt were food and local people

Although Taiwan had a wide variety of food choices, many foreign English teachers found it hard to adapt to Taiwanese food. Some of them remained western-style food, while others attempted to taste some Taiwanese cuisines. However, if foreign English teachers could not speak Chinese fluently, their adaptive process would take longer because they would have much difficulty making friends with local people. Different background and values would also block their friendship. Thus, foreign English teachers could only make friends with local English teachers or the ones, having good English ability, not to mention, to have close friends. Whenever they felt lonely, homesick or frustrated, most of them still have to seek comfort from other foreigners.

#### (2) Among Taiwanese customs they like are close relationship and interpersonal network, but Face culture caused confusion

Foreign English teachers liked close relationship in Taiwanese society that was

extremely different from western society, stressing independence and individual value. In Taiwan, close relationship should be cultivated and it functioned as close 'Guanxi' that extended from family to friends. Close families and connections tied everyone's relationship together. However, "Face" culture seemed to cause confusion and trouble in foreign English teachers' teaching environment. When they did not handle students' "Face" culture properly, more problems of classroom management and discipline would arouse. The idea of "Face" culture seemed to be simple on the surface, but it was actually very complicated therein.

(3) Differences in teaching philosophy, value, and Confucian value system caused adaptive problems

Differences in teaching philosophy would cause variations in classroom and school culture. Teaching philosophy in western countries encouraged initiative, creativity, expressive atmosphere, and individual value that were totally different from Confucian value system. Thus, many foreign English teachers always felt distressed when students remained silent in class, but was also tormented when students kept talking with classmates. To them, it was a tug-of-war because they needed to keep a balance between their inner minds and outer value systems. The differences of philosophy, value, and system caused adaptive problems.

(4) Identifiable vocational culture found in school stressed individual styles and leadership of director

Eastern society emphasized the leadership of director, while western society put an emphasis on the individual style. Different educational levels emphasized different vocational cultures. In university, individual styles would be emphasized; in some

elementary or high schools, co-teaching would be emphasized. The original purpose of co-teaching was to underline the cooperative pattern between foreign English teachers and local teachers, but in some cases, co-teaching was criticized because the role of local teachers had turned into the assistant or subordinate of foreign English teachers. In cram schools, a combination of individual styles and teamwork, and the leadership of director were emphasized. It was not easy for foreign English teachers to adjust from individual styles to leadership of directors, and when they had poor adaptation, they would think supervisors did not appreciate or value their opinions.

(5) Supervisory culture in school was mainly the system management with administrative codes and assignment regulations

In eastern society, some supervisory cultures in the workplace were the performance management with strict supervision, having transparent reward and punishment, while others stressed the management with responsibility and achievement. However, most foreign English teachers deemed supervisory culture in school was mainly the system management with administrative codes and assignment regulations because they always worked based on contracts or laws. The most disputable issues between supervisors and foreign English teachers were about extra working hours, holidays or vacations, and overtime pay. If administrative codes and assignment regulations were written down in black and white, the conflicts would reduce.

## 5.2 Recommendations

According to the research results, this current research made some suggestions to provide as the reference for foreign English teachers, administrative organizations, and further studies.

## 5.2.1 Suggestions for Foreign English Teacher

### (1) Learn to adjust pressure and emotion

Pressure and emotional control were related to one's mental health. Since it would be the first time for many foreigners to teach in Taiwan, unfamiliar and uncertain feelings would cause pressure, emotional reaction, and anxiety. Some foreign English teachers adjusted to this change smoothly, while others suffered from poor adaptive process. Training foreign English teachers to develop affect-management skills was crucial. Stable and steady conditions of pressure and emotion could effectively lengthen their stays in Taiwan. Frequency of changing jobs and high turnover would only damage English teaching environment in Taiwan. Via the development of affect-management skills, adjustment of pressure and emotion would be more flexible and settled.

### (2) Actively enhance teaching profession, learn local language, and experience Taiwanese culture

Since many foreign English teachers did not major in language teaching or education-related fields in schools, they had better enhance teaching profession after work actively. For most foreign English teachers, the primary purpose in Taiwan was to work and to make money, and the secondary one was to learn Chinese. Due to the factors that language and culture depended on each other, it would be superficial and pitiful if they only learned Chinese, but lacked of the realization of local culture. Therefore, foreign English teachers should make more use of opportunities to actual experience of living in Taiwan, and appreciated the beauty and charm of Taiwan.

### (3) Face and adapt to vocational culture in Taiwan with an open mind

The vocational culture in East and West had a contrary viewpoint. In western society, the vocational culture tended to focus on things, not the person, and this was very different from Taiwanese society. For foreign English teachers, the most unbearable and poor adaptive periods were to work during Christmas seasons because they were off work in their native countries. In Taiwan, more extra works and activities, however, should be done and prepared for the celebration of Christmas. Thus, foreign English teachers should learn to face and adapt to vocational culture with an open mind. If foreign English teachers could adopt eastern and western culture, and held a humble heart to teach in Taiwan, it would be easier to integrate into the workplace in Taiwan and self-growth would also be expected.

### 5.2.2 Suggestions for Administrative Organization

#### (1) Provide comprehensive professional and pre-service training courses

Administrative organizations should provide comprehensive professional and pre-service training courses before foreign English teachers started to teach. Those kinds of pre-service training courses should include teaching profession, local language, and cultural courses. The diverse and professional education opportunities should have advocacy of the importance of job training, so that foreign English teachers would constantly learn to improve professional standards. Furthermore, administrative organizations should provide a regular exchange of experience appropriately for different schools and different countries, so that foreign English teachers could have the opportunity to interact with each other in improving teaching profession. Foreign English teachers could provide organized and meaningful outlets to express their thoughts, beliefs, and opinions about personal experiences. This would also provide foreign English teachers with a sense of security and validation to draw on the need for continued and supportive working environment. A supportive group would assist in creating stronger working



atmosphere. This would provide peer strength that functioned best if foreign English teachers felt free to narrate their problems. This was best accomplished by providing affective support of shared emotions or experiences.

## (2) Promote diverse learning channels

After the recruitment of foreign English teachers, knowledge of culture, local language skills, and job training would assist to reduce culture shock and ameliorate cross-cultural adaptation in Taiwan. Indeed, Taiwan's education authorities were widely promoted the idea that teachers could not use what they had learned in the past to teach today's students to adapt to life and work in the future. Compared with local English teachers, foreign English teachers had limited resources to improve their teaching profession. It would be difficult for them to join in-service programs to advance teaching skills or educational knowledge, so they tended to use their original knowledge and ability to teach. As a result, administrative organizations should establish more diverse programs for continuously professional development of foreign English teachers to master teaching profession and to bring the greatest benefit.

