

**AMID STORIED, SHARED, AND ENVISIONED LIVES:
A NARRATIVE INQUIRY OF UNDERGRADUATE EXCHANGE STUDENTS
IN AND BETWEEN CANADA AND THE REPUBLIC OF KOREA**

by

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Abstract

Despite the growth in the number of participants in exchange programs, exchange students in and between Canada and the Republic of Korea (Korea) have received very little academic attention. To explore student motivations as well as their transnational experiences and their reflections on these experiences, I examined the lives of nine undergraduate exchange students between Canada and Korea, employing a narrative inquiry methodology. Idiosyncratic vignettes of these students' disjunctures from their home country and multidirectional practices in their host country were analyzed through the theoretical lenses of global flows, cultural and neoliberal globalization, and social imaginaries in the Thirdspace (Soja, 1996, 2009).

For the nine exchange students, embarking on an overseas exchange emerged from interactions between global flows and their localities. For these students, going on an exchange was an opportunity not only to be freed from their home country and its many stresses, but also to become equipped with a competitive edge as a global talent. Throughout these engagements with foreignness, they gradually enhanced their critical awareness of pedagogical, cultural, and spatial differences, even if their embrace of otherness was often limited due to their identity as temporary sojourners in the host country.

Since exchange programs are based on official agreements between home and host universities, administrative terrains were examined and unequal relationships between universities in Anglophone countries and Korean universities emerged. Arguing that current exchange programs between Canadian and Korean universities have reinforced contemporary social inequality, this study recommends creating more inclusive exchange programs by interjecting diversity into the selection criteria and offering shared spaces where exchange students can interact with local students in their academic, relational, and cultural arenas.

Preface

This dissertation is original work attributable to the author, J. Kang. The findings of this study have not appeared in publication. This study was approved by the University of British Columbia Behavioural Research Ethics Board (Certificate number H15-00543).

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List of Abbreviations

CU	Canada University (pseudonym)
DU	Daehan University (pseudonym)
EMI	English Medium Instruction
EU	European Union
GPA	Grade Point Average
HU	Hankuk University (pseudonym)
IHE	Internationalization of Higher Education
IMF	International Monetary Fund
LGBTQ	Lesbian, Gay, Bisexual, Transgender, and Queer
MU	Minkuk University (pseudonym)
OECD	Organization for Economic Co-operation and Development
PU	Palhae University (pseudonym)
SNSs	Social Networking Services
TOEFL	Test of English as a Foreign Language
WTO	World Trade Organization

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Dedication

For my family

특히, 늘 응원해주시고 사랑으로 감싸주시는 부모님께

Chapter 1: Introduction to the Study

1.1 Background to the Topic

The mobility of students across borders has expanded dramatically in recent years. In 2011, more than 4.3 million students enrolled in education institutions outside of their countries of citizenship, more than twice as many as in 2000 (Organization for Economic Co-operation and Development [OECD], 2013). Moreover, student mobility is predicted to grow to 7.2 million international students by 2025 (Böhm, Davis, Mears, & Pearce, 2002). This increasing movement across borders merits deeper exploration because of its impact beyond just physical mobility, which includes the transformation of social norms, cultural values, and a sense of belonging (Rizvi & Lingard, 2010).

International students and the universities that host them are some of the biggest promoters of global mobility. Higher education institutions have expanded their academic cross-border mobility programs with the twin imperatives of nurturing students' global awareness and cultural competencies and equipping them for future careers as top-notch talents (The Association of Universities and Colleges in Canada [AUCC], 2014). Students who aspire to broaden their horizons and expand their future possibilities choose to experience a disparate space by participating in overseas programs when they have the financial resources (Daly, 2011; Papatsiba, 2005). To serve both university and student interests, student exchange programs have been promoted by universities as both an imperative and a privilege for undergraduate students (Murphy-Lejeune, 2002).

Canada and the Republic of Korea (hereafter referred to as Korea), which are emerging countries in the international education arena, are no exception to this trend. Canada ranked sixth

in the world as a destination for foreign tertiary students, with five percent of foreign students as of 2011 (OECD, 2013a). In addition, 92% of Canadian universities collaborated with foreign counterpart institutions through reciprocal student exchange programs during the 2012/13 academic year (AUCC, 2014). Meanwhile, the number of foreign students in Korea increased more than 17-fold between 2000 and 2011 (OECD, 2013a) and the number of outgoing Korean exchange students and incoming international exchange students in Korea increased from 27,897 to 32,196, and from 14,603 to 21,830, respectively, between 2011 and 2013 (S. Lee, 2013).

Canada and Korea have maintained close political and economic collaboration since they established an official relationship in 1963 (Government of Canada, 2015). This relationship is expected to strengthen since the signing of the Canada-Korea Free Trade Agreement in 2014, which is expected to also boost people-to-people bonds between the two countries (Government of Canada, 2014, 2015). Indeed, Canada and Korea are significant counterparts in terms of human flows. As of 2012, Korea is the third-largest contributor to Canada's international student population (Citizenship and Immigration Canada [CIC], 2012). Likewise, among the five main English-speaking Western countries (Australia, Canada, New Zealand, the United Kingdom and United States), Canadian tertiary students studying in Korea are the second-largest group of international students, following those from the United States (US) (Statistics Korea, 2013; Korean Educational Development Institute [KEDI], 2014).

In addition, the number of undergraduate exchange students between Canada and Korea has increased. The number of Korean students studying in Canada through short-term exchange programs between 2007 and 2014 increased from 733 to 1,391, while the number of students from Canadian universities studying in Korea through similar short-term exchange programs increased from 114 to 595 (KEDI, 2015). The popularity of short-term programs, including

student exchange programs, is a worldwide phenomenon. In 2012/13, 97% of American students who went abroad to study did so for less than one year, while only 3% of those students stayed more than one academic year (Institute of International Education [IIE], 2013, 2014). Likewise, an exchange program is the most preferred mode for outbound Australian undergraduate students (Daly, 2011). Nonetheless, short-term international students have remained an under-researched realm. My study aims to address the discrepancy between actual practice of students who enrolled in short-term international programs and the scant scholarly attention it has received by studying short-term international students, focusing on exchange students in and between Canada and Korea, two significant countries in the internationalization of higher education.

This study explores how exchange students maneuver, often in dynamic ways, between the various social geographies of Canada and Korea, where local, regional, national, and global ideas and practices co-reside. Exchange students' individual personality, gender, ethnicity, academic circumstance, economic status, and cultural heritage inform every aspect of their daily involvements in their host country. Hence, their engagements in the customs, practices, and ideas of their foreign country result in nuanced and varied intercultural negotiations and performances. As such, the ways they navigate in and between their home and host countries should be examined as stages in a process of transformation, not as a static outcome of conformation or resistance to their foreign cultures, norms, and material logics.

In this regard, this study focuses on exchange students' individual instances of negotiation as well as their subsequent reflections on those negotiations in their current dwelling spaces and in their transnational spaces in order to present their hopes, joys, agonies, and insights while they insert and reinsert themselves in their unfamiliar and (supposedly) familiar spaces. Transcultural spaces are pivotal in offering exchange students new modes of making sense of not

only their host and home countries, but also themselves. Hence, after their foreign sojourn, exchange students not only shift their perspectives regarding Canada and Korea but also create new cultural selves, although their transformed identities are transient.

1.2 Research Purpose and Questions

In spite of the notable growth in the number of student exchange program participants, this educational practice is under-researched (Daly, 2011; Daly & Barker, 2010). Furthermore, international students are typically understood as long-term students who stay in the host country for more than one year to earn a foreign credential (Zappa-Hollman, 2007). As a result, an exchange student who stays in a host country for a period of shorter than six months (which sometimes does not require a student visa) is often excluded from official statistics. Given the increasing number of short-term international students, we need to investigate more deeply why these students move, what they experience, and what they expect from their temporary foreign sojourn. Short-term and long-term international students might perceive and experience their international mobility in similar ways. However, exchange students' foreign sojourn should be explored from a different vantage point than that of long-term students because of the different level of institutional support they receive: an exchange program is officially organized at the institutional level, and thus provides certain types of administrative support to participating students (Altbach & Teichler, 2001), including accommodation, credit transfer, and tuition fees, which long-term students usually do not have (Doyle et al., 2010).

Although Canada and Korea have both been important actors in the international education arena, the voices of Canadian international students in Korea and Korean international students in Canada have hardly been heard. In addition, transnational lives of Canadian students have been under-explored. During the 2012/13 academic year, approximately 21,000 full-time

Canadian undergraduate students participated in a for-credit program abroad (AUCC, 2014). A few studies offer portraits of Canadian international students through a survey (Trilokekar & Rasmi, 2011), through an investigation of internship program participants (Taraban, Trilokekar, & Fynbo, 2009), or through an exploration of participants of EU-Canada exchange program (Brodin, 2010). Thus, we still have only a partial sense of the motivations and experiences of Canadian students in foreign countries. Similarly, Korean students in Canada have not been sufficiently studied, even though there were more than 20,000 Korean students studying in Canada in 2012 (CIC, 2012; KEDI, 2015); much of the scholarship on Korean international students has focused on other Anglophone countries such as Australia, New Zealand, and the US (M. Choi, 1997; F. Collins, 2010; Rhee, 2006). Some studies on Korean exchange students have looked only at one side of the experience rather than exploring both inbound and outbound exchange students (S. Ahn, 2011; H. Lee, 2012; S. Lee, 2013; S. Park, 2010).

Furthermore, in general, the literature on international students takes a quantitative approach that frequently uses factor analysis to understand what influences their motivations, what their experiences are, what impacts of their transnational experiences are, and what causal relationships exist among factors (Black & Duhon, 2006; Clarke, Flaherty, Wright, & McMillen, 2009; Goldstein & Kim, 2006; Lesjak, Juvan, Ineson, Yap, & Axelsson, 2015; Van Hoof & Verbeeten, 2005). However, this quantitative approach is limited in its ability to help us understand international students because it depicts them as “fixed, static notions of cultural difference” (Doherty & Singh, 2005, p. 1). In addition, students’ transnational experiences can be personally transformative: many students have described their foreign sojourns as memorable and life-changing (Nunan, 2006; Root & Ngampornchai, 2013). Nevertheless, exchange students are, at times, described as merely immature young adults or travelers who are wasting their time

doing “unfocused activities” (Tsoukalas, 2008, p. 145) and thus, their foreign experiences have been undervalued. However, while they are in their home countries, undergraduate exchange students are fraught with stresses and heavy obligations. These students may therefore need an outlet through which they can live freely and think about their futures. It is difficult to get at these complex and underlying perceptions quantitatively or through a simple question-answer investigation; rather, they must be captured in a ‘thick’ hermeneutic way.

My study aims to address this gap between students’ practice and the attention paid to it in the research. I do so by focusing on the perceptual, conceptual, and embodied lives of exchange students in and between Canada and Korea. Firstly, I investigate the dialectic relationships between exchange students and globalization by examining the dynamic processes by which various dimensions of individual cultural, linguistic, academic, and socio-economic landscapes facilitate each student’s participation in the exchange program. Understanding the potential “drivers, forms, and consequences of global mobility” (Rizvi, 2007, p. 275) requires an investigation of personal lives because globalization starts “at home,” (Bhabha, 2004, p. xv) and thus we must scrutinize negotiations between individual landscapes and global flows at the local level to understand the impacts of global student mobility.

The second focus of my study is the distinctive ways exchange students navigate and negotiate with their academic, relational, and cultural geographies. Lastly, I explore the impacts of foreign sojourns by examining how students’ maneuvers in alien cultural settings inform how they envision and map out their futures within and beyond their home countries. Thus, the following questions guide my inquiry:

- 1) How do global forces interact with undergraduate students in Canada and Korea from diverse backgrounds in shaping their motivations for being an exchange student?

- 2) How do these students navigate and negotiate with academic, relational, and cultural space in the host country?
- 3) How do these students evaluate their exchange program and how does this experience influence the ways in which they envision their home and host countries?

Through these guiding questions, this study portrays how exchange students from Canada and Korea navigate an unfamiliar transnational space while they configure similar and dissimilar interpretations of their foreign cultural logics, exerting singular and common strategies to leverage their overseas exchange as a meaningful chance in their future life. In the overlapping conceptual terrains and intertwined socio-economic territories in and between Canada and Korea, exchange students express common themes and feelings about overseas exchange. Indeed, in material, ideological, and cultural foreign spheres, students in both countries reflect on their familiar/unfamiliar life agendas and pedagogical, socio-cultural and relational spaces.

1.3 Theoretical Landscapes

I use three interrelated theoretical frameworks – globalization, imagination, and space – throughout the study. International students' aspirations to cross borders are fed by images and narratives of global flows (Appadurai, 1996; Murphy-Lejeune, 2002); simultaneously, cross-border flows of students create global imaginations and practices (Rizvi, 2009). Moreover, exchange students' disjuncture from their home countries requires them to spatially engage in a foreign country. Therefore, to examine their various perspectives and experiences in their home and host countries, I draw from spatial theories that interpret space as a socially constructed arrangement with multiscale fields of imagined and lived space.

As a way to portray the vicissitudes of global cultural flows, Arjun Appadurai¹ (1990, 1996) introduces the idea of five landscapes: individuals and groups of people on the move (ethnoscapes); technologies that enable previously impervious spaces to be connected (technoscapes); rapid and mysterious spheres and dispositions of global capital (financescapes); created images and representations, as well as electronic capacities to produce and disseminate them (mediascapes); and a concatenation of hegemonic ideologies and resistant narratives (ideoscapes). These realms are infused with cultural, ethnic, political, and linguistic contexts at both the personal and social levels (Appadurai, 1996). In other words, people interpret and experience these flows differently.

Cosmopolitanism and employability are two pillars of globalization that influence students' expectations of their exchange programs. John Tomlinson (1999) defines cosmopolitan dispositions as the awareness of the connected global world and the embrace of different cultures. When students engage with transcultural arrangements, they gradually become equipped with tools of cosmopolitanism such as tolerance of otherness and the ability to enhance mutual understanding (Calhoun, 2008). Simultaneously, students participate in overseas education as a "biographical solution" (U. Beck, 1992, p. 137; Doherty & Singh, 2005, p. 4) to enhance their employability by enriching their curriculum vitae and acquiring the skills associated with global talent. Accordingly, many students consider transnational experience as a rite of passage that will open up opportunities for them in highly competitive job markets (Brooks & Waters, 2011; Montgomery, 2010; S. Park, 2010).

Imagination enables us to make sense of our existence and material practices in broad historic and social dimensions (Mills, 1959). Various concepts of imagination, including "all

¹ I used given names of scholars when I mention them at first. When there are different authors with the same last name, I used their first name whenever I mention them.

forms of agency,” “social fact,” and “new global order” (Appadurai, 1996, p. 31), allow us to portray students’ aspirations for their exchange experiences as laden with hopes, concerns, and purposes. Students’ imaginations of their host countries are embedded with images mediated by mediascapes, technoscapes, and ethnoscapescapes, and they visualize their transnational lives in ways that are associated with social imaginaries. A social imaginary is “a way of thinking” that is “shared in a society by ordinary people, the common understandings that make daily practices possible, giving them sense and legitimacy” (Rizvi & Lingard, 2010, p. 34). Social imaginaries are useful in exploring students’ dynamic international lives in their academic, relational, and cultural settings in and between their home and host countries because their engagements with foreign terrains are not fixed, but rather constant negotiations between familiar practices and alien performances. In addition, social imaginaries allow people to feel affinity with a community that has a shared imagination, and also encourage people to displace from a group to which they belong (Taylor, 2004). A social imaginary is not merely a tool for making sense of current social practices; it extends our ability to relate to other times, spaces, and people (Taylor, 2004). Thus, through our social imaginaries we can maintain relationships and social lives with strangers (e.g., local, international, and co-ethnic students in the host country) (Rizvi, 2006).

Geographically sensitive perspectives that perceiving a region not as a static material but as a mutant process which is imbued with multiple histories and cultural practices offer broader and deeper interpretations of the experiences of international students (Brooks & Waters, 2011; Singh, Rizvi, & Shrestha, 2007). Edward Soja (1996, 2009) suggests the notion of “Thirdspace,” in which people experience real and imagined practices simultaneously. This idea is appropriate for examining transnational terrains that are constructed differently depending on individual students’ socio-cultural backgrounds, ethnicities, genders, and linguistic competencies. Before

students participate in exchange programs, they visualize their foreign lives, generating distinctive representations of space. However, there may be discrepancies between their imagined world and their experienced space, which results in diverse responses in how students cope with differences throughout their transcultural journeys. Some may try to narrow the gaps through constant negotiations; others may reinforce their former conceptions of the imagined space by resisting new spatial logics; and still others may create a new imagined space on the basis of their lived experiences. Canada and Korea as Thirdspace is an assemblage of “perceived”, “conceived”, and “lived” space (Soja, 1996, 2009). Furthermore, exchange students interact with their home and host countries in their own existential modes shaped by accumulated spatial images, social relations, and histories (Soja, 1996). As such, when they navigate new terrains, they encounter multiple spatial and temporal arrangements, and at the same time try to refashion foreign territories by associating them with other meanings, interpretations, and practices.