## (3) Establish a more complete recruitment and examination system

The quality of teachers was the determining key to Taiwan's English education, so to establish a more complete recruitment and examination system was imperative. It was recommended that educational authorities in Taiwan should invite experts and scholars, the first-line teachers, as well as representative parents to consult and develop a more suitable recruitment and examination system so as to hire foreign English teachers with appropriate personality traits and abilities. After a sound system of performance and appraisal was established, it could not only effectively supervise the performance and effectiveness of

foreign English teachers' work, but also take inspiration and encouragement of foreign English teachers.

#### (4) Train and cultivate excellent Taiwanese English teachers

The rate of high turnover caused the unstable situation in foreign English teachers' quality and quantity. Many foreign English teachers' mentality was to make money and to travel around Taiwan simultaneously; therefore, the frequent conversion of the workplace was common in Taiwan. Foreign English teachers come and go easily, so their average stay length was a couple of years. However, hiring more new foreign English teachers was like to tackle a problem on the surface, but not at the root. Administrative organizations should devote to train more excellent Taiwanese English teachers with a teaching license to cultivating their language abilities to reach a standard of native language, and arrange them to experience foreign cultures. Most of the Taiwanese English teachers would stay in Taiwan forever, but not like foreign English teachers who would be a temporary visitor. Therefore, to train and cultivate local English teachers was the most suitable and the best long-term consideration.

### 5.2.3 Suggestions for Further Studies

#### (1) Expand scopes of the research

Due to a limited manpower and resources, the participants of this research were limited to American, British, and Canadian teachers. Suggestions for future researchers could expand the participants to teachers in Australia and New Zealand to provide a broader perspective in order to understand the similarities and differences of cultural shock and cross-cultural adaptation of foreign English teachers in Taiwan, and further re-examine influencing factors of culture shock and cross-cultural adaptation. It was also

recommended that supervisors' and students' viewpoints could be included in in-depth interviews so as to verify foreign English teachers' opinions and comments. There was scant English literature on this issue for foreign English teachers in the East. Thus, this research could serve as the foundation to the following researches.

## (2) Extend periods of the interview

Since participants had different cultural backgrounds and willingness to accept semi-structured questionnaires and in-depth interviews, the true voice and opinions would not be easy to reveal. Relevant suggestions for future researchers might be to lengthen visits of the first time, and to make sure to build up a mutual trust and friendly relationship with interviewees. In addition, it was recommended that the interview process would be extended to six months or more because there would be enough time to facilitate the establishment of a friendly and mutual trusted relationship, and to re-examine the adaptive process of cross-cultural adaptation.

## (3) Supplemented with participant observation

Since this research explored interviewee opinions by in-depth interviews, suggestions for future issues could be supplemented with participant observation in the classroom, situations in the workplace, and interaction with other people. While there was no single method to better support the research of foreign English teachers, several methods were best combined to offer more workable and meaningful solutions. Surrounding self in Taiwan's English teaching environment, more insight was gained into the associated factors of culture shock and cross-cultural adaptation for foreign English teachers in Taiwan.

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## APPENDICES

### Appendix I- Interviewee Selection Criteria

To Whom It May Concern:

I would like to express my gratitude for graciously accepting this questionnaire. This is an academic questionnaire. The purpose of this questionnaire is to investigate the relationship between culture shock and cultural adaptation of native English teachers. The results of this research may offer some insight for the educational organizations in Taiwan. I earnestly request your participation in this study.

There are two main parts in this questionnaire, and all information is for data analysis without disclosure. You may fill in the questionnaire without anxiety. I would like to express my profound appreciation for your enthusiastic assistance.

Sincerely yours,

National Chi Nan University  
Department of International and  
Comparative Education  
Advisor: Dr. Yu-Ju Chang  
Graduate Student: Ching-Yi Tsai  
Cell Phone: 0920-xxxxxx  
E-mail: gxxxx@yahoo.com

#### PART ONE: Personal Information

1. Name:

2. Gender:  Male  Female

3. Nationality:

4. Age: \_\_\_\_\_ or 21-30 31-40 41-50 51-60 above 60

5. Educational background:

Below college University Master's degree Doctoral degree

6. Major:

7. Teaching experience in Taiwan:

Yes, city or town: \_\_\_\_\_, Total number of years: \_\_\_\_\_

8. Teaching experience in the present institution:

\_\_\_\_\_ Year(s)

9. Teaching experience overseas(outside Taiwan):

- None
- Yes. Country: \_\_\_\_\_, \_\_\_\_\_ Year(s)  
Country: \_\_\_\_\_, \_\_\_\_\_ Year(s)

10. Living in Taiwan: \_\_\_\_\_ year(s)

PART TWO: Core Culture Shock

1. What was your first impression of Taiwan? In your opinion, what aspect of Taiwanese culture impressed you the most?

2. Did you experience culture shock when you lived in Taiwan?

- No.
- Yes, I felt culture shock when I lived in Taiwan.

Reasons: \_\_\_\_\_

3. Did you experience culture shock when you worked in Taiwan?

- No.
- Yes, I felt culture shock when I worked in Taiwan.

Reasons: \_\_\_\_\_

4. How do you feel living in Taiwan now?

- Excited     Great     Fantastic     Depressed     Disappointed
- Hopeless     Disgusted     Confused     Others: \_\_\_\_\_

Reasons: \_\_\_\_\_

5. How do you feel working in Taiwan now?

- Excited     Great     Fantastic     Depressed     Disappointed
- Hopeless     Disgusted     Confused     Others: \_\_\_\_\_

Reasons: \_\_\_\_\_

PART THREE: Cross-cultural Adaptation

1. From the initial stage (when you arrived in Taiwan) to current stage (now), according to your experience now, number the proper order from the following stages (from 1 to 4, ) and their periods (months or years). Or, if there is/are certain stage(s) that you did not experience, you can omit it/them and just order 1; 1-2; 1-3.

- Honeymoon stage, \_\_\_\_\_ month(s) or \_\_\_\_\_ year(s)
- Disillusionment or culture shock stage, \_\_\_\_\_ month(s) or \_\_\_\_\_ year(s)
- Adaptation stage, \_\_\_\_\_ month(s) or \_\_\_\_\_ year(s)
- Mastery stage, \_\_\_\_\_ month(s) or \_\_\_\_\_ year(s)

Reasons: \_\_\_\_\_

Could you draw a curve or line, such as U, W, WW..., that represents your process of adaptation in Taiwan?

2. In your opinion, what are the problems of cross-cultural adaptation for foreign teachers in Taiwan?

- Language obstacles (Chinese or Taiwanese)
- Differences in values
- Culture distance (German – China-> long culture distance; Japan-China -> short culture distance)
- Differences in a teaching philosophy
- Others: \_\_\_\_\_

**Life Adaptation**

3. Do you have any difficulty adjusting to the following Taiwanese' items:

- Food, because \_\_\_\_\_
- Clothing, because \_\_\_\_\_
- Living environment, because \_\_\_\_\_
- Traffic, because \_\_\_\_\_
- Transportation, because \_\_\_\_\_
- Entertainment, because \_\_\_\_\_
- Health & Care, because \_\_\_\_\_
- Climate, because \_\_\_\_\_
- Shopping environment, because \_\_\_\_\_

- Gaining information, because \_\_\_\_\_  
Others: \_\_\_\_\_

4. Do you have any problems adjusting to local people in Taiwan?

- No, they are like people in my country.  
 Yes, because \_\_\_\_\_

#### Working Adaptation

5. What is the major difference between being a teacher in Taiwan and your country?  
What kind of adaptations did you make in your work?