This study explores the different and similar ways that Canada and Korea as Thirdspace are interpreted, and how they are configured through the narratives of individual exchange students who perceive and respond to foreign material practices and cultural norms. In addition, this research also illustrates how social imaginaries lead to differentiated negotiations with students’ unfamiliar academic, relational, social, technological, and geographical arrangements. During and after the foreign sojourn, Canada and Korea as a home and host country emerge as Thirdspace in which comparable and dissimilar social apparatuses such as pedagogical practices and cultural norms dialectically meet, clash with, and are negotiated.

When exchange students navigate in and between their home and foreign countries, embedding and disembedding themselves repeatedly in their familiar and unknown territories,

they occasionally encounter challenges, disappointments, or despair in their attempts to better understand their foreign spaces. Nonetheless, some students do not stop trying to interject their own interpretations and unique practices in their host country, which may result in hybrid interpretations and multiple negotiations. This study unpacks exchange students' transcultural engagements in and between Canada and Korea to discover how their overseas exchange experiences shape and guide them in understanding and maneuvering an uneven nexus of global and local terrains.

1.4 Research Design

In conducting this research, I drew on narrative inquiry, which is an exploration through storytelling, to explore students' transnational experiences and conceptual trajectories (Bamberg, 2011; Connelly & Clandinin, 1990; Polkinghorne, 1988). A narrative reflects hermeneutic processes of self that are enmeshed with dialectic negotiations between socially circumscribed norms and individual ideologies (Holstein & Gubrium, 2000; Polkinghorne, 1988). As such, narrative inquiry allows researchers to portray dynamic vignettes of international students who are positioned between complicity, negotiation, and resistance of global socio-economic and cultural encounters in their home and host countries.

Methodologically, narrative inquiry is a form of qualitative research in which ordinary lives are contextualized and constituted, and researchers and participants are positioned within their own temporal and situational contexts (Holstein & Gubrium, 1994). It produces rich in-depth portraits of idiosyncratic cases rather than atemporal generalizations based on numeric investigations (Pinnegar & Daynes, 2007). In order to grasp holistic human experience, narrative inquirers use a discursive form as their primary data (Bruner, 1990; Chase, 2005). Accordingly, narrative inquiry is useful in investigating how individuals exert their agency amid social

constraints either in their localities or in transnational terrains (Bennett, Volet, & Fozdar, 2013; He, 1998, 2002; R. Lee, 2014; B. Park, 2010). As such, narrative inquiry has been used in many disciplines, including anthropology, psychology, linguistics, sociology, and education.

Canadian scholars Jean Clandinin and Michael Connelly (2000) have defined the boundaries of narrative inquiry in studies of education, and have initiated the “three-dimensional narrative inquiry space” (p. 49), drawing on John Dewey’s (1938/1998) idea of a dual axis of “continuity” (p. 17) and “interaction” associated with “situation” (pp. 38-39). Clandinin and Connelly’s (2000) three-dimensional framework includes “personal and social” (interaction), “past, present, and future” (continuity), and “internal” and “existential conditions” (situation) (p. 50). Their approach has been employed in the study of teaching and learning landscapes (He, 2002; Phillion, 2002; Yeom, 2009). In this study I drew from Clandinin and Connelly’s (2000) three inquiry dimensions. In terms of personal interactions, I examined the familial and friendship relationships of individual participants. In relation to social interactions, I explored relationships in their academic, cultural, and spatial terrains. With respect to temporal continuity, I arranged each participant’s story chronologically, repeatedly looking backward and forward. Regarding situational conditions, I first delved into their inner perceptual domains to try to interpret their emotions and feelings. Then, I investigated the external contexts of their institutional, societal, and spatial spheres.

1.5 Clarification of Terms

A student exchange program is an official reciprocal academic mobility arrangement initiated and managed by two higher education institutions. When a home university recommends eligible exchange students to a foreign counterpart university, the foreign university decides whether to accept those students or not (S. Lee, 2013). Exchange students usually pay

tuition fees to their home university and credits that they earn during their exchanges are transferred under certain conditions and based on an agreement between the two universities. The duration of the program and the courses available to participating students also depend on an agreement between the universities. Programs that last one semester or one academic year are relatively common, but some programs are shorter than one semester. Most exchange students are allowed to take regular courses in their host universities, but in some cases, they are allowed to take language courses or specific courses tailored to exchange students depending on each agreement between home and host universities (S. Lee, 2013). In general, the international office of the home university is in charge of setting up exchange programs. Nonetheless, individual departments also initiate exchange programs, sometimes incorporating language programs in addition to regular courses, as a way to generate revenue.

The terms “international” and “mobile students” refer to “those who left their country of origin and moved to another country for the purpose of study” (OECD, 2014a, p. 352). This includes both long- and short-term international students, which have differing definitions. For instance, in the US “short-term” is defined as less than 2 months; “mid-length” as one semester or two quarters; and “long-term” as more than one academic year (IIE, 2013). In this dissertation, I define study periods lasting longer than one year for the purpose of earning a foreign credential as “long-term,” and programs of less than one year (and not for the purpose of earning a foreign degree) as “short-term.” Also, I use the terms “exchange students” and “short-term students” interchangeably because exchange students study in the host institution less than a full year (Doyle et al., 2010).

There are other similar terms used for international students, including “foreign,” “overseas,” “transnational,” and “mobile” students, and exchange programs are often referred to

as “study abroad.” In the US context, the term “study abroad” is often used to refer to US students who go abroad, whereas “exchange,” “foreign,” and “overseas” are used to describe “international” students in the US (Zappa-Hollman, 2007, p. 27). Meanwhile, “mobility” is the preferred term in European contexts (Findlay, King, Stam, & Ruiz-Gelices, 2006; Zappa-Hollman, 2007). With respect to the term “transnational,” Ulf Hannerz (1996) contends that “individuals, groups, [and] movements” (p. 6) are primary actors in a transnational realm. Aligning with Hannerz, Terri Kim (2007) differentiates “international” from “transnational” by identifying that international focuses on the “official inter-action between nations,” whereas transnational emphasizes “individuals and movements which are occurring in a ‘transnational space’” (p. 319). Meanwhile, Aihwa Ong (1999) denotes the specific meaning of ‘trans,’ explaining it as “both moving through space or across lines, as well as changing the nature of something” (p. 4). Ong’s approach is more comprehensive than the perspectives of Hannerz and Kim in that her notion of transnational embodies not only descriptions of mobile beings but also of transforming influences.

Exchange students have both aspects of Kim’s (2007) definition of transnational: they are international students, since their participation in a foreign sojourn is initiated by an official program between their home and host universities; and they are transnational students because their experiences and narratives occur in the transnational space. Hence, I also use the terms “international” and “transnational” students interchangeably. In addition, exchange students have the potential to challenge and change previous normative practices in their home regions after they return from their international sojourn by trying to implant their new material engagements into their home country. This process may lead to tensions, new incitements, or transformative interpretations in relation to dominant socio-cultural values. Therefore, my use of the term

“exchange students” includes the notion of “transnational” in Ong’s definition.

Other complicated terms that are used frequently in this study are “Canadian,” “Korean,” “international students,” and “local students.” Originally, I defined Canadians and Koreans according to nationality, but some participants in Canada manifested their hybrid identities as either hyphenated Korean Canadian or as Korean. Thus, I have tried to illustrate each exchange student’s perceptions and transnational experiences from their own vantage point instead of generalizing about their motivations and international engagements according to their nationality. However, I sometimes identified common themes when certain national characteristics emerged in the research. Moreover, each exchange student envisions Canadians and Koreans in a different way, which transcends tidy explanations of national groups. Therefore, when I use the terms Canadian or Korean, it denotes differences in each participant’s perceptions and conceptions. The boundaries between international and local students are also porous because, as I demonstrate in subsequent chapters, exchange students are ‘double agents,’ as both incoming students and outgoing students. When I elaborate on Korean academic and socio-cultural circumstances, Korean students are depicted as local students, whereas students from Canada are portrayed as international students, and vice versa. Therefore, when I use the terms international students and local students, the exact meaning of each is contingent on the specific context of each participant.

1.6 Overview of the Dissertation

In Chapter 2, I introduce the theoretical framework for this research, globalization, imagination, and space. In relation to globalization, I introduce cultural global flows, a neoliberal globalization manifesto, and a cosmopolitan globalization ethos to identify how students’ aspirations to go abroad are shaped at the intersection of neoliberalism and cosmopolitanism,

while the motivations that are shaped by local terrains interact dialectically with global flows of people, media, technology, and ideology. Then, I present imagination theories focusing on social imaginaries and spatial theories in and around the notion of Thirdspace. In doing so, I discuss how these theories are appropriate for my research and how I use them in my study.

In Chapter 3, I present a brief genealogy of the internationalization of higher education in Canada and Korea, followed by the landscapes of exchange programs in Canada University² and in Korean universities, drawing attention to the uneven terrains of these exchange programs. Then, I present the relevant literature that allows us to show how motivations, transnational experiences, and achievements through overseas education are positioned within the current empirical literature.

In Chapter 4, I explain my positionality, locating my methodological approach. In addition, I show how narrative inquiry aligns with my research area after exploring multiple meanings of narrative. Specific research processes, from negotiating access of a research site to meeting each narrator to hear their stories, and the process of transforming field data into research texts, are detailed. I further discuss representation issues in my intercultural study and how I balanced the two languages of English and Korean.

I present the findings of this study in Chapters 5 through 8, addressing the findings according to each research question. To answer the first research question, I describe the narrators' local contexts in Chapter 5 to illuminate specific ways in which their singular localities are fused with multiscalar global flows in fueling their motivations for going on an exchange. In Chapters 6 through 7 I present answers in relation to the second research question, describing students' differing navigations and engagements in the academic, relational, and cultural spheres

² Canada University is a pseudonym and it is the primary research site of this study.

in and between Canada and Korea. Chapter 6 elaborates on each exchange student's similar and dissimilar navigations in a foreign academic space, focusing on what and how each student notices different pedagogical ideas and practices. Chapter 7 investigates the specific ways in which each exchange student conceptualizes relational space in the host country. Chapter 7 also explores how exchange students interpret and negotiate with unfamiliar cultural assemblages in a foreign country.

In Chapter 8 I explore the responses to the third research question by taking a closer look at each exchange student's reflections on their overseas exchange experience by exploring the value of the exchange program, administrative suggestions, and social imaginaries of Canada and Korea after the exchange. In the final chapter, I integrate findings from the previous four chapters. Then, I discuss the theoretical, literature, and methodological contributions of this research. I revisit the topic of exchange programs to explain how current programs are designed in uneven terrains, and how to reshape these programs with a more inclusive frame. I also address the limitations of this research, make recommendations for further research, and add a personal monologue in the final section.

Chapter 2: Theoretical Landscapes

The local and transnational lives of exchange students are embedded in two types of globalization: cultural globalization, with its different historic, linguistic, ethnic, and environmental landscapes; and neoliberal globalization, with its emphasis on, and imposition of, competition and efficiency. These complex globalizing spheres are dynamic and multi-dimensional, and often subject to imaginations that direct people's conduct in their daily lives. Since student flows across borders create different global imaginaries (Rizvi, 2009), we need to identify, looking through the lens of imagination, the underlying impetus, constraints, and negotiations that factor into their decision to go abroad, beyond simply surface-level observations of their everyday social engagements. Furthermore, understanding the potential agents, configurations, and impacts of global flows requires an investigation of the many attributes of transnational space (Rizvi, 2007), which is open, relational, linked and mediated by students' lifelong trajectories and territorialization beyond borders. This chapter delineates the three realms of globalization, imagination, and space to demonstrate how these three theoretical lenses are employed in this research.

2.1 Globalization

Roland Robertson (1992) first used the term globalization in a sociology article, defining it as “the compression of the world and the intensification of the consciousness of the world as a whole” (p. 8). Since then, approaches to globalization have diverged. Some focus on globalization as flows or mobility of people, ideas, and information (Appadurai, 1996; Castells, 2000; Urry, 2007), whereas others warn of its hazards because it subsumes social, cultural, and political matters under an economic logic (U. Beck, 1992; Harvey, 2005). There are still others who emphasize the enhanced interdependence and awareness of cultural differences across the

world (Hannerz, 1996; Tomlinson, 1999). After discussing global flows, I present two central economic- and culture-focused globalization discourses to illuminate how globalization phenomena interact dialectically in shaping exchange students' motivations for overseas study.

2.1.1 Landscapes of global flows

The intensified global flows of people, media, ideas, finances and technologies have obscured the boundaries separating the tradition, social practice, material consumption, and normative ideologies of a home country from those of a foreign country. Appadurai (1990, 1996) suggests that we need to explore global disjunctures through the five contextual dimensions mentioned in the previous chapter: ethnoscap, mediascap, technoscap, financescap, and ideoscap. He also explains that the term 'scape' embodies mutated and uneven configurations of individual engagements with and interpretations of global flows. These five landscapes are "perspectival constructs, inflected by the historical, linguistic, and political situatedness of different sorts of actors" (Appadurai, 1996, p. 33), and thus people interact with idiosyncratically constructed global flows and respond in their own unique ways. Among these five global flows, I elaborate on the interrelated spheres of ethno-, media-, and technoscap to show how these global mobilities loosen the bonds of national affiliation, while simultaneously fueling the desire of exchange students for transitory or permanent foreign sojourn.

Ethnoscap is composed of people on the move, including international academics, migrant workers, refugees, and immigrants (Appadurai, 1996). In a globalizing era, more and more individuals perceive, imagine, and experience transnational lives beyond their country of origin. Positive images and narratives of a foreign country encourage local people to move and transcend their national demarcations. Although a mobile life is a known and established way of living for some, overseas experience is not available to everyone because it is unevenly

distributed as a classed phenomenon (Bauman, 1998; Cresswell & Uteng, 2008; Kenway & Fahey, 2008; Massey, 2005). Accordingly, “degree of mobility” (Bauman, 1998, p. 86) is what allows people to maintain or improve their cultural and economic status within a stratified society by becoming transnationally mobile “elites” (Castells, 2000, p. 446), who hold global power and wealth and are not rooted in specific local norms and practices. Thus, mobility is not merely a geographic disjuncture; it has the potential to serve as “capital” (Kaufmann, Bergman, & Joye, 2004, p. 745) and privilege in rearranging people’s socio-economic, spatial, and political terrains. Nonetheless, mobile lives do not always reflect a privileged position because some human flows are triggered by the lack of economic opportunity in one’s home country, the perceived need to improve one’s daily life, and political dispositions that put one at risk in the home country. For example refugees and exiles are forced to leave their countries (Appadurai, 1996; Hannerz, 1996). These “vagabonds,” who are “uprooted” and “pushed” from their homes, are different from “tourist[s],” who travel out of a desire to do so (Bauman, 1998, p. 92). Migrant workers, who move from economically deprived countries to global cities are not privileged, but rather exploited in the global labour sphere (Sassen, 1998; M. Waters, 2001).

Diasporic people connect with individuals from their countries of origin and create new ties with citizens in their new countries. By sharing alien narratives and unfamiliar practices in a foreign space, these mobile groups transfer their aspirations, anxieties, and imaginations between their home and host countries. Deterritorialized populations constitute new types of localities, which in turn, give rise to new types of social formations. Family, friends, and relatives who live abroad significantly influence students’ decision to study abroad (Forsey, Broomhall, & Davis, 2012; Haines, 2013). They become motivated by a sense of adventure, and then set out for an alien territory. Yet, to make their displacement less burdensome, they go to places where

diasporic acquaintances already reside (Forsey et al., 2013). Likewise, transient international individuals in the home country, including current exchange students, encourage these students to transcend their national borders (S. Park, 2010). These students are thus on the receiving end of stories and performances by foreigners who encourage them to imagine the foreign country positively.

Mediascapes are representations in the form of images that are disseminated through songs, movies, daily and monthly publications, and electronic media (Appadurai, 1996). “The interactivity of media has changed the understanding of mediascapes to go beyond electronic medium” (M. Stack, personal communication, February 17, 2016). In addition, the repertoires that are perceived and conceived through mass media exist in and between factual and imaginary worlds. International mobilization mediated by the consumption of media encourages people to traverse national boundaries as a way to exercise their agency (Appadurai, 1996). People who were previously able to expand their conceptual horizons through imagination and fantasy can now experience things vicariously through mass media (Appadurai, 1996). Their real lives are now inextricably intertwined with virtual vignettes of the “deterritorialization of persons, images, and ideas” (Appadurai, 1996, p. 53).

Technoscapes, meanwhile, are fluid technological configurations that transcend boundaries that are otherwise impermeable (Appadurai, 1996). Mediascapes that are mediated by technoscapes create new neighbourhoods that in turn, create affinities with imaginary people, thus displacing them from their actual spatial localities (Appadurai, 1996). Portable electronic devices such as laptop computers and mobile phones have empowered mobile individuals by augmenting their ability to maneuver through technoscapes (Urry, 2007). The intersecting scapes of media and technology allow students to imagine and transgress previously impermeable

political, cultural, and economic spaces. Thus, students aspire to participate in transnational experiences and envision their lives in the host country based on the images conveyed through media-technoscapes (Tsukada, 2013).

New configurations of time and space, mediated by technological advancement, allow global flows to expand, deepen, and accelerate; simultaneously, globalization has reshaped traditional temporal and spatial terrains (Bauman, 2000; Castells, 2000; Giddens, 1990; Harvey, 1990; Massey, 1994; M. Waters, 2001). In Western countries, space and time were often conceived as opposite notions, with time prioritized over space by some scholars (Foucault, 1980; Massey, 1994, 2005). According to Michel Foucault (1980), this idea exists within the binary of time as “richness, fecundity, life, dialectic” and space as “the dead, the fixed, the undialectical, the immobile” (p. 70). However, contemporary scholars subscribe to the idea that time and space should be conceptualized within an integral frame with multiple spatial-temporal dimensions (Castells, 2000; Harvey, 1990; Massey, 1994). Since Marshall McLuhan (1964) introduced a conceptual map that showed our “planet reduced to a village size by new media” (p. 149), other scholars have developed this idea by focusing on the proximity of space and time. David Harvey (1990) initiates the idea of “time-space compression” (p. 147) that shrinking time and space shortens the time of individual and public decision-making processes, and those decisions spread immediately to other far-flung areas. Exploring the notion of “disembedding,” Anthony Giddens (1990) introduces “time-space distancing,” which is “the severing of time from space” (p. 19). This time-space distancing allows people to communicate simultaneously with others in different spaces. This new practice of flexibility mediated by technology frees people from local constraints by transforming vernacular practices (Giddens, 1990). Simultaneously, the digital divide constrains some people based on their economic and technological capability to utilize

technologies (M. Stack, personal communication, February 17, 2016). Therefore, this proximate configuration of time and space is the “power geometry” in relation to the transnational movement, demarcating who has power to “initiate[s] flows” and who is “imprisoned” (Massey, 1994, p. 149) by them due to the lack of mobility capital. Furthermore, the time-space compression in a capitalist society creates an uneven geographical development by rearranging labour and capital and destabilizing the labour market (Harvey, 1990; M. Waters, 2001).

Meanwhile, Manuel Castells (2000) expands upon the time-space dimension of a network society. A network society is a new type of contemporary society in which social practices are connected through electronic communication technologies. Distinguishing the “space of flows” (p. 408) from the “space of places” (p. 409), he asserts that elites live in the space of flows, whereas most local people live in the space of places. The space of flows in a network society dissolves and organizes time because electronic technology allows social actors to engage in “time-sharing” (p. 441) experiences across the world. Thus, the chronotope – the frame of time and space - of a network society causes “the constraints of geography on economic, political, social and cultural arrangements [to] recede” (M. Waters, 2001), and thus the world becomes a single setting, like a “unicity” (Robertson, 1992, p. 6; Tomlinson, 1999, p. 10). Although globalization is a macro phenomenon, it engages on a local level in divergent ways (Appadurai, 1990; Gargano, 2009; Phelps, 2013).

Students’ engagements with globalization are dialectic processes that take them beyond the territorial boundaries of their home and host countries, which are “part nationally based and part transnationally based” (Brown & Lauder, 2009, p. 144). Their international practices embody “dualities of national/global and local/global” (Sassen, 2007, p. 8); their “ambi-location” (Kelly, 2010, p. 98) is realized in the “space of flows” (Castells, 2000, p. 408) in which they exist

in one place while communicating with others in a different space. Students solidify their human networks through Internet-mediated interactions, sharing emotional burdens and receiving social support from family and friends at home, creating new relationships with local people, and finding local information. Thus, they connect with both the home and host cultures throughout their transnational journey (Kelly, 2010). They are involved in time-sharing practices with their families, friends, and relatives in their home country, which reflects their simultaneity in disparate locales. They communicate through global connectivity mediated by technological agglomerations (Castells, 2000, 2004).

Financescapes are mysterious and rapid flows of global capital (Appadurai, 1996). Speculative capital movement across borders in the late 1990s engendered the Asian financial crisis, and Koreans who wanted to ensure broader future possibilities amid their pecuniary predicament emigrated from Korea to Anglophone countries during and after the International Monetary Fund (IMF) bailout era (Rhee, 2002), which has accelerated Koreans' aspiration for English capital accumulation and global movement. Attention to the financescapes of international students also permits greater understanding of the features of these global nomads because money transfer beyond national turnstiles enables academic mobility across borders. However, these financescapes surrounding mobile students and immobile students are uneven territories because only those who have sufficient financial resources are allowed to capture the opportunities of study abroad. In this regard, the term financescapes aligns with Soja's (1996) notion of Thirdspace in that both notions embody unequal geographical terrains in terms of capital. Therefore, in this study, I employed Soja's (1996) Thirdspace instead of the notion of financescapes because the former embodies more inclusive and comprehensive meaning of unequal soil, transcending mere financial inequality.

Ideoscapes are flows of ideas in and out of regions (Appadurai, 1996). Hegemonic ideologies in specific countries are composed of “a chain of ideas, terms, and images” (Appadurai, 1996, p. 36). Although global permeation of ideologies reduces previously ‘local’ ideas to be loosely rooted in specific regions, some ideas are still strongly ingrained in particular terrains. For instance, for many Koreans, Confucian concepts, such as harmonious collaboration with others, are cardinal values that guide daily conduct (Appadurai, 1996). Since the concept of ideoscapes resonates with Taylor’s (2004) notion of social imaginaries, as the latter denotes both concepts of material practices and underlying norms in relation to those quotidian practices, in this study I mainly drew on the concept of social imaginaries instead of the notion of ideoscapes.

2.1.2 Neoliberal globalization

In his 2005 book, *A Brief History of Neoliberalism*, Harvey identifies the following ethos of neoliberalism: “human well-being can best be advanced by liberating individual entrepreneurial freedoms and skills within an institutional framework characterized by strong private property rights, free markets, and free trade” (p. 2). Many countries experiencing fiscal crises since the late 1970s have started to withdraw their sovereign power to a minimal level, based on the assumption that private realms empowered through privatization, deregulation, and commodification guarantee economic growth and individual autonomy (Burbules & Torres, 2000; Rizvi & Lingard, 2010). Under this neoliberal rubric, it is assumed that competition between individuals, institutions, regions, and countries is ‘fair’ and their involvement in markets is ‘free’ (i.e., consensual), which is espoused as the cardinal values for acquiring assets and properties (Harvey, 2005).

Neoliberal globalization pulls the labour market into a precarious condition that is characterized by temporary, part-time, and subcontracted jobs (U. Beck, 1992; Castells, 2000).

The new logic of the contemporary labour market does not guarantee future employment, replacing stable jobs with flexible work (Bauman, 1998; Burbules & Torres, 2000; Castells, 2000; Harvey, 1990; Sassen, 1991). Companies and employers are focused on identifying “a cadre of high flyers” (Brown, Lauder, & Ashton, 2011, p. 9), which encourages students and skilled academics to join the globally mobile workforce to hedge against and advance their job prospects in a destabilized labour market (Favell, Feldblum, & Smith, 2008).

Feeling insecure and anxious in the domestic labour market, job seekers move to other regions. Some countries actively beckon global talent. For example, emerging economies such as China provide expanded opportunities for such job seekers. The OECD countries, which face impending shortages of trained workers due to low birthrates, expect to fill these labour market gaps with globally mobile talent (Brown & Tannock, 2009), which promotes the global movement of students and academics in the pursuit of enhanced job opportunities. Capital movements also encourage labour mobility (Sassen, 1988, 1991). Metropolitan areas, which are the central sphere of capital, absorb talented people (Sassen, 1991), who are categorized according to their ability to perform “capital-intensive, high value-adding” tasks, whereas workers in peripheral regions are categorized according to their performance of “labour-intensive, low value-adding production” (M. Waters, 2001, p. 44). Multinational enterprises act as a vehicle accelerating this bifurcated labour flow (Castells, 2000; M. Waters, 2001).

In this era of ceaseless competition, people suffer from chronic anxiety and fear, and thus try to protect themselves so as to not have to surrender to “a predatory neoliberal capitalism” (Harvey, 2003, p. 188), and they do so by pursuing global mobility. As a bridging notion between geographical and social mobility, Vincent Kaufmann, Manfred Bergman, and Dominique Joye (2004) contest the term “motility”, which “incorporates structural and cultural dimensions of

movement and action in that the actual or potential capacity for spatio-social mobility may be realized differently or have different consequences across varying socio-cultural contexts” (p. 750). Three trialectic components – “access,” “competence,” and “appropriation” (p. 750) – constitute motility. Individuals have different extents and types of mobility, and this differentiated access is contingent on specific temporal, spatial, and other contextual conditions such as social and economic circumstances. Also, people have differing abilities to identify and take advantage of opportunities for mobility, based on their physical, intellectual, and cognitive capacities. Their decisions reflect how much or whether they value this specific mobility capital.

Meanwhile, neoliberal rhetoric presumes that an expansion of welfare, mediated by governmental intervention, is a legacy of the Keynesian era (Peck & Tickle, 2002). The spread of neoliberal logics around the world, which has curtailed governments’ role in social welfare provision, has meant uneven distribution of wealth; thus, the imposition of neoliberal globalization, rather than leveling the global sphere for marginalized people to obtain equal opportunities, has actually destabilized social equity and practices (Harvey, 2009; Sassen, 2007). The withdrawal of government from its role in securing social infrastructure has left individuals responsible for their own security in their social, economic, and job arenas (Harvey, 2005). Hence, pensions and health care, which were previously provided by employers or governments, are now the responsibility of individuals themselves, and thus only the comparatively well-off are able to preserve their safety in this precarious society (Harvey, 2005). The assumption is that individuals have the power and ability to freely choose their own social welfare options, which transforms them from being collective members of a society to an atomized group of individuals exercising their right to choose among “marketed options” (Rose, 1999, p. 230). Indeed, unlike industrial producer-oriented societies, the contemporary neoliberal regime encourages

consumerism and people are therefore obliged to exert their power as consumers (Bauman, 1998).

These ostensibly “benevolent mask[s]” of free and liberal choice conceal the harsh reality of class divisions that are reinforced in the pursuit of entrepreneurship (Harvey, 2005, p. 119). This era of global capital allows only the strongest, fittest, and fastest to obtain more opportunities; similarly, the deteriorating conditions for the underprivileged classes are explained as resulting from their lack of rigorous work and discipline, while their lack of equal access to opportunities to develop competitive strengths is overlooked (Harvey, 2005). Being poor in a consumer-oriented society means a lack of consumer choice (Bauman, 2005), so people must strive not to be reduced to a destitute situation. Contemporary consumer society has shored up its members’ willingness to join a cadre of consumers by promoting fantasies associated with new commodities, which fuels their longing for new experiences (Bauman, 2005).

In this consumer era, aspirations and motivations for global mobility are geared toward immediate gratification and the continual generation of further global mobility opportunities because a “consumer’s satisfaction ought to be *instant*” (Bauman, 1998, p. 81, emphasis in original). Likewise, people want to display their capacity as capable consumers by taking advantage of a variety of opportunities that many people desire because happiness is defined as acquiring opportunities that most others long for in a consumer society (Bauman, 2000). People who want to advance their life beyond their local terrains want to choose their temporary or permanent territory by crossing borders. Nonetheless, not all can be choosers because not everyone has the resources to move beyond their liminal space (Bauman, 1998). Global mobility is an “unequally distributed commodity” (Bauman, 1998, p. 2), and thus transnational mobility in the university sphere exists in the unevenly stratified geometries of linguistic, intellectual, and other types of commodified power (Kenway & Fahey, 2008). Nevertheless, people assume

responsibility for their discretionary choices, and the assumption is that their failures in social and economic spheres should not be attributed to systemic issues beyond their control, but rather to themselves as individuals (Harvey, 2005).

Individual students are also expected to behave as entrepreneurs and to pursue challenges with an indomitable will (Rose, 1999). Since neoliberal rhetoric is irrevocably embedded in people's daily lives, they discipline themselves to align their daily lives with criteria associated with success and the moral imperatives of the neoliberal era, such as "self-inspection, self-problematization, self-monitoring" (Rose, 1999, p. 11). Although people govern their souls and bodies through mind re-sets and the accumulation of multiple types of capital so that they are in tune with normative standards assigned to them by others, ironically they believe that they are liberal agents exercising their freedoms (Rose, 1999).

In particular, women face a double burden of a debilitating labour market and a material-oriented consumer society. Women are expected to manifest their "entrepreneurial virtues" (Harvey, 2005, p. 65) by having a competitive edge in a job market in which many careers are still undergirded by patriarchal logics. They are also pressured to compete with others through "possessive individualism" and the ostentation of material possessions to maintain their physical appearances (Harvey, 2005, p. 170). Zygmunt Bauman (2006) argues that this unstable society engenders a "derivative fear" (p. 3), and that this sense of vulnerability to dangers is based on weakening faith in externally-provided safety, not on real and immanent threats.

The idea of self-governing individuals is promoted and reinforced by self-help books and the broader self-help industry (McGee, 2005). People are expected to demonstrate that they are autonomous individuals because they are believed to have overcome challenges through their inner power. Similarly, any misfortune they suffer is not a result of their external societal

circumstances, but rather a result of their weak spirit (McGee, 2005). As long as people are instilled with the idea that they are pursuing valuable pleasure, they consider these experiences worthwhile and train themselves relentlessly for new aspirations, hone their intellectual and career-oriented capabilities, and regulate their behaviours (Rose, 1999).

2.1.3 Cultural globalization

Despite the dominant discourses on neoliberal globalization, some scholars aver that the cultural dimension is really what is fundamental to globalization, and that once globalization becomes more advanced, this dimension has greater potential than do the economic and political domains (Giddens, 1990; Robertson, 1992; Tomlinson, 1999; M. Waters, 2001). In a similar vein, some scholars maintain that it is necessary to examine the complex globalization terrain beyond the neoliberal logic, expounding upon the dialectic processes of deparochialization and hybridization beyond the territorial boundaries of nation-states (Appadurai, 1996, 2000; Hannerz, 1996). Tomlinson (1999) contends that the deterritorialization of culture – that is, the moving of cultures between geographical demarcations – connotes a local appropriation of “interpretation, translation, mutation, adaptation, and ‘indigenization’” (p. 84). Hannerz (1996) underlines that cultural globalization is not a zero-sum scenario of the “triumphant march of modernity” (p. 24) and loss of aboriginal cultures, but a constructive process in which a “new culture” and a hybrid “symbolic form” (p. 25) emerge.

In a similar vein, Appadurai (2000) notes that “grassroots globalization” – “globalization from below” (p. 3) – shows how globalization can be inflected by vernacular histories, cultures, genealogies, and politics as it takes on a local form. However, the question of how to define culture is somewhat controversial; while some define it broadly as the “mundane practices that directly contribute to people’s ongoing ‘life-narratives’” (Tomlinson, 1999, p. 20), others define

it as religions, languages, customs, or traditions (Frisby, 1997). Still others limit their definition of culture to representations in “aesthetic forms” (Said, 1993, p. xii). Appadurai (1996), meanwhile, underscores the “contextual, heuristic, and comparative dimensions” (p. 13) of culture to highlight the differences within an ethnicity that is assumed to be homogenous. Following his approach, I use the notion of ‘cultural,’ and sometimes ‘culture(s),’ as a comprehensive and multi-layered term to denote diverse, singular, and contentious features embedded in supposedly common and homogeneous national, regional, and local cultures.

Cosmopolitanism is commonly situated within cultural globalization in relation to global mobility. Tomlinson (1999) suggests that cosmopolitans have three dispositions: an “awareness of the wider world”; a “sense of connection with other cultures”; and an “increasing openness to cultural difference” (p. 200). Similarly, Craig Calhoun (2008) articulates that cosmopolitanism should be interpreted in terms of global connections. Thomas Popkewitz (2009) understands it as a “cultural thesis” (p. 252) of global awareness that transcends local sensitivities and practices. In a similar vein, Hannerz (1996) presents dual aspects of cosmopolitans: an “orientation” (p. 103) to be involved in divergent cultural occurrences; and the “competence” (p. 103) to maneuver in an alien culture in one’s own way, walking the fine line between surrendering to it and disengaging from it.

From a more philosophical perspective, Martha Nussbaum (1996) constructs a normative cosmopolitan ethos of an allegiance to humanity as a whole, which is inculcated in pedagogical landscapes that inject moral codes into education to produce mature global citizens. However, Harvey (2009) points out that Nussbaum’s research does not specify the ways in which spatial and social apparatuses are unequally arranged and how it is that they perpetuate inequalities based on ethnicity, gender, and socio-economic conditions. He suggests instead three ways of

enacting an alternative cosmopolitanism in response to “cosmopolitan neoliberalism” (p. 94): by taking a philosophical approach like Nussbaum’s; by examining, in a practical sense, the minimum human requirements; and by actively engaging to transform the world. Thus, for Harvey, the roles of intellectuals in establishing a new paradigm of cosmopolitanism is not to “speak for” underprivileged people under a neoliberal regime, but rather “amplify [their] voice” (p. 95) .