6. Do you think the cultural problems affect your teaching in Taiwan?

- No.  
 Yes, because \_\_\_\_\_

7. Are there distinct differences between you and other English teachers in Taiwan?

- No.  
 Yes, because \_\_\_\_\_

8. What is your philosophy of education?

9. What is your philosophy of discipline and schools?

10. What situation might make you feel confused while working at schools? How do you deal with this problem?

11. What is the identifiable vocational culture found in your school?

- Emphasize the individual styles
- Emphasize co-teaching
- Emphasize a combination of individual style and teamwork
- Emphasize the leadership of director
- Others: \_\_\_\_\_

12. What is the supervisory culture like in your school?

- The performance management with strict supervision and transparent reward and punishment
- The system management with administrative codes and assignment regulations
- The management with responsibility and achievements
- The confident and autonomous management
- Others: \_\_\_\_\_

13. How do you communicate with local administrators and teachers? What is the cooperative pattern between you and administrators and teachers? Are there any problems?

- Rare interactive communication in off work mode
- The typical interactive communication of the small group in off work mode
- The typical communication activities for all the colleagues in off work mode
- The communication activities such as meet and greeting of new arrivals and birthday parties are held at fixed intervals
- Others: \_\_\_\_\_

14. What kind of roles do administrators play in your working process at schools?

15. What kinds of suggestion do you want to give to foreign teachers in Taiwan?

Cultural adaptation

1. What kinds of customs do you like in Taiwan?
  
2. What kinds of customs confuse you most in Taiwan?

**PART FOUR: Volunteers for an Interview**

Are you willing to participate in the following in-depth interview?

Yes, I would like to do it.

Please contact me.

Cell phone number: \_\_\_\_\_ or E-mail: \_\_\_\_\_

No, I am not available next time.

## Appendix II: Letter of Request

Dear participant,

Dec. 1st, 2013

I am inviting you to read the following information sheet of this research project. I am Ching-Yi Tsai, a graduate student from Department of International and Comparative Education of National Chi Nan University in Taiwan. Some of my academic interests are in international education and language education. The purpose of this interview is to investigate the relationship between culture shock and cross-cultural adaptation of native English teachers. The results of this research may offer some insight for the educational organizations in Taiwan. I earnestly request your participation in this research.

There are four main parts in this project, and all information is for research analysis without disclosure. You may answer questions without anxiety. I would like to express my profound appreciation for your enthusiastic assistance. If you consent to take part in this research project, I will interview you so as to understand the experience of culture shock and cross-cultural adaptation for native English teachers. The interview will take about one hour and will be recorded with digital record pen based on your consent. I would like to express my gratitude for graciously accepting this academic interview.

If you have any questions or doubts, or would like to receive further information about the project, please contact me. My E-mail: [gxxxx@yahoo.com](mailto:gxxxx@yahoo.com). Thank you for your support in this research.



### **Appendix III: Interview Consent**

I \_\_\_\_\_, hereby give permission to Ching-Yi Tsai to interview me for doctoral research purposes. Interviewees should understand that each interview session will be recorded, but will never be made public. Your participation is voluntary and there is no penalty for not participating or for withdrawing from participation at any stage. Interviewees also have the right to, for any reason, stop an interview or decide not to proceed any further. Real English names (or chosen Chinese names) will never be used in any type of documentation. A pseudonym will be used. All collected material and all data recorded will be confidential. The basic information will only be used to contextualize your responses. All research findings reported will be on an anonymous basis and will thus not be associated with your name without your consent. Interviewees will also be given the option to view and verify any of their information used before a final manuscript is presented as trustworthy data.

## Appendix IV: Survey Instrument

### PART ONE: Basic information

1. Teaching experience overseas(outside Taiwan):

None

Yes. Country: \_\_\_\_\_, \_\_\_\_\_ Year(s) Country: \_\_\_\_\_,  
Year(s)

2. Teaching experience in Taiwan:

Yes, city or town: \_\_\_\_\_ , total number of years: \_\_\_\_\_

3. Living in Taiwan: \_\_\_\_\_ year(s)

### PART TWO: Core Culture Shock

1. What was your first impression of Taiwan?

2. In your opinion, what aspect of Taiwanese culture was the most different?

Removing shoes

Gift giving (ex. sending cash in red envelop)

Bad Omens (ex. avoiding number 4)

Gunaxi

Face

Business cards

Rites of funeral

Others: \_\_\_\_\_

3. Did you experience culture shock when you lived in Taiwan?

No.

Yes, I felt culture shock when I lived in Taiwan.

Reasons: \_\_\_\_\_

4. Did you experience culture shock when you worked in Taiwan?

- No.
- Yes, I felt culture shock when I worked in Taiwan.

Reasons: \_\_\_\_\_

5. How do you feel living in Taiwan now?

- Excited     Great     Fantastic     Depressed     Disappointed
- Hopeless     Disgusted     Confused     Others: \_\_\_\_\_

Reasons: \_\_\_\_\_

6. How do you feel working in Taiwan now?

- Excited     Great     Fantastic     Depressed     Disappointed
- Hopeless     Disgusted     Confused     Others: \_\_\_\_\_

Reasons: \_\_\_\_\_

### **PART THREE: Cross-cultural Adaptation**

#### Life Adaptation

1. Do you have any difficulty adjusting to the following Taiwanese' items:

- Food, because \_\_\_\_\_
- Clothing, because \_\_\_\_\_
- Living environment, because \_\_\_\_\_
- Traffic, because \_\_\_\_\_
- Transportation, because \_\_\_\_\_
- Entertainment, because \_\_\_\_\_
- Health & Care, because \_\_\_\_\_
- Climate, because \_\_\_\_\_
- Shopping environment, because \_\_\_\_\_
- Gaining information, because \_\_\_\_\_
- Others: \_\_\_\_\_

2. Do you have any problems adjusting to local people in Taiwan?

- No, they are like people in my country.
- Yes, because \_\_\_\_\_

3. From the initial stage (when you arrived in Taiwan) to current stage (now), according to

your living experience now, number the proper order from the following stages (from 1 to 4, ) and their periods (months or years). Or, if there is/are certain stage(s) that you did not experience, you can omit it/them and just order 1; 1-2; 1-3.