Similarly, Ulrich Beck (2014) locates cosmopolitanism within a philosophical realm, suggesting that empirical social phenomena be referred to as a “cosmopolitization” (p. 171). Beck (2014) subscribes to the idea of cosmopolitization that only those with sufficient financial, social, and cultural resources are eligible to become cosmopolitans, which helps unpack the circumstances that individuals confront in their daily lives. Some scholars criticize the notion of cosmopolitanism, interpreting it as a naïve ethical approach that masks uneven global and local terrains under the pretense of Western-oriented “universal humanism” (Blank, 2014, p. 66). However, Beck rejects the view that cosmopolitanism is interpreted as a utopian notion, yet acknowledges the unequal presence of opportunities to obtain socio-economic prestige in global, national, local, capital, and cultural realms. Hence, cosmopolitanism is significant in two respects: it calls for open engagements with the broader world and all its differences; and it makes a normative political and academic argument for transcending localities for the sake of universal achievements that will create a more even and equal society (Calhoun, 2008). Since cosmopolitanism is a quintessential notion in cultural globalization, I employ cultural globalization and cosmopolitan globalization interchangeably in this dissertation.

Travel is another notion commonly associated with cultural globalization. Scholars note people’s desire to accumulate unique experiences through overseas journeys. They want to

“consume the planet in the fullest sense” (M. Waters, 2001, p. 206) through the worldwide currency of tourist attractions and exotic experiences (Urry, 2007). Yet, some view culture not as sedentary, but as something that is moving and in flux (Clifford, 1992; Tomlinson, 1999). James Clifford (1992) introduces a nomadic concept of culture, calling it “traveling-in-dwelling, dwelling-in-traveling” (p. 108) to capture the ambivalent facets of culture that dwell in and travel across the porous boundaries. Tomlinson (1999) also urges us to unleash the “ties with spatially defined culture” to allow a “broader global re-territorialization” (p. 199).

Some types of travel may be associated with adventure. For example, Georg Simmel (1997) describes two conditions required for an experience to be considered an adventure: it is a significant episode with an inception and a denouement; and it is “extra-territoriality” (p. 224) in the continuum of the life trajectory. As such, an international exchange student is an adventurer as “the student as traveler and the traveler as student” (Haines, 2013, p. 19), who enjoys a foreign journey away from her or his mundane life, which is fraught with concerns and stresses. Global mobility not only dismantles individuals’ otherwise solid connections with localities but also provides them with a wider perspective on their local terrains (Tomlinson, 1999).

2.2 Social Imaginaries

The diverse global landscapes mentioned above transform our imaginations (Rizvi, 2006). Imagination enables us to make sense of our existence and our material practices within their broad historic and social dimensions (Mills, 1959). Extrapolating from our temporal-spatial experiential connections, we interpret and generate meanings and images, which become assembled into our imagination (Norton, 2001). Etienne Wenger (1998) contends that imagination is “a process of expanding our self by transcending our time and space and creating new images of the world and ourselves” (p. 176). According to him, imagination is a creative

process that includes circumstances beyond our direct engagement in the world. Consequently, imagination allows people to envisage the future possibilities associated with their historic biography (Mills, 1959). Furthermore, based on their imaginations, people realign themselves, balancing between their individual values and hegemonic ideas imposed by their communities (Norton, 2001; Wenger, 1998; Yoon, 2013). Appadurai (1996) underscores the three characteristics of imagination in the global society: it is daily practices across diverse social realms; it is the stimuli for action in a collective sense; and it is the collective forms of imagination that allow people to feel solidarity as members of a community.

Imagination has divergent implications. It is an individual's sense-making process, as well as a set of collective actions in a social realm (Rizvi, 2006; Salazar, 2011). It is also a cognitive arena in which people shape and restructure their histories, current existence, and future plans. Cornelius Castoriadis (1987) contends that the imaginary is not “an image *of*” but the “unceasing and essentially *undetermined* (social-historical and psychical) creation of figures/forms/images” (p. 3, emphasis in original). Thus, the imaginary is not unchanging, nor does it simply mirror what already exists; rather, it is “the capacity to see in a thing what it is not, to see it other than [what] it is” (Castoriadis, 1987, p. 127). This idea resonates with Wenger's (1998) notion of imagination in that both conceptions include the possibility of transcending previous experience and a dominant ideology. Castoriadis (1987) highlights the role of imaginary in “hold[ing] a society together” (p. 359). Therefore, a social imaginary enables a society to be created, to maintain its coherence, and to be transformed (Rizvi, 2006).

Underscoring the symbolic dimension of the social-historical world, Castoriadis articulates that social symbols cannot be wholly understood through the logics of reality and rationality, but rather with a social imaginary that is inextricably intertwined with realities. As

such, social imaginaries provide us with lucid answers to the fundamental questions of collective and individual identities in every society (Castoriadis, 1987). Traditionally, imagination was seen as an ancillary reflection of reality, and it was assumed to be a distorted interpretation of the actual truth (Rizvi, 2006). However, Castoriadis evolved the notion of imagination from a derivative of reality into a creative and constitutive element of societal symbolic meanings.

Charles Taylor's (2004) notion of a social imaginary aligns with Castoriadis's perspective in that he understands it as a "generative matrix" (Gaonkar, 2002, p.10; Rizvi, 2006, p. 196) that constitutes the entirety of a society. Since the social imaginary is "the way we collectively imagine ... our social life" (Taylor, 2004, p. 50), it enables us to make sense of social practices and underpins the legitimacy of these practices. Taylor (2004) focuses on the function of a social imaginary as the promoter of daily practices by enabling ordinary people to grasp their existential modes from a holistic perspective. We can initiate and maintain our relationships with others because a social imaginary provides us with an understanding of "how [we] fit together with others" and "how things go on between [us] and [our] fellows" (p. 23). While we grasp the norms that underpin social practices, these normative ideologies infiltrate and transform our social imaginaries. Hence, a social imaginary is not only "a set of ideas" (p. 2) but also a "moral order" (p. 28) that offers descriptive illustrations of social logics and imposes prescriptions in relation to specific values and performances.

Taylor (2004) distinguishes a social imaginary from a social theory. Like a collective sense of imagination, a social imaginary is "a widely shared sense of legitimacy" by "large groups of [ordinary] people" (p. 23). Conversely, a "social theory" is possessed by only "a small minority" (p. 23). Innovative ideas which were imagined by a small number of people are gradually transformed from theories into social imaginaries after common people give their

consent to those new ideas. As such, a social imaginary that reflects our existential arrangements enables us to behave as a member of society. This flexible and transformative feature of a social imaginary entails a new set of practices and an expanded sense of self that allows us to displace ourselves from the communities to which we once belonged. In earlier societies, we could not imagine ourselves having an “extended membership of that society” (Taylor, 2004, p. 55). Taylor argues that social embeddedness is related to identity issues, and explains that “the inability to imagine oneself outside a certain matrix” limits “our sense of self” (p. 55).

As mentioned in the previous chapter, Fazal Rizvi and Bob Lingard (2010), drawing on Taylor’s approach, suggest an expanded idea of a social imaginary of globalization. They contend that an alternative collective social imaginary is needed to replace the contemporary dominant social imaginary of neoliberal globalization, and they underline that there are ambivalent aspects of a social imaginary: it is an ideology entrenched in people’s material and discursive existence; and it is a vehicle through which people interpret and transform their identities and positions. They assert that nation-states and institutions are built on the basis of a shared social imaginary.

The prerequisite of a nation-state, “popular consent” (p. 13) to national authority, resonates with Benedict Anderson’s (1991) idea of an imagined community. Focusing on the diffusion of nationalism, Anderson (1991) teaches us that a modern nation is an imagined community. A nation is “imagined,” he says, because “the members of even the smallest nation will never know most of their fellow-members, meet them, or even hear of them, yet in the minds of each lives the image of their communion” (p. 6). Hence, all modern communities, other than primordial communities, are imagined. As such, communities are differentiated by the way in which they are imagined rather than the degree to which they are authentic. In other words, a

nation as an imagined community is not fixed in people's imagination, but "once imagined," is further "modeled, adapted and transformed" (p. 141).

A social imaginary is also akin to Pierre Bourdieu's (1986) notion of habitus in that both have normative conceptions within which social imaginaries are confined (Gaonkar, 2002; Rizvi & Lingard, 2010). However, a social imaginary transcends the idea of habitus because "a social imaginary is not simply inherited and already determined for us, [but] is rather in a constant state of flux" (Rizvi & Lingard, 2010, p. 35). Thus, we make sense of our current existence and imagine our future possibilities according to the hegemonic discourses that have permeated the contemporary global arena; simultaneously, we think and act beyond the confinement of dominant beliefs and practices, which opens a new space for opportunities. Indeed, globalization permits alternative social imaginaries and evolving "identities and [senses of] belonging" (Rizvi & Lingard, 2010, p. 34) by allowing us to understand different cultural logics through repeated global displacement.

Appadurai's (1996) emphasis on social imaginaries being diffused across the world and influenced by the flows of people, media, money, technology, and ideology aligns with Rizvi and Lingard's approach to global social imaginaries. These flows make every country more diverse and more of a hybrid as people engage in global relations (Rizvi, 2006). A social imaginary authenticates certain ideologies and makes sense of certain social practices. In addition, it is as an ideology entrenched in people's daily lives and as a vehicle by which they transform their existence (Rizvi & Lingard, 2010). People live amid multiple social imaginaries that are constructed by their different life histories, socio-economic conditions, cultural relationships, and the communities to which they once belonged (Gaonkar, 2002; Rizvi, 2006). Therefore, social imaginaries help us examine exchange students' underlying perceptions and conceptions as they

navigate in and between familiar social traditions and new cultural arrangements, taking into consideration what they see as a desirable and valuable life. Social imaginaries are also useful to investigate relationships in a transnational space, namely, the affinities these students feel with specific groups of people who share their imaginations.

2.3 Thirdspace

Edward Soja defines Thirdspace as “an-Other way of understanding and acting to change the spatiality of human life, a distinct mode of critical spatial awareness that is appropriate to the new scope and significance being brought about in the rebalanced trialectics of spatiality-historicity-sociality” (p. 10). Drawing on Henry Lefebvre’s spatial approach, Soja (1996) suggests the notion of “Thirdspace” to challenge binary ideas, including material/conceptual spaces and historic/social aspects, by combining ideas of otherness such as ‘lived’ and ‘spatial’ in between the otherwise juxtaposed notions. Lefebvre’s (1991) influential book, *The Production of Space*, invites us to explore the complex nexus of temporal, spatial, and social existence in order to show how space is produced through three interconnected spatialization processes. He identifies three types of space: “spatial practice,” “representations of space,” and “representational spaces” (Lefebvre, 1991, p. 33). Spatial practice refers to social relationships within the “perceived” (p. 38) sphere of one’s personal life. It is the space where daily routines occur and material practices are empirically performed (Singh et al., 2007; Soja, 1996). The place mediated by performative routines is materially perceived, and this perception, in conjunction with social practices, helps one make sense of a certain space (Harvey, 2009).

Representations of space are “conceptualized space” (Lefebvre, 1991, p. 38) in which social orders are assigned to social relations. These conceptually normalized spaces reproduce space by imposing legitimacy on particular material existences; however, they also contest and

challenge particular spatial logics (Singh et al., 2007). This conceived world is the “imagined” space, in contrast to the “real” spatial practice (Soja, 1996, p. 10). However, it is not a fictional or ancillary sphere. Rather, it is the “dominant” realm in every society, linking the “lived” and “perceived” worlds (Lefebvre, 1991, pp. 38-39). People experience this space both physically and emotionally (Harvey, 2009).

Representational spaces are “lived” spaces embedded with “images and symbols,” and these lived spaces are flexible and can be transformed through imagination (Lefebvre, 1991, p. 39). These spaces are where people navigate their future possibilities while negotiating with their aspirations and available resources (Singh et al., 2007). However, they are not neutral arenas, but rather imbued with ideological, political, and socio-economic substances of spatial practices and representations of space (Singh et al., 2007; Soja, 1996). Lefebvre’s spatial theory allows us to understand our relational existence on the spatially and socially inscribed horizon (Soja, 1996).

Aligning with Lefebvre’s lived space, Soja’s (1996) Thirdspace is the cartography of power in association with class, race, and gender. Also, it is a “real-and-imagined” world (p. 11) where perceived customs and practices as well as conceived norms and performances coexist. As Soja (1996) admits, “Firstspace” and “Secondspace” (p. 6) (other terms that he coined) are homologous with Lefebvre’s perceived and conceived space, respectively. As such, Soja’s Firstspace, Secondspace and Thirdspace exist simultaneously, which breaks the “Firstspace-Secondspace dualism” (p. 11) by including another form of space to evoke spatial awareness. Soja (1996) defines Thirdspace rather comprehensively, as “a lived space of radical openness and unlimited scope, where all histories and geographies, all times and places, are immanently presented and represented, a strategic space of power and domination, empowerment and resistance” (p. 311). He requires researchers to have sensitive views of place, home, and location.

His critical view is useful to investigate uneven global and regional territories in which exchange students maneuver in a more comprehensive and insightful way because in Thirdspace, power is inherent in daily lives.

Thirdspace is not a fixed place but a shifting landscape of incidents, ideologies, and translations, which is open to alternative interpretations and engagements (Soja, 1996). The endless possibilities of temporal, spatial, and relational apparatuses in the Thirdspace situate Soja alongside feminist geographer Doreen Massey (1994), who interprets the space-time dimension as “social relations” (p. 3) that are instilled with power and symbolism. For her, the social and the spatial are inextricably interwoven and both construct each other as a space that is multiple, open, and relational (Massey, 1994, 2005). There are multiple interpretations of the space because the meanings of a specific space are contingent on and intertwined with people’s different positions and histories. Space exists as an open arena because it is always “in process,” and hence it is the “genuine openness of the future” (Massey, 2005, p. 11).

A space is also constructed through the negotiations of relations embedded with socio-cultural practices and “stories-so-far” (Massey, 2005, p. 9) such as diverse historic narratives from manifold social relations. The radical openness of Thirdspace, intertwined with social relations and power constellations, resonates with Massey’s (1994) articulation of “power geometry of time-space compression” (p. 149). She argues that unequal power dynamics are embedded in global mobilities, in particular who it is that gets to take advantage of shrinking global space and the time-sharing practices with people who live afar. Elucidating space through the lens of imagination is another important aspect of Massey’s approach. Rejecting the “*aspatial* view of globalisation” (p. 82, emphasis in original), Massey (2005) contends that cultures, societies, and nations should be imagined as integral to the unbounded space in which diverse

stories prosper and which is inhabited by a multitude of practices and relations. Her contention is strikingly resonant with Soja's ontological rebalancing as a being among social, historic, and spatial assemblages in the Thirdspace. Soja (1996) explains the possibilities of Thirdspace as follows:

Everything comes together in Thirdspace: subjectivity and objectivity, the abstract and the concrete, the real and the imagined, the knowable and the unimaginable, the repetitive and the differential, structure and agency, mind and body, consciousness and the unconsciousness, the disciplined and the transdisciplinary, everyday life and unending history. (pp. 56-57, emphasis in original)

The existential modes of Thirdspace are possible when we introduce a new form of Othering into the "original pairing" (Soja, 1996, p. 60), which is referred to as "thirling-as-Othering" (p. 61). However, this synthesis is not just a dialectical process; this ongoing thirling-as-Othering interjection produces "a cumulative trialectics" (p. 61) of conceived, perceived, and lived worlds.

This thirling process is critical in exchange students' transcultural engagement in their home and host countries. In the moment that cultures of home and host countries meet, an-Other set of ideas, practices, and apparatuses will interject in the Thirdspace. Through this creative process, students realign, restructure, and reshape their previous norms, ideologies, modes of existence, and plans. Canada and Korea as a home and host country for these exchange students are a "lived space as a strategic location" (Soja, 1996, p. 68), an all-encompassing Thirdspace, in these students' tactical choice of different ideologies and practices between their home and host cultural modes. Soja's (1996) notion of Thirdspace transcends the "interpretive dualism" based on historic and social imaginaries by interjecting "a critical spatial imagination" (p. 5), which exists as a trialectic assemblage of spatial representations, relational translations, and historic

interpretations. Soja's spatial imagination is appropriate to investigate these students' idiosyncratic involvements in, and interpretations of, unfamiliar routines in their host country.

Soja's Thirdspace also aligns with Homi Bhabha's (1990, 2004) Third Space in resisting essentialism and challenging binary conceptions. Whereas Soja (1996) employs a strategy of "interjecting an-Other set of choices" (p. 5) into the two opposing sets of ideas to challenge the binary logic, Bhabha (1990) posits "hybridity" as an inclusive framework that embraces different cultures and "new structures of authority, new political initiatives" (p. 211). For Bhabha (2004), culture is situated in "the realm of the *beyond*" (p. 1, emphasis in original) in order to "touch the future on its hither side" (p. 7). This in-between space where culture resides is a place of "permanent movement" and is constantly shifting; this in-between space allows marginalized people to "build a community of resistance," to have a voice and to be a visible group in the local/global power geometry (Kalscheuer, 2009, p. 37). Thus, Bhabha's (2004) Third Space is the intervening location that enables us not only to "redescribe our cultural contemporaneity" but also to "reinscribe our human, historic commonality" (p. 7).

Both notions are also similar in that both embody ambivalent meanings, seemingly contrasting conceptions of power and resistance against authority. As I said before, Soja's (1996) Thirdspace is a site of "power and domination" as well as "empowerment and resistance" (p. 311). Similarly, Bhabha's (2004) Third Space empowers colonized or underprivileged people to disavow their cultural subjugation to the imperial cultural manifesto. Nonetheless, there is a nuanced difference between both scholars' notions. Soja's (1996) Thirdspace presumes unequal terrains in terms of gender, class, race, and regions, whereas Bhabha's (2004) Third Space negates the hierarchical imposition of the social strata in the Third Space, and argues that this Third Space is a place where cultural hybridity emerges. Bhabha (2004) assumes that "a cultural

supremacy...is itself produced only in the moment of differentiation” (p. 50). In the cultural differentiation process, culture loses its unique articulation amid hierarchical norms of “classes, genders, races, nations” (p. 50). Bhabha (2004) suggests that we use the term “cultural difference” to imply “the process of the enunciation of culture as ‘knowledgeable’” (p. 50, emphasis in original) instead of the notion of “cultural diversity” that understands “culture as an object” (p. 49). To re-state, although cultural hierarchy exists in the cultural differentiation process, hybridity in the Third Space mobilizes and disrupts authority, questioning the binary approach of colonizer and colonized, where there is “no fixed hierarchy of political values and effects” (p. 41).

In addition, as a postmodern geographer, Soja (1996) articulates Thirdspace as multiple places in which a diverse “‘real’ material world” is intertwined with multi-dimensional “‘imagined’ representations of spatiality” (p. 6). But as a postcolonial scholar, Bhabha (1990) positions Third Space as a cognitively enunciated place where “liminality opens up the possibility of articulating different, even incommensurable cultural practices and priorities” (pp. 210-211). While Soja’s (1996) Thirdspace embodies material and geographical aspects (although it also includes “mental images of space” [p. 79]), Bhabha’s Third Space is “the non-place of no-fixed abode” (Young, 2009, p. 82) which transcends the physical territories of different cultures (Soja, 1996).

In this study, I mainly employed Soja’s Thirdspace rather than Bhabha’s Third Space. Firstly, I wanted to delve into discrepancies between imagined and lived spaces in relation to exchange students’ ideas and imaginations of their host countries. Secondly, one of my foci in this study was multiple interpretations and diverse translations revolving around seemingly similar academic practices and cultural codes in Canada and Korea, which could be more

adroitly delineated by Soja's notion of Thirdspace. Thirdly, I wanted to explore uneven terrains surrounding exchange students in terms of race, language, region, and class and Soja's notion seemed to be more appropriate to portray these unequal geographical cartographies.

2.4 Summary

The three theoretical frameworks of globalization, imagination, and space are not exclusive but trialectical. The term globalization implies spatiality (Massey, 2005). People's imaginations are informed by global flows (Appadurai, 1990, 1996). The transnational space is an imaginary space of international students (Singh et al., 2007). Accordingly, globalization is an influential macro landscape that interacts dialectically with students' perceptual, conceptual, and experiential existence; imagination is a composite of fluid and complex personal, national, and global ideologies and social practices; and space is a physical, interactional, and intercultural territory within which students are placed.

Theories of globalization may help us examine exchange students' motivations and transnational experiences because in the era of globalization students' daily performances and engagements occur in a hybrid space of local and global. Theories of Thirdspace and social imaginaries would be appropriate to examine the discrepancies between exchange students' imagined and lived spaces in relation to their home and host countries and to investigate underlying ideologies that underpin these students' daily navigations in and between their supposedly inherited and newly experienced cultures and ethics. The three frames of globalization, imagination, and space are closely intertwined, and it is therefore hard to disentangle them clearly. As such, these three theories will complement each other throughout this study as I delve into each student's motives and practices.

Chapter 3: Reflections on Contexts and Literature

Student transnational mobility has been practiced since the birth of medieval universities (T. Kim, 2007; Krzaklewska, 2008; Musselin, 2004; Teichler, 1996). Nonetheless, the recent expansion in the number of participants, in conjunction with the process of neoliberal globalization, merits a further investigation (Rizvi, 2000). While countries and post-secondary institutions in pursuit of global competitiveness often tout this accelerating mobility trend as developing students' "global understanding," some scholars denounce it as a perilous example of "turbo-capitalism" (Teichler, 2004, p. 5) and for reinforcing social inequality. Yet, higher education institutions' academic transnational mobility programs have been under a spotlight in relation to their internationalization (Rhee, 2009; Rivza & Teichler, 2007; Teichler, 2004).

Canada and Korea are no exception. As I addressed before, 92 percent of Canadian universities operate exchange programs, and most Korean universities collaborate with foreign universities in offering exchange programs (AUCC, 2014; S. Lee, 2013). In fact, a student exchange program has become "a normal option" (Altbach & Teichler, 2001, p. 8) for students who aspire to experience a foreign space. In this section, I introduce the histories of the internationalization of higher education in both countries, and then explore how exchange programs are operating between Canada and Korea. Then, I examine the literature that looks into the motivations, transnational experiences, and achievements of exchange students.

3.1 Internationalization and Exchange Programs in Canada and Korea

In the midst of globalization, the internationalization of higher education (IHE) has been implemented in many countries as a response to social, economic, and labour market demands (van der Wende, 2007). Jane Knight (2003) defines IHE as "the process of integrating an international, intercultural or global dimension into the purpose, functions or delivery of post-

secondary education” (p. 2). Student exchange programs are an example of the internationalization strategies that have been initiated by universities to facilitate transnational collaboration and to nurture the transcultural competency of students (Altbach & Teichler, 2001; Knight, 2007). In this section, I illuminate the IHE policy landscapes, starting from a brief genealogical investigation of the social contexts of Canada and Korea before examining exchange programs in both countries.

3.1.1 The internationalization of higher education in Canada and Korea

Canadian internationalization policy started in the 1950s as a frame for providing official development assistance to help economically underdeveloped South and Southeast Asian countries (Morrison, 1998; Trilokekar & Kizilbash, 2013). However, when confronted with complicated political circumstances and financial difficulties, Canada reduced its contribution to helping them (M. Stack, personal communication, February 17, 2016). Furthermore, in 1984, the Commission on Canadian Studies encouraged the Canadian federal government to take on a coordinating role in dealing with international student matters, suggesting “a full fee-paying model” for international students in Canada (Symons, 1984; as cited in Trilokekar & Kizilbash, 2013, p. 3). This recommendation was broadly adopted among the country’s provinces and grants that had previously been offered to Canadian universities for the purpose of supporting international students were eliminated.

Under the neoliberal globalization regime, reduced government funding and a demand for market efficiency have constrained Canadian universities and forced them to seek other revenue sources (Levin, 1999). As Amy Scott Metcalfe (2010) observed, “Canada has decreased its proportional share of local public (provincial) funding on higher education, and has increased reliance upon private sources of income, namely through tuition, the sales of goods and services,

and industrial partnerships” (p. 509). Furthermore, with its low birthrate and a concomitant decrease in the number of Canadian post-secondary students, Canada increasingly relied on international students and has redoubled its efforts to attract them to Canada as a way to boost Canadian higher education. In addition, facing the retirement of skilled baby boomers, international students are seen as a partial solution to labour shortages. For these reasons, Canada has approached IHE more aggressively, and the number of international students in higher education institutions in Canada has increased from 62,260 to 153,790 between the years 2000 and 2010 (Kunin & Associates, 2012).

While Canadian universities have implemented internationalization strategies (OECD, 2004; Shubert, Jones, & Trilokekar, 2009), the Canadian federal government also has a vested interest in attracting international students to boost the domestic economy and fill job vacancies (Advisory Panel on Canada’s International Education Strategy [APCIES], 2012; Foreign Affairs, Trade and Development Canada [DFATD], 2014). In the same vein, the federal government has set a target of doubling the total number of international students from 239,131 in 2011 to 450,000 by 2022 (DFATD, 2014). Recent IHE policies in Canada reveal a strong neoliberal hue, positioning IHE strategies as a tool to boost Canadian economic prosperity. The strategy of the APCIES (2012) reiterates the economic impact of international students on the Canadian economy, while identifying international education as “a pipeline to the Canadian labour market” (p. x) and comparing the spending by international students with the export of commodities. Canadian federal and provincial IHE initiatives align with the federal government’s global markets plans or job plans promoting the commercialization of international education as a marketable product (DFATD, 2014). International students are cast as a source of Canadian economic prosperity: they are consumers who spend money to boost the Canadian economy, and

they are skilled workers who can fill job vacancies. In addition, they are taxpayers who contribute to Canadian economic growth. Canada highlights the commercial benefits of having international students, such as the increased consumption of Canadian goods, job creation, and additional tax revenues (DFATD, 2014).

In Korea, the internationalization of higher education by the Korean government began only a quarter of a century ago. After Korea hosted the Olympic Games in 1988, it liberated overseas travel, allowing ordinary Korean citizens to go abroad freely. Before this reform, the Korean government had focused primarily on sending elites to developed countries with the expectation that they would return to Korea having obtained skills and knowledge that could be put to use in the development of Korea (Byun & Kim, 2011). Because of tumultuous flows of speculative capital beyond borders, Asian countries, including Korea, suffered from the Asian financial crisis in the late 1990s. The fallout urged Korea to be more aggressive in its adoption of the neoliberal idea of marketization of higher education, even though Korea had already inserted itself into neoliberal structures since its entry into the World Trade Organization (WTO) in 1995 (Byun & Kim, 2011).

While Korea struggled with receiving a bail-out from the IMF, massive firms went bankrupt and an enormous number of employees lost their jobs (Harvey, 2005). Koreans, whose career security was threatened by an increase in contract workers and unemployed workers, have heightened their interest in enhancing their global linguistic capital, mainly English, to ensure their ability to get jobs (J. Park, 2011). Under the turmoil of neoliberalism, the traditional Confucian values of harmony, altruistic dedication, and collaboration have surrendered to efficiency, productivity, and competition (E. Kim, 2010). Koreans started to reshape their mindsets, positioning industriousness and individualism at the foreground in honing their global

competitiveness. Meanwhile, some Koreans left their home country to seek better job prospects elsewhere and to allow their children to be educated in an Anglophone country so that they could be equipped with the attributes of global competitiveness. During this era, emigration to Anglophone countries, including the US, Canada, Australia, and New Zealand, was popular among Koreans seeking alternative chances through transnational lives (Rhee, 2002).

In contrast with Canada, where IHE was initiated by universities, Korean internationalization policies were initiated by the federal government as a strategy to improve the quality of higher education and enhance the global competitiveness of Korean universities and Korean students (Byun & Kim, 2011). Since the Asian financial crisis, the Korean government has changed its policy priority from sending talented students to developed countries to luring top-notch international students to Korea to compensate for its educational trade deficit (Byun & Kim, 2011). This new strategy underscores the need to improve the standards of Korean universities in order to attract foreign students, which has developed into scholarships for talented foreign students. Korea also launched a university student exchange program among Korea, China and Japan, complete with credit transfer and degree conferment, as a way to position itself as a regional hub of internationalization among Asian countries (Jon, Lee, & Byun, 2014).

Canada and Korea differ not only in their IHE histories, but also in terms of the propensity for mobility of domestic students. Canadian students are not mobile and the growth in the number of outbound students is very slow. During 2012/13, 2.6% of full-time Canadian undergraduate students went abroad to participate in a for-credit program, which was a slight increase from 2.2% in 2006 (AUCC, 2014). On the other hand, according to the OECD statistics (2014) Korean students are highly mobile. As of 2012, Korean students accounted for 4.2% of all

international students enrolled in higher education in the OECD countries, the third-largest proportion of international students in the OECD countries following the much more populous China (22%) and India (5.8%).

Despite these different contexts and histories, Canada and Korea, share some similarities in their IHE policy shifts. Both countries suffer from a low birthrate, which results in a declining domestic population of traditional college students. To deal with the decreasing rate of enrolment, they both sought a new solution by relying on revenues from international students. Also, after they were incorporated into the global arena by joining organizations such as the WTO, they came to see education as a commodity to be traded in the market. Indeed, commercially-driven strategies have been facilitated by universities across the world within the framework of international trade (Altbach & Knight, 2007; Byun & Kim, 2011; Rizvi & Lingard, 2006). Universities endeavour to restructure themselves so as to be positioned favourably in global league tables (Mok, 2007; Mok, & Cheung, 2011). Media coverage of global rankings does not fully convey the richness of a university's educational capacity; nevertheless, universities still feel at the mercy of this Westernized "education excellence" (Stack, 2013, p. 579). Furthermore, supranational entities including the World Bank, the OECD, and the EU have exerted great leverage over national economic, political, and educational landscapes (Ball, 2006; Burbules & Torres, 2000; Sassen, 2007). The premise that underpins these multinational entities and their attention to education is that "education is a commodified service, in which trade is not only possible but desirable" (Rizvi & Lingard, 2010, p. 171), a premise that encourages countries to eliminate barriers to economic trade and student mobility.

In tandem with the neoliberal ethos that imbues IHE policies, neocolonialism is another underlying rubric that appears in Canada's and Korea's IHE policies. Neocolonialism

refers to how “the imperial and colonial past continues to shape political life in the overdeveloped-but-no-longer-imperial countries” (Gilroy, 2005, p. 2). Canadian policy articulates the significance of international students as potential immigrants who will become part of its skilled workforce. However, the labour market in Canada is not equal; it reinforces and maintains gender and racial inequalities because of a “colonial legacy that downgrades education, training and credentials from non-Western societies” (Ng & Shan, 2010, p. 81). Moreover, as Kumari Beck (2009) cautiously noted, since “international education may run the risk of reproducing and maintaining those power relations through the dependency noted by post colonial scholars” (p. 316), the pervasive domination of Western imperial ideology promotes perceptions that Western culture is ‘educated’ and ‘developed’ and thus above Other cultures of former colonial regions, including Asian countries.

The prevalence of English-medium instruction (EMI) in Korea reflects a neocolonial phenomenon. EMI policy has been adopted as a measure to attract talented international students and enhance local Korean students’ English competency since the mid-2000s (Byun et al., 2011). However, most international students in Korea are students from Asian countries who do not use English as their first language. Some Asian students who want to learn Korean do not welcome the EMI because they cannot use Korean during classes, and thus cannot improve their Korean language skills as much as they would like. As such, these Asian students criticize Korea for overemphasizing English, arguing that if they wanted to learn English, they would have chosen to go to English-speaking countries (Jon et al., 2014). Furthermore, according to the study of Kwang-Hyun Lee and Ji-young Hong, about 75% of local Korean students who participated in the Korean Education Longitudinal Study answered that they did not think their English had improved through EMI. Among Korean students who took EMI, only 27.4% replied that they

understood more than 80% of the EMI course content and 37.1% of students said that they understood less than 60% (Lee & Hong, 2015). Yet despite these limitations of EMI for both international students and local students in Korea, EMI is increasing significantly in Korea, influenced by federal governmental funding to universities to increase their EMI (Byun & Kim, 2011), and by a Korean media conglomerate's incorporation of EMI as a criterion for evaluating universities (Lee & Hong, 2015). 'English fever,' which has been fueled since the IMF bailout era, coupled with a legacy of US imperialism in Korea since the end of Japanese colonialism (J. Park, 2015; Rhee, 2002), also spurred English-medium courses as a strategic pursuit of Korean universities.

3.1.2 Exchange programs of universities in Canada and Korea

Korean universities have made efforts to enhance their internationalization by inviting top-notch professors from overseas, facilitating student exchange programs, and building education infrastructure that is familiar to foreign students, such as EMI courses. Korean universities began to expand their exchange programs as a way to enhance their global prestige, namely, by using human flows to maintain scholarly relationships with prestigious universities around the world. However, there appears to be a strong neocolonial aspect to Korean exchange programs. Since universities in Anglophone countries, including Canada, are highly preferred among Korean universities, the numbers of outbound Korean exchange students to the US, the UK, Canada, and Australia was somewhere between two to five times as large as the number of inbound international exchange students from these same countries between 2007 and 2014. During that same time period, the numbers of Korean outbound exchange students to the US, Canada, Australia, and the UK were 48,622, 8,297, 8,304, and 5,730, respectively, whereas the numbers of exchange students from these four countries to Korea were 22,294, 2,494, 1,565, and

1,141, respectively (KEDI, 2015).

When I examined exchange programs in the home and host universities of the participants of this study – Canada University (CU), Hankuk University (HU), Daehan University (DU), Minkuk University (MU), and Palhae University (PU)³ – the unequal relationship described above was clearly present. The data I used were from publicized information that appeared on official websites of each university, statistics obtained through official routes from each institution, or from Korean statistics institutions. Given the fact that exact numbers of exchange students in each Korean university are available through an official Korean website (www.academyinfo.go.kr), I only showed the exchange contexts of Korean universities as ratio instead of revealing the exact numbers, and did so in order to avoid identifying any individual university.