- Honeymoon stage, \_\_\_\_\_ month(s) or \_\_\_\_\_ year(s)
- Disillusionment or culture shock stage, \_\_\_\_\_ month(s) or \_\_\_\_\_ year(s)
- Adaptation stage, \_\_\_\_\_ month(s) or \_\_\_\_\_ year(s)
- Mastery stage, \_\_\_\_\_ month(s) or \_\_\_\_\_ year(s)

Reasons: \_\_\_\_\_

4. Could you draw a curve or line, such as U, W, WW, ---, \_\_\_, ..., representing your process of life adaptation in Taiwan(from the beginning to now)?

5. In your opinion, what are the main problem(s) of cross-cultural adaptation for foreign teachers in Taiwan?

- Language obstacles (Chinese or Taiwanese)
- Differences in values
- Culture distance (German – China-> long culture distance; Japan-China -> short culture distance)
- Differences in a teaching philosophy
- Others: \_\_\_\_\_

#### Cultural adaptation

1. What kinds of customs do you like in Taiwan?

2. What kinds of customs confuse you most in Taiwan?

#### Working Adaptation

1. Do you think the cultural problems affect your teaching in Taiwan?

- No.
- Yes, because \_\_\_\_\_

2. Are there distinct differences between you and other English teachers in Taiwan?

- No.
- Yes, because \_\_\_\_\_

3. What is the identifiable vocational culture found in your school?
- Emphasize the individual styles
  - Emphasize co-teaching
  - Emphasize a combination of individual style and teamwork
  - Emphasize the leadership of director
  - Others: \_\_\_\_\_

4. What is the supervisory culture like in your school?
- The performance management with strict supervision and transparent reward and punishment
  - The system management with administrative codes and assignment regulations
  - The management with responsibility and achievements
  - The confident and autonomous management
  - Others: \_\_\_\_\_

5. How do you communicate with local teachers? What is the cooperative pattern between you and local teachers? Are there any problems?
- Rare interactive communication in off work mode
  - The typical interactive communication of the small group in off work mode
  - The typical communication activities for all the colleagues in off work mode
  - The communication activities such as meet and greeting of new arrivals and birthday parties are held at fixed intervals
  - Others: \_\_\_\_\_

6. From the initial stage (when you arrived in Taiwan) to current stage (now), according to your working experience now, number the proper order from the following stages (from 1 to 4, ) and their periods (months or years). Or, if there is/are certain stage(s) that you did not experience, you can omit it/them and just order 1; 1-2; 1-3.

- Honeymoon stage, \_\_\_\_\_ month(s) or \_\_\_\_\_ year(s)
- Disillusionment or culture shock stage, \_\_\_\_\_ month(s) or \_\_\_\_\_ year(s)
- Adaptation stage, \_\_\_\_\_ month(s) or \_\_\_\_\_ year(s)
- Mastery stage, \_\_\_\_\_ month(s) or \_\_\_\_\_ year(s)

Reasons: \_\_\_\_\_

7. Could you draw a curve or line, such as, U, W, WW, ---, \_\_\_, ..., representing your process of working adaptation in Taiwan (from the beginning to now)?

## Appendix V: Interview Questions

1. What is the major difference between being a teacher in Taiwan and your country (ex. Accountability, working hours, etc.)? What kind of adaptations did you make in your work?
2. What is your philosophy of education? Did your belief change when you teach in Taiwan?
3. What is your philosophy of discipline and schools? What kind of adaptations did you make when you teach in Taiwan?
4. In your opinion, what kinds of working adaptation do people from your country have to deal with when they communicate with their supervisor?
5. What kinds of difficulty did you ever faced when you cooperated with local teachers in Taiwan?
6. In what ways, do students in Taiwan differ from your country?
7. Do you think what kinds of students' behavior will offend you in class? Is there any cultural difference?
8. Have you experienced intercultural misunderstanding while teaching in Taiwan?
9. Do you think teachers in your country in class show emotions differently from teachers in Taiwan?
10. What is the most distinctive difference between teaching in Taiwan and teaching oversea (ex. Japan, China, or other countries)?
11. What kinds of suggestion do you want to give to teachers from your country in Taiwan?

## Appendix VI: Psychomotor Factor

Frame coding	Event coding	Summary of interviewee' transcription	Meaningful unit	Original transcription
19	1-P11	To figure out everything by yourself took a lot of things for learning.	Learning process	So learning occurs to the teachers as you learn to ask questions. Figure out everything by yourself, that took a lot. That took a lot of things for learning, so....
23	1-P17	In Canada, teachers didn't do that thing as quite much. Unless they have an issue on individual student, if the students had trouble.	Assistance- individual student	In Canada, they don't do that thing as quite much. Unless they have an issue on individual student, uh, if the students have trouble,
28	2-A01	The philosophy of education is to read.	Language	My philosophy of education is to read.  The way I learn

				language and the way I teach kids is to ultimately think of language.
28	2-A02	Through learning, we always translate everything you see and hear.	Language	it couldn't be how much difficult it could be. The second is through learning, we always translate everything you see and hear, but brief, as much as you can.
28	2-A03	Students have to learn language, and he can change so much a little bit in learning.	Language	No. I always believe we have to learn language, and since I come here, I can change so much a little bit in learning because I taught in a language school, but if the kids are really stuck, I will try to explain to them.



28	2-B03	To help students to gain social and global education, and understand English as a lingua franca. He no longer focused on the test.	Language	In Taiwan is to help students to gain social education, global education, and understanding English as a lingua franca. I am just focus. I am no longer focus on the test.
28	2-B04	To have a new version of what teaching is and he found that.	Language	I have to have a new version of what teaching is and I found that.
28	4-A02	Sometimes supervisors can't get through because of the language barrier.	Language- barrier	Sometimes they can't get through because of the language barrier.
28	4-B05	Taiwan did not understand the phenomenon of global English is transforming the	Language	Taiwan is also one of the few nations in the world today that does not understand that the

		way people use English.		phenomenon of global English is transforming the way people use English.
28	4-G03	If supervisors had some language barriers, it could be a problem.	Language- barrier	There are some foreigners that they have some language barriers It could, could be.
28	4-J01	Language barrier would cause communication problems.	Language- barrier	Language barrier because it would cause communication problems.
28	4-J02	His English ability slipped down a little bit.	Language- ability	My English ability is, slipped down a little bit.
28	4-J03	In America, he used a lot of slangs, and sometimes idioms.	Language- ability	in America, we, because we use a lot of slangs, and sometimes idioms and something like that. But maybe

				because they don't understand, so they can't figure it out.
28	4-R06	So maybe in some schools if the supervisor didn't speak good English, it was very difficult.	Language- barrier	But if she is not good at English, maybe she will say something wrong or incorrectly. That will be a problem. So maybe in some schools if the supervisor doesn't speak good English, I think in that case, it's very difficult.
28	5-A01	The language barrier could be the most difficult one.	Language- barrier	I will say the language barrier could sometimes be the most difficult that every people like to overcome the language barrier.
28	5-A02	English level went down because he	Language- ability	my English level goes down because I