According to the AUCC (2014), the most popular host countries for Canadian outbound students were either other Western Anglophone countries or European countries, including the UK, Australia, Germany, France, and the US. Among Asian countries, Japan, Korea, Hong Kong, China and Singapore were identified as in the top 15 study destinations. Partner universities of Canada University through exchange programs are consistent with this skewed pattern. Canada University collaborates with more than 50 countries around the world, yet, it has comparatively more counterpart institutions with the popular study destinations mentioned above. Among Western Anglophone and European countries, Canada University is collaborating with more than 10 foreign counterpart universities in each country, whereas it has fewer exchange programs with the above Asian countries.

The number of inbound and outbound exchange students between Canada University and

³ The names of home and host universities of participants are all pseudonyms.

Korean universities increased from just over 20 students in 2003 to more than 100 students in 2014, a more than four-fold increase. However, there was an interesting trend in relation to exchange students from Canada University to Korean universities. In 2012, among outbound Canada University exchange students, about 60% students were Canadian citizenship holders and 30% students were Korean international students in Canada. However, in 2014, the number of Canadian citizenship holders decreased by 35%, whereas the number of Korean international students increased by 45% and students from other Asian countries accounted for 20%.

When I examined exchange students between Canada University and Korean universities by discipline from 2003 to 2014, 58% were from the arts, humanities, and social sciences and 30% were from commerce. Only 12% were from science and engineering. In terms of gender, more than 60% were female students during the same period. Female predominance was apparent in the arts, humanities, and social sciences, with 80% of those students being female. Among the Korean participants, there was a strong female bias as well, due to Korean male students' mandatory military service. Recently, the predominance of female participants became more apparent. In the academic year of 2013/14, among outbound students of Canada University to Korea, about 70% were female and around 85% from counterpart Korean universities to Canada University were female.

Hankuk University has exchange programs with more than 40 countries. This includes more than 20 programs each with the US, Japan, and France, as well as active collaborations with China, Germany, the UK, and Australia. Unequal collaboration between Western Anglophone countries and Korean universities was reaffirmed in the case of Hankuk University. As of 2014, the number of outgoing Hankuk University students to Canada was more than double the number of incoming students from Canadian universities. Conversely, the number of

incoming students from China and Japan was far greater than the number of outgoing Korean students to both countries. In the case of France, one of the popular host countries among Hankuk University students, the number of exchange students from both universities was similar. The unequal relationship between Hankuk University and other foreign universities was mostly apparent with Canadian or American universities. In the cases of Daehan University and Minkuk University, there were similarly uneven relationships with the US or Canadian universities.

In the case of Palhae University, which is located in rural Korea, the unevenness is more serious. As of 2012, it had some exchange programs with US and Canadian universities. Nonetheless, it sent Palhae University students to the US or Canadian universities, but received no inbound exchange students from either country. As of 2014, Palhae University expanded its number of counterpart universities in the US and Canada, but this has not resulted in an increase in incoming exchange students.

Canada University does not seem to impose additional requirements in relation to an exchange student's eligibility, except for a minimum grade point average (GPA). Canada University students who have a 70% average in their most recent academic semester are eligible to apply to be an exchange student. They must complete at least one full year at Canada University before going on an exchange and enroll in at least one term after they complete their exchange. Canada University seems to encourage students to participate in exchange programs through awards and other financial support.

In contrast with Canada University's rather lenient standards in choosing exchange students, Korean universities appear to have a more rigorous selection process. Most universities require students to provide a Test of English as a Foreign Language (TOEFL) score when they apply for an exchange program at a university in an English-speaking country, and some

universities even require an interview in English. Some also ask students who go to non-English speaking countries to pass the minimum criteria in their host-country language. Moreover, most Korean universities require students to submit reports on their academic, cultural, and environmental conditions in their host institution after exchange. Typically, neither Canada University nor the Korean universities counted the grades obtained from the host university toward the GPA at the home university. I will discuss these different selection processes at Canada University and Korean universities in more detail in Chapter 5.

3.2 Conditions and Motivations of International Students

Elizabeth Murphy-Lejeune (2002) argues that motivation is composed of three components: “latent” landscapes (desires or personalities), “active” aspects (influences or objectives), and “resulting” elements (future plans or wishes) (pp. 78-79). Following her description, I seek in this part of the chapter to answer the following questions. Who desires to go abroad? Why do they go abroad? What influenced them, and what expectations fueled their desire? Given the paucity of literature relevant to these questions of exchange students, I also review the literature on long-term international students to provide a broader purview.

3.2.1 Who moves?

Most international students are from middle-class socio-economic backgrounds (Van Mol, 2014). Rachel Brooks and Johanna Waters (2009) demonstrate that a majority of British international students were from a privileged group in terms of the incomes and professions of their parents. Jie Zheng (2010) points out the unfairness of the situation in which the majority of Chinese students studying at a Canadian university were funded by that host university, even though most of them were from the middle-class. Likewise, 65% of American international

students (81% of undergraduates) relied heavily on personal and familial financial support to pay for their studies (IIE, 2014), which underscores that it is primarily students with access to private funding who are able to take advantage of overseas opportunities. This advantaged position of international students is reaffirmed when identifying the elements that prevent students from engaging in overseas studies. Students' financial conditions are frequently cited as the reason for their non-mobility (Daly, 2011; Doyle et al., 2010). Some governments provide funding opportunities to encourage students from low socio-economic backgrounds to join overseas study opportunities (Daly, 2011). Nevertheless, non-participants are more concerned about "costs" than "financial aid" (Van Der Meid, 2003, p. 86). Thus "socially, financially and linguistically" marginalized students were excluded in this "buoyant" (Findlay et al., 2006, p. 313) global mobility.

Familial cultural factors such as parental educational backgrounds and perceptions of foreign experience also influence students' mobility prospects (Findlay et al., 2006; Messer & Wolter, 2007; Weenink, 2008). It was empirically shown that students who receive social and emotional support from those who view study abroad as valuable are more motivated to go abroad (Trilokekar & Rasmi, 2011). Familial background is also significant in making students into cosmopolitans. Studying Dutch parents' perceptions of cosmopolitanism, Don Weenink (2008) demonstrates that parents, who believed that the "world is my home" encouraged their children to explore the world beyond their immediate borders (p. 1094). He classifies those parents as "dedicated cosmopolitan parents," differentiating them from "pragmatic cosmopolitans" (p. 1089). Dedicated cosmopolitans imparted in their children a positive propensity toward different cultures by exposing them to "cultural shocks" (p. 1095) and willingly arranging opportunities for them to engage with foreigners. For them, transnational

lives were “normal” (p. 1094) and thus should be promoted. Conversely, pragmatic cosmopolitans approach globalizing procedures from a practical perspective as opportunities to endow their children with “a competitive edge” (p. 1097) for their future jobs or studies. Although pragmatic cosmopolitan parents had global backgrounds, some were still reluctant to encourage their children to pursue long-term overseas opportunities.

Across the world, female predominance among international students is common. In the US, women students comprised 65% of study abroad participants in 2012/13 (IIE, 2014); in Australia, 60.8 % of outbound exchange students were female in 2001 (Daly & Barker, 2005). Based on the fact that a majority of overseas study participants are from social sciences, arts, humanities, business, and commerce (Daly, 2011; IIE, 2014), some attribute this skewed trend to the student’s major, pointing out that more female students than male students enroll in the social sciences, arts or humanities (Goldstein & Kim, 2006). Yet, other scholars interpret this as a strategy of female students to help them compensate for the unequal labour market (Faggian, McCann, & Sheppard, 2007; Van Hoof & Verbeeten, 2005).

Anxiety related to getting a job was more prevalent among Korean female students. A Korean female student reported that “most female students should get a better score than male students because they are more disadvantaged than male students in Korean job market” (S. Park, 2010, p. 246). Another female student said that “women cannot live liberally in Korea” (p. 251). These strong concerns partially explain the phenomenon of female predominance among exchange participants, as does the unique Korean situation of male students’ compulsory military service. Although the experience of mobility does not guarantee their subsequent success, Korean students expect their international experiences to help them prevail in an intensely competitive job market (H. Lee, 2012; S. Lee, 2013; S. Park, 2010).

The mobility trends of women students have some ambiguities, such as “voluntary” and “mandatory” participation (Gonzalez Ramos & Vergés Bosch, 2013, p. 613). On the one hand, they go abroad willingly to enrich their personal and professional lives; on the other hand, they are “forced” (Ackers, 2008, p. 429) or “pushed” (Habu, 2000, p. 43) to cross borders to better position themselves in an unequal domestic labour market. For instance, female Japanese students go abroad to circumvent domestic structural disadvantages in Japan where the culture is ostensibly egalitarian but in reality is still quite androcentric (Habu, 2000; Ono & Piper, 2004). Women have to cope with the reality of “having to move” and their aspirations of “wanting to move” (Appadurai, 1996, p. 34), developing “a sense of multi-belongings” (T. Kim, 2010, p. 585) through their displacements and disjunctures in transnational terrains.

3.2.2 Why move?

Recurrent themes in the relevant literature on students’ rationales for studying abroad include language acquisition, enhancement of cosmopolitan capacity, and improvement of employability prospects (S. Park, 2010). However, exchange program participants have two basic characteristics: they are highly motivated individuals who take the initiative to go abroad; or they are regular students who would not embark on an overseas study unless an institutional program is provided (Jahr & Teichler, 2002; Krzaklewska, 2008). As such, some students expressed somewhat passive reasons, such as utilizing institutional opportunities and being pressured by other students who joined an exchange program (H. Lee, 2012; S. Park, 2010).

Students report the desire to enhance their foreign language skills as an overwhelming reason for their overseas study (S. Park, 2010). Being proficient in a foreign language through immersion in that language has considerable significance beyond just technical foreign language proficiency. Language reflects the idiosyncrasies of a culture, its social values, ideologies, and

practices. The motivation to learn a new language thus subsumes the motive of being a cosmopolitan through “cultural discovery” (Murphy-Lejeune, 2002, p. 80). Also, being proficient in a foreign language is a prerequisite for employment potential in the global arena. Empirical studies demonstrate that students’ adaptability to and performances in their foreign lives are contingent on their language skills (Sawir, Marginson, Forbes-Mewett, Nyland, & Ramia, 2012; Yang, Noels, & Saumure, 2006). Sawir et al. (2012) substantiated that language proficiency was closely related with “the capacity for active human agency” (p. 434). In their study, language proficiency was also important in one’s psychological adjustment and thus they encouraged students to engage with diverse intercultural communications beyond their classroom situations. Students who were proficient in a local language preferred to meet local students, which furthered their self-confidence. This “cyclical effect” contributed to enhancing their “prospects of academic success” (Sawir et al., 2012, p. 439).

Among foreign languages, English is generally considered a lingua franca, since global flows of finances, people, media, and technologies are mediated in English (Doherty & Singh, 2005). In particular, English is considered “a conduit for economic and social advancement” (J. Park, 2011, p. 443) due to its “symbolic value as an index” (Park & Abelman, 2004, p. 646), and many Korean students go abroad for this reason, even though they do not have an explicit plan in relation to their job, study, and future life. These students believe “the promise of English” (J. Park, 2011, p. 446): that if they have English proficiency, they will get good jobs and gain a higher social status. In Korea, English is not only “a means of gaining entry to a global community” (Montgomery, 2010, p. 101) but also “a key to material success” (J. Park, 2011, p. 443), which explains the predominance of Korean students in Anglophone countries. Therefore, some Korean students are lured by a “mobility fetishism” (Fahey & Kenway, 2010, p. 565) and

decide to join a global cadre of international students because remaining as a mere local student is a sign of “degradation” (Bauman, 1998, p. 2), which cannot secure a bright future for them.

In Roopa Desai Trilokekar and Sarah Rasmi’s survey (2011), conducted with York University students in Canada, 94% of respondents answered that they assumed that foreign language learning was quintessential in post-secondary education, and 75% replied that they thought overseas education was pivotal in improving foreign language skills. However, for Canadian students, learning Korean may have different meanings depending on their purposes. Given that Canadian students who want to get a job in a foreign country endeavour to learn a foreign language (Taraban et al., 2009), Canadian students who plan to work in Korea would cite honing their Korean language skills as a primary reason to go to Korea. Yet, like American short-term students who went to Europe and did not learn a foreign language in advance and instead just focused on “‘survival’ language skills such as ordering food in restaurants and navigating public transportation” (Root & Ngampornchai, 2013, p. 520), Canadian students who just want to experience Korea temporarily will not identify learning Korean as their main aim.

Students imagine and aspire to engage with new narratives, repertoires, and experiences through which they can cultivate intercultural competencies to become a cosmopolitan. Darla Deardorff (2006) identifies salient features of intercultural abilities such as communication and interaction with unfamiliar situations, the adaptation to new surroundings, and cultural awareness and sensitivity. Students expect to engage in personal growth through experiencing independent lives and nurturing cultural sensitivity (Doyle et al., 2010). Also, they dream of future lives as nomads rooted in places where they can expand their opportunities (Phelps, 2013; Tsukada, 2013). They also want to broaden their human networks by making friends with people from diverse backgrounds in terms of ethnicity, culture, and language (S. Park, 2010).

Experiencing different cultures, people, and lifestyles were often identified as Korean students' motivations; they want to experience a foreign university and to make friends with people from diverse cultural backgrounds (S. Park, 2010). Being a cosmopolitan means not only having cultural sensitivity but also being "footloose, on the move in the world" (Hannerz, 1990, p. 104). An exchange program is the perfect outlet for some students who are overwhelmed with academic burdens and the encumbrances of job preparation. During their stay in the foreign country, these students contemplate their lives, journey on new trails, try an array of unfamiliar modalities, and fully enjoy living beyond their previous regulations and uniformities (S. Lee, 2013; S. Park, 2010). International students in Korea also reported that they wanted to experience "cultural travel" (M. Kim, 2012, p. 190) through learning Korean and Korean culture, which reflects that being a cosmopolitan is a prevailing reason to go to Korea.

International students expect that their transnational experience will be conducive to enriching their life portfolios through "construct[ing] autobiographies and careers" (Krzaklewska, 2008, p. 83). Students want to design their biographic plans to broaden their prospects (Brooks & Waters, 2010; Doherty & Singh, 2008). Thus, their foreign sojourn becomes not their "ultimate goal" per se, but rather as a "stopover en route" (Doherty & Singh, 2005, p. 10) along a continuum of their life trajectory, which will allow them to occupy pivotal positions in their future careers (Papatsiba, 2005). For some students, overseas study appears to be mandatory for their future work. Knut Petzold and Tamara Peter (2015) examined how study abroad was strongly pronounced as normative by students of economics. In their empirical study, overseas education did not seem to guarantee broader job opportunities. Nonetheless students want to study abroad because "they believe that they have to" (Petzold & Peter, 2015, p. 897).

Korean exchange students want to enrich their curriculum vitae (S. Park, 2010). However,

there are nuanced differences among students depending on their positions. Students from prestigious universities joined their exchange program because other students had already participated in it; a female student reported that an exchange program is considered a rite of passage before graduation (S. Park, 2010). Meanwhile, students from a university of average rank showed a different motivation. These Korean students were from a university in a rural area and wanted to compensate for deficiencies in terms of academic prestige through participation in an exchange program (S. Park, 2010). As I could not find explicit Canadian exchange students' motivations in the extant literature, I posit that they may adopt strategies similar to those of Korean students in order to get ahead in the global job market based on their enhanced intercultural competency. Most international students assume their host country is a stopover in their life trajectory (M. Kim, 2012; Phelps, 2013; Tsukada, 2013), so Canadian students may consider Korea not as a permanent destination but as a temporary harbour where they imagine themselves living, studying, and working before moving on to other places across the world.

3.3 Transnational Experiences and Performances of International Students

Students' mobility, from their disjuncture from their home country to inserting themselves into a new space, is experienced in different ways. The vignettes of students' varied practices and achievements throughout their overseas education will be examined below, with a focus on their different navigations, negotiations, and explorations in the host country.

3.3.1 How to territorialize?

International students are "temporary strangers, mobile and moving, young, capable of adapting and changing" (Murphy-Lejeune, 2002, p. 38). Some students are like pioneers in the foreign territory on the basis of their "immersion in a foreign language setting" (Root &

Ngampornchai, 2013, p. 520), including learning the foreign language before departure and immersing themselves in that setting during their sojourn. Some territorialize a new arena by setting an explicit goal. For example, in Hiroyuki Nemoto's (2011) study, a female Japanese exchange student in Australia who originally focused on socializing, expanded her goal to the improvement of her English after realizing that she could not fully participate in the host academic community without enhancing her English proficiency.

Although most Korean students pointed to improving foreign language as their primary goal, most who went to the US reported that their English did not improve as much as they had expected (S. Park, 2010). A Korean female student said, "I will recommend an exchange program to my friends on the condition that improving English is not the only goal" (S. Park, 2010, p. 232). Some international students struggle in daily communication situations. Although they do not have any problems with academic communication, they are "embarrass[ed]" and "frustrated" when they realize that they cannot converse with local people "smoothly," owing to their misunderstanding of "jokes and idioms" (Zheng, 2010, p. 232). Even very determined students who had learned a foreign language in advance also encountered challenging situations because colloquial expressions were applied and interpreted differently from what they had learned (Root & Ngampornchai, 2013).