		didn't use the communicative words anymore, but simple English words.		don't use the communicative words anymore, I use simple English words.
28	5-G03	He taught students conversation.	Language- teaching	The high school teachers are forced to teach. They have to teach the grammar. I come along with basically conversation. I go around and see something about what you did over the weekends.
28	5-G05	Team teaching in Taiwan worked separately.	Language- teaching	We can cooperate and work very well together, but they really can't help me, and I really can't help them.
28	5-G06	He was sure about the type of	Language- teaching	The type of teaching is sure, but I don't

		teaching, but he didn't need that input.		need that input to teach about that.
28	5-G11	Some English teachers didn't have the best English abilities.	Language- ability	Or maybe I have to say that some English teachers, they just don't have the best English abilities.
28	6-R03	Foreign teachers had more active lessons, so students were more active in Taiwan.	Language- teaching	They are more active here. I say for foreign teachers we have more active lessons.
28	6-R04	He did have a fun and active class in doing math.	Language- teaching	We do have a fun and active class in doing math.
28	6-R05	It was good to have dialogues and discussion time in his reading class, but he could not avoid exercise and singing.	Language- teaching	My reading, it's good to have dialogues and discussion time, so many classes I cannot avoid exercise and

				singing.
28	6-R06	When students wrote down Chinese and English, it showed to him that students knew what he was talking about.	Language- teaching	I see they try to write it in Chinese. I like that because it's important because I know if it's in Chinese, that's not for the words, but I like it when I see they write Chinese and they saw the Chinese and the English, because they show to me that they know what I am talking about.
28	10-B01	Learning Chinese before you come to Taiwan.	Language- Chinese	Learning Chinese before you come here.
28	10-B02	To learn something about Chinese and Confucius thoughts because a lot of	Language- Chinese & Confucius	Learn something about Chinese and Confucius thoughts. Because a lot of

		ideas come from Confucianism.		cultural ideas come from Confucianism.
28	10-J02	To learn another language, you can better understand students' position.	Language	To learn another language, so you can better understand your students' position.
28	10-J03	It depended on foreign teachers' goals, but I suggest them learning Chinese.	Language- Chinese	It depends on their goals, but I suggest them learning Chinese because one of my reasons to learn Chinese
28	10-R04	If he had to say it in Chinese, it would become very difficult.	Language- barrier	If I have to say it in Chinese, you understand that, it would become very difficult.
28	12-A04	He went to language schools, and learned many foreign languages.	Language- learning	Japanese, in my first year, I have to study Japanese and French. In my second year, we did Japanese, and we

				<p>did French, and you could choose and you can do – and Portuguese, and German. And in the third year, in the language schools, you have options. We called options. You have a lot of options. And other options would be Russian and Portuguese, Japanese and different languages, like that, so my exam, I examined French, German, and Italian.</p>
28	12-A07	Chinese lessons had started in England.	Language (-Chinese)	<p>They can learn Business Chinese. And I still keep in touch with my university, and it</p>



				started to have Chinese lessons, and for only for one year.
28	12-A08	He can speak a little Chinese, and can notice what's going on in Chinese.	Language (-Chinese)	My Chinese is not good. I can know a few words, and I can notice what's going on.
28	12-A09	He enjoyed practicing Chinese, and had fun.	Language- Chinese	And then you can practice it sometimes, and we all enjoy it. It's good. It's good and fun.
28	12-B01	English level lowered.	Language- English ability	What we say in the English expression, and I should get to know, but I can't remember.
28	12-G11	Teachers couldn't explain them in English.	Language- English ability	They can't explain them in English, no.

28	12-J01	Understanding students' languages or mother tongue did help him a lot in teaching.	Language -Chinese	So that's why I understood students' problems because you can understand their languages or their mother tongue or whatever, but that's very, very interesting. That's almost understandable because they help me to teach. They do help me a lot.
28	12-J02	He went to Taipei University to learn Chinese for two semesters.	Language -Chinese	I went to Taipei University to learn Chinese for two semesters,
28	12-J03	He was sorry by his own because he didn't know he would use Chinese for the rest of life.	Language -Chinese	I am sorry by my own because I don't know I will use it for my rest of life.
28	12-J05	In the U.S., he read	Language -Chinese	Somebody in China

		one small book describing Chinese thought two thousand years ago.		like two thousand years ago really thinks that.
28	12-J08	He used art to learn Chinese which helped him to prevent culture shock.	Language -Chinese	I also use this tool to learn Chinese which helps me to prevent culture shock.
28	12-P05	She would like to learn a little bit more Chinese.	Language -Chinese	You can speak a little bit Chinese. Very little, very little. I would like to learn a bit more, just to, that's just to talk about this kind of thing.
28	12-P15	If she learned the language, her life would go much easier. Unfortunately, she just didn't have the time now or	Language -Chinese	If I learn the language, my life will go much easier. Uh, unfortunately, I just don't have the time now or Chinese classes because I

		Chinese classes because she had learning problems.		have learning problems.
28	2-G01	He had a lot of team teaching.	Language- team teaching	I don't have much Experience-teaching in America. But when I was in Japan, in private university and in private high school, I had a lot of team teaching.
34	2-G11	Students were always ready for the differences.	Students' Readiness	What I do and there is, there is always thing for the difference. I know they are always ready for the differences.
34	2-J01	Teachers' job was to make themselves less and less necessary, to teach students skills, and students would no	Students' Skill	A teacher's job is to make themselves less and less necessary, and the idea is you should teach students skills,

		longer depend on teachers.		and that's all about that they are no longer depending on you.
34	2-J05	He would make his lessons less necessary than teaching them skills.	Students' Skill	I will make my lessons less necessary than teaching them skills.
34	2-R08	He did teach something like his culture, like different usage of British and American words.	Culture	I do teach something like my culture, but it is something different. The something or words say, they say garbage in American words, but we say rubbish. They are the same things. We say bin but they say garbage can, something like that.
34	4-J04	For him, that's part of Taiwanese	Culture	For me, that's part of, that's part of

		culture. If Taiwanese didn't understand, it's just simply like they understand.		Taiwanese culture. You don't know, but it's just simply like they understand.
34	4-J08	Supervisors were not really asking for help, but that's different expectations.	Culture	they are not really asking for help. You have to do it. They know how the Guanxi is, But that's different expectations.
34	5-R07	Local teachers didn't want to argue with him because this was the Face culture.	Culture-Face	That's the Face culture, isn't it? They don't want to argue with me or ...Look, it's because of the culture.
37	6-A02	Asian students studied hard in the library.	Culture	We will see lots of Asian students in the library.
37	6-A03	They live too Asian and Chinese styles.	Culture	They live too Asian style, too Chinese

				style.
37	6-G21	Students in America didn't like using cell phone in class.	Culture	I am sure there might be some students doing that, but I just don't know. It's my guess that it's not as many. They don't like it in Taiwan.
37	6-G22	Students in Taiwan were always in groups.	Culture-nationality	Every class I have over the past five or six years here. They are always in groups.
37	6-G23	Taiwanese students had poor attitudes.	Culture-attitude	It's like attitudes, but poor attitudes.
37	6-G24	When he taught them foreign languages, most of them didn't want to be there, only for the credits.	Culture-attitude	When I teach them foreign languages, most of them don't, don't want to be here. Here only for the credits.
37	6-G25	All Taiwanese students cared	Culture-attitude	I would say most of them, they want

		about was to pass the class, sixty points.		sixty. Yes, they want to pass the class, and a lot of students I see that let's all they care about.
37	6-G26	Sixty points were the whole guiding purposes. Maybe they didn't learn anything.	Culture-attitude	That's the whole guiding purposes. That's all they strive for, as long as they get sixty. Maybe they don't learn anything.
37	6-G27	Taiwanese students fell asleep or shut down because they didn't want to listen to it.	Culture-attitude	If that's really how Taiwanese students are, It's because only English come out of my mind, and that makes them fall asleep or shut down because you don't want to listen it anymore.
37	7-B05	It is cultural difference because	Culture	I think it is cultural difference because



		I think it is emotion to show people that you care or concern about something.		what I think it is emotion to show people that you care because you concern about something.
37	7-B06	He made judgment about Taiwanese cultures because most people don't show any emotion. Taiwanese people were very calculated and the whole things examined.	Culture	I am making judgment about Taiwanese cultures. To me, most people don't show any emotion really. To me, I personally don't like that. I don't want to be like that. I tell people easily what I think, what I feel, and things about, but Taiwanese people are very calculated and the whole things examined.
37	7-B07	It was a very cultural barrier because he did it in	Culture	I think it is a very cultural barrier because it becomes,

		different way.		you know, it is different ways of time. It is different levels, and different environment, and I try to do it in different ways.
37	7-B10	Taiwanese culture would hide behind the cultural wall, but communication could improve.	Culture-Taiwanese	There is a misunderstanding, but we can talk together and find some mutual balance. (Yes.) But I find the Taiwanese culture will hide behind the cultural wall. They think there must be some misunderstanding with the cultures, but to communicate can go upstairs, too.
37	7-G07	Talking in class has to be cultural difference.	Culture-misbehave	Do you think is it any cultural difference? I guess it

				has to be.
37	7-G08	Culture was based on education system.	Culture	To label it as cultural difference because it is the way, part of, part of growing up in the education system, the education system there, so I guess culture is based on, based on education system, I think.
37	12-G15	He was never late or skipped for classes.	Culture- attitude	I am never late for classes. I never skipped for classes. That's very, very rarely did I miss the class.
37	12-G21	Students let themselves down, not him.	Culture- attitude	You let yourself down, not me.
37	12-G26	He didn't expect talking boys in the	Culture- attitude	I don't think if it is a shock. I don't

		back, and noisy girls, but it happened.		know whether it is a shock. I just said about Taiwanese students, uh, uh, uh, talking boys in the back, noisy girls over here, ya, I just, just, I just don't really expect it, but it happens.
37	12-G29	He ate everything in Taiwan.	Culture -eating	I almost eat everything.
37	12-G30	Three or four years, he could eat stingy tofu.	Culture -eating	I tell you, maybe three or four years, then I could eat that.
37	12-G31	He didn't eat raw fish or a whole fish on a plate with the tail and everything in it.	Culture -eating	When I went to Japan, it was hard. I can eat "Shu-Shi", and the rice, but eat the "Sa-Shi-Mi", the raw fish, or if they cook something in a whole fish on a plate with the tail and

				everything in it. (Ya.) I just can't, can't.
37	12-G32	He didn't like tomato, green pepper, blood cake, and blood tofu.	Culture -eating	I said the raw fish and the whole fish, but I have something I don't like "Fan-Chia" (tomato) and "Chin-giou" (green pepper.) But I am afraid of the blood. Blood cake, blood tofu.
37	12-G33	He didn't eat the inside of the animals.	Culture -eating	I don't eat organs.
37	12-J11	Food did really major the culture shock.	Culture -food	One more thing I want to mention about culture shock is the food does really major the culture shock because you are not

				used to, you are not know what you are eating, or what kinds of food. It's one type of culture shock.
37	12-J12	In America, people could get hot dog anywhere, but here hot dog was not something like that, and that's culture shock.	Culture -food	In America, you can get hot dog anywhere, but here hot dog is not something like that, yes, that's culture shock.
37	12-J14	Foreigners who were more sensitive would feel disgusting, if they saw the chicken's head or the frog's legs.	Culture -food	Often I go to supermarket in Taiwan, I see the chicken's head (Ha, ha, ha), the frog's legs that will shock. You know if the people who are more sensitive, they are more sensitive in something, they would be like

				more...
37	12-J15	Some foreign teachers went to western style restaurant to eat hamburgers.	Culture -food	They sell western style food. So they may get there to eat hamburgers.
37	12-J16	Sashimie was really weird, too sweet, and they didn't have this kind of food.	Culture -food	It was really, really weird. It's too sweet, but also the taste itself. But we don't have this kind of food.
37	12-J17	Foreigners would get their own food because there was a lot of Taiwanese food, and maybe they would find something good, too.	Culture -food	I think they will get their own food because there is a lot of Taiwanese food, maybe they will find something good, too, I think.
37	12-P03	There were a lot of people from all over the world, and	Culture –multi-culture	There are a lot of people from all over the world, and they

		they lived in Canada.		live in Canada. We are all Canadian. But there is still a distance from those people from Canada.
37	12-P04	Taiwan was not so much multicultural, so that came a little bit shock.	Culture –multi-culture	Here is not so much, so...That came a little bit little shock for me.
37	12-P06	To let students know there were a lot of people who had different races.	Culture –multi-culture	To let them know there are a lot of people who have different races... Exactly, exactly.
37	12-P17	It was a lot of fun where people got into the culture, and she had no difficulty hanging out with those.	Culture	It's a lot of fun where you get into the culture, uh, I have no difficulty hanging out with those.
37	12-P30	In North America, the reputation is not a huge thing, but here a lot of people	Culture-Face	In North America, the reputation is not a huge thing, some of the people's



		care about their face.		reputation are not good, but here a lot of people care about their face. I think there's distinct thing. A lot of people care about their face.
37	12-R01	Things were quite difficult. They're some differences, cultural differences. They're still happening.	Culture- cultural difference	Things like that are quite difficult. They're some differences, cultural differences. They're still happening.
37	12-R05	Students were about the face again.	Culture-Face	If the student, I think it is about the face again.
37	2-P06	In class, she could try different cultural perspective and this was very fun.	Culture	I can try a few things. What's the difference?) Different perspective, different cultural perspective. So, ya,