Limited achievement in building linguistic ability can be a sign of narrow relational spaces, and the narrow relationship space reflects who they spend time with while in the foreign country. Most international students say that one of their goals is extending their human networks (S. Park, 2010; Rahikainen & Hakkarainen, 2013). Nonetheless, So-Jin Park (2010) observed that Korean students mingled mainly with co-nationals, which is consistent with other studies that showed Asian students predominantly interacting with co-ethnics (K. Beck, 2008;

Gareis, 2012; Nemoto, 2011). While in a foreign country, Asian students seek out a social niche, with their first choice being to interact with people of the same ethnicity. Korean students reported that it was not easy to make foreign friends due to cultural differences; they described interactions with foreign students as “not pleasant” (S. Park, 2010, p. 239). Some non-English speaking international students in Canada also pointed to feeling “uncomfortable” (Myles & Cheng, 2003, p. 258) as the reason they were not close to local students.

Regarding these limited relationships, international students ascribe the following reasons to their scant interaction with host nationals: cultural differences between Western and Eastern cultures; a deficiency of institutional support for social gatherings; personal reasons, such as low levels of English proficiency and introverted personalities; and local students’ lack of interest in international students (Gareis, 2012). Some researchers cite the lack of interaction between local and international students as the reason that both groups are deficient in their efforts to become closer to each other (K. Beck, 2008; Montgomery, 2010; Nemoto, 2011). In Nemoto’s (2011) study, a Japanese exchange student who lacked social and academic affiliations with the host community reshaped his identity as a temporary “visiting student” (p. 122), who would return to Japan soon and did not need to adapt to a new space. Some international students pointed out that the insufficient willingness of local students to network with international students is the primary reason for the absence of mutual communication, describing local students as not kind and cold (K. Beck, 2008; Montgomery, 2010), whereas local students blame international students as passive and shy (Dervin & Dirba, 2008; Montgomery, 2010). In Kumari Beck’s doctoral study (2008), international students in Canada do not feel that the campus is a good site to interact with domestic Canadian students because “[d]omestic students go back to their homes, families and established friendship networks and don’t include newcomers in those networks” (p. 219).

Given international students' difficulties relating to local students, institutional efforts to facilitate networking between both groups of students seem to be necessary. In the study of Martin Forsey, Susan Broomhall, and Jane Davis (2012), a Japanese university was divided into two campuses, one for local Japanese students and the other for international students. Consequently, international students had more chances to meet and interact with other international students, mainly from North America and Europe, than they did with local Japanese. Although this limited opportunity contributed to "their sense of being 'global,'" (Forsey et al., 2012, p. 133) it did not enhance their understanding of local culture and society. Some Korean students who studied in the US as exchange students complained that their lack of interaction with local students was partly a systemic issue because their home institution sent many students to the same host institution, and thus they had more chances to hang out with Korean students (S. Park, 2010).

Some suggest that universities should create a bond between international and local students to enhance their intercultural awareness (Bennett et al., 2013; Campbell, 2012). Rebecca Bennett, Simone Volet, and Farida Fozdar (2013) paired an international student from Vietnam with a local Australian student and tracked the trajectory of their relationship, including the "emergence, maintenance, and evolution" (p. 533) of that relationship. They discovered that the positive relationship had contributed to the students' "intercultural learning, and academic, emotional, and behavioral support" (p. 547). In a similar vein, Nittaya Campbell (2012) initiated a "buddy project" (p. 205), which matched local students with international students. Participants in her study agreed that the project was valuable; one student reported that it was "a good grounding for [my] entry into today's multicultural workforce" (Campbell, 2012, p. 222).

While most Korean students get along with other students of Korean cohorts exchange

students or Korean Americans, some were determined not to be ‘besieged’ by other Koreans. A female Korean student went to an American university located in a rural area where few Koreans lived; consequently, she interacted with local students a lot and improved her English substantially (S. Park, 2010). Similarly, some students, who went to a university attended by many Korean students, went to great lengths to meet foreign students instead of Koreans, even though they knew these attitudes would be criticized by other Korean students (S. Park, 2010).

The perceptual and conceptual interpretations of the foreign space are subject to one’s capacity to speak the local language and to overcome challenges as well as to developing and using social skills. These interpretations are also subject to individual demographic features including gender, ethnicity, and socio-economic status. In general, students, who are from Anglophone countries, are proficient in a foreign language, and are extroverted or at least can summon the courage to be proactive about meeting locals, evaluate themselves as full participants in the host country (Lee & Rice, 2007; Nemoto, 2011; S. Park, 2010; Xu, 2011). Some Asian students who endeavoured to approach local students at first and engaged in class activities actively recounted that they succeeded in making a lot of international friends, including local students (H. Lee, 2012; S. Lee, 2013; Nemoto, 2011; Xu, 2011).

However, what some students interpret as an open space others see as a bounded sphere. Students are confused by different cultural arrangements in a foreign country. Canadian exchange students who went to India or Zimbabwe reported “disorientation and anxiety” due to the different expectations and meanings of “time and punctuality” (Razack, 2002, p. 258). Although most Canadian students were sometimes frustrated by a “lack of feedback” and “slow process[es]” in these foreign countries, their approaches to dealing with these cultural difference diverged: some tried to adapt to local customs, whereas others tried to “enforce and impose

Western standards on different soil” (p. 258).

Racism, coupled with language issues, is also a dominant factor in a student’s negative experience in a foreign country. Many Asian students in the UK experience racism, such as “swearing,” “physical assault,” or “pejorative comments about the home country” (Brown & Jones, 2013, p. 1010). While international students as visible minorities in the US reported “considerable discrimination,” “White” students from Europe or Anglophone countries did not experience any racism (Lee & Rice, 2007, p. 393). Racism occurs not only through physical and emotional harassment by the host country nationals but also in the media landscapes. Francis Collins (2006) illustrated how media coverage of Asian students in New Zealand was biased, labeling them as “economic objects” (p. 223) or “social problems” (p. 226), which promoted negative attitudes toward them. Asian students are discriminated against even in other Asian countries where White students are warmly received (Jon, 2012; Tsukada, 2013).

3.3.2 What is achieved?

Overall, the extant literature has conveyed the value and impact of mobility experiences in a positive way. After a transnational experience, students perceive themselves as being “more mature” (Van Hoof & Verbeeten, 2005, p. 56) and better equipped with “independence” and “confidence” (Nunan, 2006, p. 7). Most students claim that they can nurture their cosmopolitan qualities through their experience. Intercultural learning, widened and deepened relationships and career development are also mentioned as valuable assets (Bennett et al., 2013; Black & Duhon, 2006; Keogh & Russel-Roberts, 2009). Transnational experiences are highly appreciated in the labour market. East Asian students who had obtained a Western credential were heavily preferred over their local peers (who did not have such a credential) because domestic employers assumed they were superior in language skills and global lifestyles; a lot of employers

themselves had already experienced international education and culture and therefore were more favourable to overseas study returnees (J. Waters, 2006).

Exploring the reflections of exchange students who participated in the EU-Canada exchange program, Jane Brodin (2010) shared that Canadian students had positive evaluations of the program's ability to improve their intercultural awareness. It also, they said, facilitated the making of new friends and promoted their "grow[th] as human beings" (p. 578). However, Canadian students in Sweden recollected that it was challenging to cope with daily engagements such as grocery shopping because they could not fully understand Swedish labels due to their lack of Swedish language skills (Brodin, 2010). They also found the different teaching styles in Sweden frustrating, at least at the beginning (Brodin, 2010). When HeeYoung Lee (2012) examined the transnational experiences of Korean exchange students in China and Japan, she found that although most exchange students reflected positively on their exchange in terms of their personal growth through deepening and expanding their transcultural sensitivity, some students regretted that they were not more disciplined about their academic activities. Those students who wished to focus more on academic pursuits were concerned that their exchange would merely have the value of cross-border travel (H. Lee, 2012).

Enhancing employability was a frequently cited motivation for international students, although accounts differed regarding their employability after their transnational experience. British stakeholders in the labour market did not recognize or accredit the value of foreign academic experiences (Brooks & Waters, 2009). Japanese employers were also reluctant to hire returnee students from abroad because those students are assumed to be too liberal and thus unable to adapt to hierarchical Japanese organizational culture (Nemoto, 2011). Song-ee Ahn (2014) indicated contrasting perceptions of Swedish exchange students in relation to future job

relevance. In her study, some students from the law faculty valued their exchange studies as an advantage to their future work, whereas some students from engineering thought that their overseas study would not be valued in their field of work. Ahn (2014) explained that these contrasting perspectives were contingent on exchange students' experiences and what kinds of prospective employers they met at career fairs.

Students who experienced transnational lives earlier are more mobile, and their mobility engenders subsequent international travel opportunities (Brooks & Waters, 2009; Hoffman, 2009; Lewis & Niesenbaum, 2005). In Pauline Nunan's (2006) study, the majority of exchange students, about 94% of the respondents, had undertaken another international travel experience since their overseas study, and around 71% of respondents had revisited their host country. Although students encountered challenging situations, they evaluated their transnational experiences as valuable enough to compensate for some difficulties. Even exchange students who experienced a relatively short stay were also fully satisfied with their foreign sojourn (Van Hoof & Verbeeten, 2005). They felt that their international education led them to become "more mature and worldly adults" (Van Hoof & Verbeeten, 2005, p. 56). Most Korean exchange students recounted that after their exchange they expanded their cultural horizons and thus broke their prejudices and understood different cultures with a more open mind (H. Lee, 2012; S. Lee, 2013; S. Park, 2010). Similarly, Canadian students recollected that they came to problematize their "fixed ideas about countries, regions and groups of people" and developed "a more complex and nuanced understanding of local places" (Taraban et al., 2009, p. 225) after experiencing diverse facets of a foreign country.

However, some scholars doubt the genuine impacts of international experiences. Although Forsey et al. (2012) acknowledge the effect of international education in improving

students' independence and confidence, they are more skeptical of the effects on students' development, pointing out that there is a discrepancy between the rhetoric of study abroad touted by universities and students' actual experiences. Although universities aim to "prepare [their] graduates to be active and critical participants in society" (p. 129), the students provided accounts of the superficiality and shallowness of these experiences, with a focus more on "food," "the cost of transport," and the "weather" (p. 133), rather than much more "lofty" (p. 129) aims promoted by their university. They argue that students' replies were mere observations of their personal experiences outside of pedagogical settings and that these observations lacked profound insights and were thus provided no evidence of profound understandings of cultural and academic similarities and differences between their home and host countries.

Despite this critique, many international students seem to experience oscillating identities in intercultural spaces (Dolby, 2007; Marginson, 2014; S. Park, 2010; Zheng, 2010). Some international students reflected on their identity only after they left their home, where they had not previously done so because they were undistinguished as part of the "norm" (Dolby, 2004, p. 162). In addition, after returning to their home countries, they saw things that were once familiar as otherness (Kelly, 2010). This ambivalent ontology of returnee students is described as "being insiders and outsiders" (Singh et al., 2007, p. 196), that is, even though they were home they were still reflecting on their host country. Most Canadian and Korean international students were affected by diverse cultural stimuli and they imagined themselves living in a future world with "less ethnocentric world-views" (Taraban et al., 2009, p. 233).

Once they have been exposed to so many instances of otherness, they constantly weigh whether to be complicit or resistant to that otherness. With respect to this issue, some students are ambivalent about assimilating into the host culture as well as taking affirmative stances

toward their home country. In Zheng's (2010) study, some Chinese students who did not feel favourably toward their home country nonetheless did not always assimilate uniformly into the hegemonic ideologies and practices of the foreign country, and instead negotiated with their fluid identities. Thus, they sometimes became advocates of their motherland while still criticizing some aspects of their home country, especially as compared to the advantages of their host country. In this way, international students constantly negotiate with their multiple identities between a "'thin' cosmopolitan" self and a "'thick' ethnocentric" (Dolby, 2007, p. 145) self.

Living in a different space causes Canadian and Korean students' national identities to emerge, even though these identities had not really been salient while they were in their home countries (S. Lee, 2013; S. Park, 2010; Taraban et al., 2009). As identity is not fixed but fluid and changing, the national identities of international students are not static but mutant and idiosyncratic and contingent on gender and ethnicity (Taraban et al., 2009). For instance, an African-Canadian female student experienced "discrimination and negative attitudes" by the local people because her facial complexion was different than what local people imagined as "Canadian-ness," with "whiteness as one of the defining features" (p. 227). In contrast, an Anglo-Canadian male student comfortably enjoyed his foreign life thanks to his 'Western' appearance, which was perceived as "exotic" (p. 227).

Given the mono-ethnicity of Korean students, they may experience national identity somewhat differently. Rather than reflecting on their racial identity, Korean students reflect on what are presented as Korean values and dominant cultural ideologies, which they took for granted before. Some reported that they came to have a pride in and accept more responsibility for behaving as a Korean; others acknowledged the relative strengths and limitations of Korea, while mulling over chronic issues in Korea such as 'lookism,' an extreme emphasis on reputation,

a competitive atmosphere, and standardized thoughts on life and success (S. Lee, 2013; S. Park, 2010). Meditating on oneself includes examining one's career plans, and thus some Korean students reaffirmed or shifted their future plans after their foreign sojourn (S. Lee, 2013).

3.4 Gaps in the Literature on Exchange Students

Despite the growing body of literature on international students, to date, exchange students have been under-researched. Short-term and long-term international students seem to perceive and experience their foreign sojourns similarly. However, as an exchange program is “organized,” and “temporary” and provides “administrative services” (Altbach & Teichler, 2001, p. 12) such as accommodation, credit transfer, and tuition fees (Doyle et al., 2010), the relatively short foreign sojourns of exchange students need to be explored from a different angle (Murphy-Lejeune, 2002). Exchange students' double-edged motivations – as proactive seekers and as passive nomads who will not go on an exchange without an official program – also need to be examined in more detail.

Although there is some literature on exchange students, most is focused on two English-speaking countries, the US (Covert, 2014; Robbins, Orr, & Phavaphutanon, 2004; Sowa, 2002) and Australia (Daly, 2011; Daly & Barker, 2005), or on European contexts associated with the ERASMUS program (Keogh & Russel-Roberts, 2008; Lesjak et al., 2015; Van Mol, 2014). Moreover, studies that present exchange students' voices reveal one-sided experiences of inbound or outbound students rather than exploring the experiences of both, making it difficult to get a balanced view of these students. Studies on Korean exchange students, which sketched only Korean students' narratives, are no exception (Ahn, 2011; H. Lee, 2012; S. Lee, 2013; S. Park, 2010).

Student mobility should be examined from both sides given that international students act

as “double agent[s]”: she or he is an outgoing student from their home country but simultaneously an incoming student in their host country (Murphy-Lejeune, 2008, p. 16). There is some literature that focuses on both sides; however, all of them have limited application to my study. For example, some have homogeneous participants in that they are all majoring in the same field (Baernholdt, Drake, Maron, & Neymark, 2013; Robbins et al., 2004), and others are constrained methodologically by their quantitative approach, which eschews dynamic narratives (Robbins et al., 2004; Van Hoof & Verbeeten, 2005).

There is a small body of scholarship on Korean international students, yet this research mainly studies Korean students in other Anglophone countries, such as the US (Rhee, 2006), Australia (M. Choi, 1997) and New Zealand (F. Collins, 2010). These studies cannot be employed to understand the motivations and transnational experiences of Korean exchange students in Canada because to interpret Korean students’ experiences in Canada through the lens of Korean students’ experiences in other Anglophone countries will entail “homogenizing and generalizing the negotiations of international students when great dimensions of difference actually exist” (Gargano, 2009, p. 331). I could not find any literature on Korean undergraduate students in Canada except for one master’s thesis (S. Lee, 2013). This thesis by Suji Lee (2013) interpreted students’ voices through the perspective of the student development; hence, she focused more on students’ performances rather than their dynamic motivations and experiences.

With respect to Canadian students, I found only a few relevant studies (Brodin, 2010; Razack, 2002; Taraban et al., 2009; Trilokekar & Rasmi, 2011). With her critical look at international student exchange, Narda Razack (2002) focused on analysis of the exchange program per se based on her experience as a supervisor of international placements, but her study did not include the multiple voices of Canadian students. Brodin (2010) focused on the

experiences of outgoing Canadian students in Sweden and incoming Swedish students in Canada who participated in an exchange program from 2003 to 2006, yet her study only conveyed these students' brief evaluations of their exchange program. Although there were vivid voices presented in the study of Svitlana Taraban, Roopa Desai Trilokekar, and Tove Fynbo (2009), the participants in their research were international internship program participants a decade ago and those students' experiences were more focused on career development and their analysis foci were the role of the internship program and students' learning. To recap, we have only a vague glimpse of Canadian students' motivations and experiences in an Asian country.