				this is very fun.
37	7-P04	When the teacher asked the students to stand up, then answer the question, Canadians couldn't understand that.	Culture- Cultural misunderstanding	when the teacher asked the students to stand up, then answer the question. We, (Canadian) cannot understand that and because we are used to sitting there
37	7-P05	It was only minor stuff, not much offend.	Culture- Cultural misunderstanding	It's only minor stuff. Not much offend.
37	7-P06	That's was something confusing, but not offending.	Culture- Cultural misunderstanding	it was something that can be confusing. Uh, not offending, but confusing.
37	7-P07	The boy was carrying the purse the whole day, and those kinds of things she found big confusing.	Culture- Cultural misunderstanding	He's just carrying it the whole day, uh. Those kinds of things I find big confusing. Really, really confusing,

				and I don't get it.
37	8-A01	He had no intercultural misunderstanding in teaching, but living.	Culture- Cultural misunderstanding-living	No teaching, but living.
37	8-A03	There's more intercultural learning than misunderstanding. He enjoys the different religions in Taiwan.	Culture- Cultural learning	There's more intercultural learning than misunderstanding. That was about Thoaim or Confuciuism, but I am not really misunderstood it because I did it before. Because I am really, really enjoy the different religions in Taiwan.
37	8-A04	Religion is part of the culture, and Taiwanese really enjoy it because	Culture-Face	That is part of the culture. I think they really enjoy it because that's not

		that's not throwing face.		throwing their face.
37	8-B01	He completely misunderstood the situation of what they were doing in Buddhist schools.	Culture- Cultural misunderstanding	a high school of Buddhist school, and there would be a time that I was completely misunderstand the situation of what they are doing.
37	8-G01	He didn't experience intercultural misunderstanding while teaching in Taiwan.	Culture- (No) intercultural misunderstanding	I would say probably no.
37	8-G02	It was because he didn't know the cultural reference that they were talking about, or the Taiwanese or Chinese they said.	Culture-cultural reference	Because if I don't know the cultural reference that they are talking about, or the Taiwanese, the Chinese they say, (Ja.) I can't do anything. I can't

				react, happily, sadly, or angrily, so...
37	8-G03	It was noise that he just didn't understand and just turn around and let it go.	Culture-cultural reference	It's a noise that I just don't understand and I just turn around and let it go.
37	8-G04	He didn't pay attention or listen to understand what they say.	Culture-cultural reference	But I am not paying attention to it, or really listening, to understand what they say. The loud voice, to me, it's just noise.
37	10-P07	Canadians might quit jobs here because it was a cultural thing of how you talk about something or how you discuss something.	Culture	It's a cultural thing of how you talk about something or how you discuss something.
37	9-B06	It's a life-long learning because	Culture- Cultural difference	I went back to schools to get some

		it's a cultural difference.		certificates and degrees sometimes.  It's a life-long learning because it's a cultural difference.
37	3-P02	Some students didn't care about the points, but cared about face.	Culture- Face	They don't care about the points, and they don't... But some of the kids, they care about face.
37	3-P05	She would do different things to different students, so it was very individual thing.	Individuality	I will do different things to different kids, so it's very individual thing.
37	2-P03	She tried to be a creative person, and pull students out as possible.	Creativity	I try to be a creative person. I try to pull them out as possible.
37	2-P05	She tried to have students as creative as possible.	Creativity	I try to have them as creative as possible.
37	3-R09	He made students themselves	Self-governing	It made oneself self-governing.

		self-governing.		
37	4-A01	If the supervisors' first language is not English, they will just get miscommunication.	Communication	If their first language is not English, they will just get miscommunication.
37	4-A05	He had obstacles, so he communicated with his supervisor by e-mails.	Communication	I have a very good obstacle. And I like to communicate by e-mails. Because it's very easy for them to understand.
37	4-A06	The supervisor will not listen to him, and ask him to do what s/he wanted.	Communication	sometimes I feel that teachers like to teach what they say, but the supervisor is not the teacher, so they will say, oh, you have to do this.
37	4-B06	Supervisors would ignore the need for real communication.	Communication	They just assume all workers should feel lucky to have a job and so they

				ignore the need for real communication.
37	4-G08	He didn't have communicative problems with supervisors.	Communication	So you don't have this kind of problems.
37	4-G09	He didn't have communicative problems with supervisors.	Communication	So you don't have communicative problems with supervisors
37	4-J05	That's communication problems, and that's different expectations.	Communication & expectation	That's communication problems, so also there's something, that's different expectations.
37	4-J06	American directors would say jobs of what they should do directly.	Communication	in America, when your supervisor wants you to do something, they would come, and say jobs of what you should do, but he will tell you like ask



				you to do that.
37	4-J07	Taiwanese supervisors would ask them to do something, but didn't give them a chance to say yes or no.	Communication	But from Taiwan, They will ask you to do something, but they are not really asking you, but telling you in a nice way. Actually, they don't give you a chance to say yes or no.
37	4-J09	In Taiwan's society, no matter what the supervisor told you to do, teachers couldn't ask questions and couldn't give opinions.	Communication	I found in Taiwan's society, no matter, whatever the supervisor tells you to do, you don't ask questions. And you also can't give your opinions, like, oh, that's it. That's it. So that's, that's a lot of differences.

37	4-R01	Because all of the teachers in school speak good English, communication with a supervisor was not particularly a problem.	Communication	Because all of the teachers in school they speak good English. Communication isn't particularly a problem.
37	4-R04	This was not an adjustment, but it happened everywhere.	Communication	I think this is not an adjustment, but it happens everywhere.
37	4-R07	If the supervisor spoke good English, the communication problem would be lower.	Communication	Supervisor who spoke good English, and then the communication problem will be lower.
37	5-B05	He interacted with Taiwanese people, and he was angry at all.	Interaction	I am just interacting with Taiwanese people, and I am angry at all. It has to do with, what and how your

				teaching is, and this is always mad for me.
39	5-B06	To ask about teaching licenses only happened in Taiwan.	License- teaching	It only happened in Taiwan. I have ever taught in Nepal, China, and Japan, and a little bit in Hong Kong.
49	12-B02	He had profession in TESOL, but most foreign teachers might not have license.	License	I have taken profession in TESOL. Yes, this is the idea. That so many foreigners ever think, but for all of the foreign teachers I think, maybe they do not have licenses.
50	5-G01	He didn't have the difficulty working with local teachers, but just the team style.	Easiness	I didn't have the difficulty, but just the team style. When I have to work with high

				school teachers, the team style is.
54	5-P04	She had no difficulty was because she hung out with teachers outside the schools to have dinner, to go to department stores, and buy something.	Easiness	I think I have no difficulty is because I hang out with teachers outside the schools.
57	5-R05	He felt sorry for local teachers, but he didn't have any difficulty for them.	Easiness	So I have to say that I feel sorry for them, but I don't have any difficulty for them.
57	6-B01	Taiwanese students had less skill, and just waited for teachers to get them information.	Skill	Yes, they have less skill. They don't know how to teach themselves, to research something, and to teach themselves the information that can

				help them. But they just wait for the teachers to get them information.
57	6-B02	Canadian students had broad activities, and did not wait for teachers to tell them how to do everything.	Skill	As Canadian students, they have this type of broad activities. They know how to express their opinions. They know how to research things. They know how to find the answers. They don't wait for the teachers to tell them how to do everything. So, they are a little bit more pro-active.
57	7-G10	When students got louder, he tempted to be more quiet.	Strategy	I need to do, I need to do in the opposite. When the students get louder, I

				just be a little more quiet.
57	8-G07	Students in Taiwan meant to talk about other teachers, but he had his way.	Teaching- style	Oh, yes, oh, yes. Who are other teachers? Who cares? Talk about other teachers and you know. They are the teachers in Humanities and I am the teacher in Foreign Language. They mean to talk about other (other teachers.) teachers. I have my way.
57	10-R01	As long as he taught in Taiwan, he should find his own way to do it.	Teaching	No.” Just...: It’s just because I think as long as I teach, you should find your own way to do it.
57	10-R05	Don’t copy other people’s ways, and just tried to find	Teaching	I think don’t copy other people’s ways, just think to try to

		your own ways to teach.		find your own ways to teach.
57	12-A03	The management of teaching schedule is helpful because he could teach the same subject for continual 3 lessons.	Teaching- schedule	What they are trying to do is give us a maximum 3 lessons back to back, which is really, really useful.
57	12-G07	He was not good at teaching grammar.	Teaching- skill	That's something that I learned, but I forgot.
57	12-G09	Teachers in Taiwan taught English in Chinese.	Teaching- skill	Or even though they are teaching English, they teach them in Chinese.
57	12-G10	English Taiwanese teachers used is reading.	Teaching- skill	The English they used is reading.
57	12-P01	The longer she had worked, the more she just knew she loved teaching this work.	Teaching	The longer I have worked, the more I just know I love teaching this work.
57	8-P03	Every person	Culture- Food &	But I think every

		would go through a little bit culture shock or something like food or language.	language	people will go through a little bit, a little bit, culture shock, or something like that.
57	8-P04	But it didn't come to a place because she lived in Asia before.	Culture- Food & language	About the food and language, but again like I say for me, it doesn't come to a place because I lived in Asia before.
57	10-R02	Try to do things in their own ways.	Creativity	You should try to do things you could do in your own way.
69	11-B03	It depended on how communicative or how flexible foreign teachers were.	Communication	It depends on how communicative or how flexible they are. There are things here I think that is better than Japan.  When I taught in Japan, it was very, the system is very, very rigid.



70	12-J06	If someone who did not have the good constructive or healthy hobbies, they would experience culture shock.	Hobby	I think if someone who did not have the good constructive hobbies, they will experience culture shock.
70	12-J07	If someone who came to make money, or party, and that kind of bad hobby would make them suffer a lot.	Hobby	like I mention before is someone who comes to Taiwan, maybe someone who comes to make money, some of them may also come to party or something like that, and that kind of bad hobby will make them suffer a lot. They will let them experience culture shock.
72	12-J10	If foreign teachers didn't prepare themselves for	Preparation	If they don't prepare themselves for anything in the real

		<p>anything in the real world, they were not taking time to understand what the new country was.</p>		<p>world, once they are drinking all day in the pub, they are not preparing themselves for the real world. They are not taking their time to try to understand what the new country is, maybe they are doing a stupid thing, I think.</p>
72	12-J13	<p>In America, everything was very sanitary and very clean, but Taiwan was not like that.</p>	Culture- Sanitary	<p>One thing in America is everything is very sanitary, very clean, but of course, Taiwan is not like that.</p>
72	12-P02	<p>She didn't suffer a lot of culture shock because of her originality.</p>	Culture- Originality	<p>I even think I didn't suffer a lot of culture shock. I know that I can. Thing like that is because I am Black.</p>

				I am not White.
77	12-P13	It was cool to have Taiwanese friends.	Communication- Taiwanese	I think it's cool to have Taiwanese friends,
77	12-P26	A funeral or something like that was an interesting tradition.	Culture- Funeral	The thing that I ever encountered is the food that I used to eat it. Or when there is a funeral or something like that, sometimes it's inconvenient, but that's all. That's an interesting tradition.
86	12-R02	Actually American was just the only one who said some of the words.	Culture- Nationality	So actually American is just the only one who says some of the words.
93	1-R02	In England, we get longer holidays, two or three months.	Culture- Holiday- longer holiday	We get longer holidays, that's two or three months,

93	8-J01	To Americans, Christmas and New Year were two holidays, but when foreign teachers had to work, they got upset because these two days were significant and important to them.	Culture- Holiday- Christmas & New Year	It's like Christmas and New Year. It's like Christmas and New Year are two days that you don't work because these two days are holidays. To Americans, like me, it's a little upset because people are very serious about that. Maybe that's the day that's very significant, very important to them, to foreigners like me, that's very important.
93	8-R01	He thought maybe just Christmas was because in the west, no body worked in that holiday.	Culture- Holiday- Christmas- work off	I think maybe just Christmas. Because in the west, no body works because it is our Chinese New Year.

93	8-R02	For him personally, this was the time when he was being with father, mother, and friends.	Culture- Holiday- Christmas- family reunion	For me personally, this is the time when you are being with your father, your mother, and your friends. Just like Chinese New Year.
93	8-R03	In England, everybody had three or four days off, and nothing was open on Christmas Day.	Culture- Holiday- Christmas- no business	In England, yes. Everybody just has three or four days off. Nothing is open on Christmas Day. That's quite different.
93	8-R04	In Taiwan, Christmas was quite busy for foreign teachers because he didn't get the time off.	Culture- Holiday- Christmas- food	In Taiwan Christmas is quite busy for foreign teachers, right? That's it. It is just because you don't get the time off because it is important that you get lots of food.
93	8-R05	In England and	Culture- Holiday-	But England and

		South America, they just had Christmas, and they called it family time.	Christmas- family time	South America, we just have Christmas. We call it family time.
93	12-P16	Especially Chinese New Year, they take out all of the food, and their families were just so excited to see a foreigner.	Culture- Holiday- Chinese New Year- food	Especially Chinese New Year, they take out all of the food, and their families are just so excited to see a foreigner.
110	2-J02	In Taiwan, it seemed that students were always waiting for the teachers.	Students' dependency	It seems that students are always waiting for the teachers.
117	2-J03	Taiwanese students didn't know what to do by themselves because they depended too much on the teachers.	Students' dependency	They don't know what to do by themselves because sometimes they just like teachers. They depend too much on the teachers.

117	2-J04	I didn't want to make myself have to always be there, just like they were children.	Students' dependency	I don't want to make myself have to always be there, just like they are children.
118	6-P10	In Taiwan, students would not have their own opinions.	Students' independency	In that sense, that's very different. Again, I am making a generalization, of course, my students will say, "I don't know here. I don't care." But I think kids will have more opinions if they have more opinions, they will not be afraid of expressing them.