Given the regular age of exchange students in their early to mid-20s in psychological development they are somewhere between adolescence and adulthood if these students are not independent in terms of economic conditions (Daly, 2011; Daly & Barker, 2005; Krzaklewska, 2008). Because these students are standing at the threshold of the competitive labour market, their foreign sojourn allows them to prolong "the transition into adulthood" (Krzaklewska, 2008, p. 84), which is fraught with stresses, fierce competition, and heavy obligations. Hence, they want to fulfill their binary "hidden agenda" of having "fun" and preparing for "competition for the future" (Mørch, 2003, p. 60). These complicated perceptual and conceptual terrains should be explored in an in-depth hermeneutic way to unpack their underlying motivations and nuanced transcultural reverberations. However, as I addressed earlier, a range of literature on international students took a quantitative approach to identifying important factors in relation to motivations or transnational experiences (Black & Duhon, 2006; Clarke et al., 2009; Goldstein & Kim, 2006; Lesjak et al., 2015; Van Hoof & Verbeeten, 2005).

3.5 Summary

Canada and Korea are emerging as important countries in the realm of internationalization of higher education in that Canada is the sixth country in the world in terms of the number of international students it hosts, and the number of international students in Korea has significantly increased since 2000 (OECD, 2013a). In spite of both countries' vested interests in attracting international students, outbound and inbound exchange students in both countries have received scant attention by both federal governments except for a couple of regional-level collaboration programs. In addition, exchange students as double agents – as both incoming students and outgoing students – in and between Canada and Korea has been unexplored academically.

Canada and Korea are also pioneer countries in that more than 50 percent of their 25-to-34-year-olds enter the labour market with a university or college degree (Brown et al., 2011; OECD, 2008). Embroiled in an intensive job race in their domestic arena, Canadian and Korean students join the cadre of international students to leverage transnational experience to get ahead and to enrich their future life trajectories. Hence, for Canadian and Korean undergraduate students, experiencing a foreign country becomes both compulsory and a privilege because overseas education for these students is imagined as a vital element that bestows tangible and potential benefits for their entire lives.

Exchange students desire transnational experience because they believe that it will fulfill their individual, socio-cultural, and career enhancement by disembedding them from their banal local lives and injecting them into a new relational-temporal-spatial sphere. However, the terrains each student encounters are singular, and thus each one has to map out her or his own unique cartography. Some students sufficiently integrate themselves into the foreign country by

relocating and interweaving themselves into the new space. However, others struggle, speculating on the meaning of unfamiliar territories and their challenging plurality. Despite these disparate repertoires, students try to exert their agency, reflecting on their multiple, fluid, and amorphous identities. At the final stage of their temporary foreign sojourn, exchange students appreciate their embodied experiences as value-added in relation to their future academic, relational, and career trajectories.

Chapter 4: Methodological Approach

Stories are the touchstone of human lives, linking the realms of experience and consciousness by presenting the underlying agency and context (Bruner, 1986). However, a story, as a narrated compilation of behaviour and intentions, is not merely a retrospective discourse of previous occurrences; it is, rather, a creative and hermeneutic process of retrieving and bridging our past, present, and future (Ricoeur, 1981). A narrative allows a researcher to scrutinize a dynamic repository of personal performative, perceptual, and conceptual involvements in material practices (Polkinghorne, 1995; Riessman, 2008). Accordingly, narrative inquiry is an appropriate tool for exploring the complicated existential modes of exchange students in and between Canada and Korea because it allows us to map out their individual milieu in-depth.

This chapter is organized into two sections. In the first section, I describe narrative inquiry as a research method, including by examining its contentious terrain. In addition, I present my positionality as a narrative inquirer in relation to the paradigmatic landscapes of narrative inquiry. Then, I provide rationales for using this methodological approach in my research. In the second section, I illustrate the procedural phases of my research, following the narrative inquiry process. Finally, I elaborate on the issues of representation and trustworthiness.

4.1 Narrative and the Narrative Inquirer

Narrative inquiry is an “inquiry into narrative” (Connelly & Clandinin, 1990, p. 2), which explores modes of human existence, including experiences, identities, and psychological trajectories (Bamberg, 2011; Connelly & Clandinin, 1990; Polkinghorne, 1988). Despite its broad application in a wide range of disciplines, the term ‘narrative’ is potentially ambiguous, and hence, a deeper investigation into the multiple configurations of narrative is needed.

4.1.1 What is a narrative?

A narrative is a sphere in which various strata of experience are arranged in a plausible way (Ricoeur, 1981; Widdershoven, 1993). It is also a particular method to confer meaning on texts and practices (Bamberg, 2012; Bruner, 1990). In general, narrative refers to textual data as prose (Chase, 2005; Gubrium & Holstein, 2009; Polkinghorne, 1995). Nonetheless, perspectives on what counts as data in narrative inquiry vary, ranging from small utterances in daily lives, interviews during field work, extended forms of speech regarding crucial incidents, and an entire life story (Holstein & Gubrium, 2012; Riessman, 2008). For linguists, a line in a text, an unedited segment, pauses, and nonlexical utterances in daily conversations are the main data and unit of analysis (Bamberg & Georgakopoulou, 2008). For others, the main data in narrative inquiry are the verbatim transcripts from narrators' oral stories and supplementary data, including field notes on the observation; journal records and memoirs; institutional and personal artifacts; memory boxes, photographs, and pictures; archival documents; and epistolary stories based on a collection of letters (Clandinin & Connelly, 1994, 2000; Riessman, 2008).

Among the many types of narrative, a story – what we recount about our temporal, relational, and spatial existence – is generally used to identify data in narrative inquiry, even though the term 'story' sometimes has the connotation of fabrication (Gubrium & Holstein, 2009; Polkinghorne, 1995). As such, it is commonly used interchangeably with narrative. A life story is written in "person's own words" about one's own "epiphanal" incidents through the ideographic approach to interpreting the meaning of a specific incident within a person's entire life trajectory (Chase, 2005, p. 652). Time is a quintessential dimension in any story, and temporality and narrative are inextricably interwoven and mediated by a plot (Clandinin & Connelly, 2000; Ricoeur, 1981). Donald Polkinghorne (1995) argues that narrative inquiry draws on "diachronic

data” – events are arrayed sequentially from a beginning to a denouement – whereas other research methods use “synchronic data,” (p. 12) which lack a chronological dimension. A plot is what gives coherence and connection to events and relational practices, and allows people to interpret individual performances and social interactions more clearly.

Although there is some disagreement over the origin of narrative inquiry, Susan Chase (2005) locates it among the Chicago School sociologists who collected personal histories during the 1920s and 1930s, an assertion with which other scholars concur (Holstein & Gubrium, 2012; Riessman, 2008). The status of narrative study, which was marginalized as positivistic research trends proliferated, was reinvigorated in conjunction with feminism and the social transformations of the 1960s (Chase, 2005). Thereafter, narrative inquiry has been developed as a form of scholarship and employed in different disciplines, including anthropology (Geertz, 1973; Spradley, 1979), psychology (Bruner, 1986, 1990; Polkinghorne, 1988, 1995), linguistics (Bamberg, 2011, 2012; Bamberg & Georgakopoulou, 2008), sociology (Frank, 2012; Holstein & Gubrium, 2012), and education (Clandinin & Connelly, 1994, 2000). Below, I will discuss my positionality as a narrative inquirer in relation to the paradigmatic realm of narrative inquiry.

4.1.2 What is my paradigmatic approach as a narrative inquirer?

Narrative inquiry was born in tandem with the paradigmatic transition from the Cartesian binarism of mind and body to a more inclusive integration of the cognitive, linguistic, and behavioural spheres. This paradigmatic turn is resonant with my own transitional journey. I have worked as an educational administrator who had adopted a strong quantitative perspective on policy. Since policy can be initiated and developed only when financial resources are available, I often struggled to provide rationales for making monetary investments in my assigned policy areas. To convince stakeholders of the significant value of certain educational policies, I had to

try to demonstrate that policies had valid outcomes, and I was expected to do so by providing numeric evidence. However, numbers alone were not adequate to portray specific situations. I faced limitations in my ability to narrow the gap between macro-governmental areas and micro-practical realms using this traditional method.

Since I wanted to advance my professional career in the field of internationalization of higher education, I wanted to hear voices of both Korean international students and international students going to Korea. Having spent several months in Canada, I happened to know a returnee Canadian exchange student who had gone to Korea and planned to return to Korea to look for a job. She had a great interest in Korean pop culture and I learned about Korean popular songs and Korean idol entertainers from her. These experiences led me to explore the perceptions and experiences of exchange students: why they go to specific countries; what they experience in those foreign countries; and what goals or yearnings they fulfill from their transnational sojourn. The lack of academic attention to this issue prompted my interest in investigating their lives. Thus, I decided to meet more exchange students in person to listen to their voices and disseminate their stories.

My transformed ontological and epistemological stance as a constructivist aligns with that of many narrative inquiry researchers (Bruner, 1986; Clandinin & Connelly, 1994; Mishler, 1986; Riessman, 2008). My ontological assumption is that there are “multiple realities” (Denzin & Lincoln, 2011, p. 13). Epistemologically, I believe that knowledge is co-created through interactional engagements between a researcher and participants and methodologically, I assume that the “naturalistic” method is a proper way to make sense of meaning (Denzin & Lincoln, 2011, p. 13). Constructivists view multifaceted realities as being generated through continuous interactive processes of human action and discourse (Bruner, 1986). The interpretive approach is

another dominant paradigm in narrative studies (Geertz, 1973; Holstein & Gubrium, 2000; Polkinghorne, 1988). As interpretivists believe that “[t]ruth is many; [r]eality is subjective and constructed; [d]iscourse is dialogic and creates reality” (Lather, 2006, p. 38), their assumptions resonate with the beliefs of constructivists. Thomas Schwandt (1994) denotes that interpretivism and constructivism share the idea that researchers should interpret in order to make sense of the world.

Narrative inquiry explores “human existence” with a focus on “existence as it is lived, experienced, and interpreted” (Polkinghorne, 1988, p. 125) and this interpretation is mediated by language; thus, narrative inquiry is a hermeneutic process. As such, researchers select, elucidate, and reconstruct a narrated story on the basis of their worldview (Rosenthal, 1993). Hans-Georg Gadamer and Paul Ricoeur are seen as the initiators of the hermeneutic paradigm in narrative inquiry because they championed the role of language in presenting human experience and the close relationship between perception and experience (Polkinghorne, 1988; Widdershoven, 1993).

Asserting that humans cannot exist without historical and social traditions, Gadamer (1975) introduced the notion of “horizon” to denote that people understand and interpret social phenomena and texts from their own unique perspectives. This horizon is not a fixed frontier, but rather “moves with” and “invites” (p. 217) others to offer alternative interpretations. Given the finiteness of our consciousness, our knowledge of our own existence cannot be complete. As such, for Gadamer, it is essential for scholars to be aware of their own biases and to allow new meanings to emerge. Gadamer calls the intersection of these different hermeneutic encounters “the fusion of horizons,” which is the “projecting of the historical horizon” (p. 273). It is essential for hermeneutic scholars to consciously identify these tensions (Gadamer, 1975). In doing so, textual narratives take on different meanings, fused with each reader’s own

hermeneutic processes (Widdershoven, 1993).

Ricoeur (1981) develops the hermeneutic tradition by investigating the temporal features of a narrative. He views the relationship between time and a narrative as reciprocal: time reflects human existential arrangements articulated by a narrative, and a narrative is organized and mediated by time. Ricoeur (1981) understands a narrative as not merely a review of past incidents but “the ‘retrieval’ of our most fundamental potentialities” (p. 179), which is the assemblage of our inherited past and a ‘stretching out’ into our future. For him, a story is a significant medium for allowing the concealed meanings of life to emerge (Widdershoven, 1993). I also follow the hermeneutic tradition, which emphasizes the dialectic process of understanding social existences through the contestations and consensus between the inquirer and the respondent, and the hermeneutic belief that vague meanings of human experience emerge in more explicit and meaningful forms through narratives (Lincoln, Lynham, & Guba, 2011). Therefore, I have endeavoured to confer valuable meanings on the stories of participants through interpretative processes, trying to unpack the underlying conceptions within their narratives.

I have also relied on a feminist paradigm to explore aspects of gender in exchange students. The feminist ethos is closely connected to my personal life. I grew up in an androcentric Korean culture where, despite recent efforts to become a more egalitarian society, patriarchy is still prevalent. I often confronted situations of gender inequality, and these struggles continued into my professional life. When I was assigned to a provincial Metropolitan Office of Education in Korea in 2003, I was initially rejected by the superintendent at that time because I am a woman. He was reluctant to believe that a young woman could direct the work of older male officers. I was allowed to work there only on the condition that I occupy an unimportant post. This experience at the beginning of my career trajectory made me sensitive to gender issues,

and thereafter I began to explore social phenomena through the lens of gender.

Borrowing the Marxist idea that individual material lives determine personal understandings of the world, feminists investigate unequal social terrains in order to identify and provide more inclusive frameworks (Hesse-Biber, 2012). A narrative is a significant resource to support feminist arguments that a socially constructed gender hierarchy exists because personal narratives illuminate aspects of people's behaviours and systemic constraints (Personal Narratives Group, 1989). The emphases on reflexivity and praxis are significant dimensions of the feminist approach. Feminist scholars emphasize that reflexivity should be practiced throughout the whole research process (Hesse-Biber & Piatelli, 2012; Olesen, 2005). Reflexivity demands that researchers be responsible for those whom they research by protecting their privacy when their participants want their identities to be unknown (Hesse-Biber & Piatelli, 2012). By taking a reciprocal research approach, reflexivity empowers participants. As such, I have tried to conduct this narrative study by rigorously paying attention to ethical issues that may arise throughout the entire procedure.

4.1.3 How does narrative inquiry align with my research?

Narrative inquiry allows the researcher to explore students' motivations and transnational experiences. Exchange students are ensnared by globalization, and their desires and aspirations are an outgrowth of the global flows of people, media, technologies, and ideas. However, globalization is not a one-shot occurrence, but an evolving process intertwined with "diachronic perspective" (Robertson, 1992, p. 26). As such, the conceptual dimensions of exchange students' views and experiences should be examined chronologically to uncover the global facets of their historic lives. In this regard, narrative inquiry is very suitable because, as I noted before, it investigates the temporal sequential aspect of participants' stories (Polkinghorne, 1995).

Furthermore, students' motivations, as a combination of imaginaries and realities, can be delineated through stories because stories can accommodate both realities and creations. Students' aspirations to study abroad are influenced by the abovementioned global flows of humans (through the recommendations of those who live in a foreign territory), techno-media (fabulous illustrations of a foreign country, mediated by techno-media), and ideologies (normative ideologies that students should join a global cadre to obtain a decent job). These images of a foreign country, interwoven with the realities of the transnational space, influence students and encourage them to seek a foreign sojourn. Because narrative encompasses both the real and the imaginary (Bruner, 1990), narrative inquiry is a proper approach to investigate these hybrid dimensions of students' aspirations of going abroad.

Students' transnational experience is an epiphanal incident; many students recount that their foreign sojourn was a memorable and life-changing experience (Nunan, 2006; Robbins et al., 2004; Root & Ngampornchai, 2013). The narrative inquiry used here includes the holistic stories of exchange students, and thus overcomes the limitations of restricted investigations, which are focused on "question-answer exchanges" (Mishler, 1986, p. 67). It is also useful in investigating academically under-researched realms because it uncovers many implications of unfamiliar terrains by allowing students to present their voices fully.

Thus far, the temporary foreign sojourns of undergraduate exchange students have been under-appreciated in comparison with the foreign sojourns of long-term international students. Sometimes, these exchange students are depicted as mere travelers, as privileged students enjoying an extravagant transnational journey, or as immature young adults who prefer social gatherings over contemplating global issues (Forsey et al., 2012; Tsoukalas, 2008). However, narrative inquiry helps to challenge these prejudices and partial illustrations by allowing for an

in-depth investigation of students' underlying perceptions beyond their explicit narratives. For instance, after I met my participants for the first time, I felt some biases toward some of them. However, after meeting them again and again, I was able to debunk my own prejudices and deepen and expand my perspective on them. If I had conducted my research using a one-time interview method, I would not have been able to obtain these profound and multifaceted portraits of each participant.

Narrative inquiry is a powerful contributor to the co-development of researchers and participants by extending mutual reflexivity. As Ruthellen Josselson (1996) notes, narrative inquirers often experience uneasy and uncomfortable emotions in their intimate relationships with their participants, as well as with their obligation to talk publicly about their participants' stories. As a narrative inquirer, I also experienced these tensions, especially as my relationships with participants became closer. Since narrative inquirers generally maintain close relationships with participants throughout their research, they are more aware of their positionality and negotiate their relationships constantly, which is something I did. In addition, narrative inquiry furthers narrators' reflexivity because recounting their stories often digs up the "emotional residue' of [their] experience" (Atkinson, 2002, p. 127). Hence, for most narrators, participation in a narrative study is a learning process through which they discover their new selves, improve their mental and intellectual capacities, and better understand their jobs, identities, and experiences (Y. Ahn, 2008; Atkinson, 2002; He, 1998; R. Lee, 2014).

Most undergraduate exchange students are from affluent socio-cultural and economic backgrounds, and their recollections of their foreign sojourn, an opportunity they previously had taken-for-granted, enable them to recognize and reflect on their privileged status and thus reshape the meanings of their transnational lives, including their future choices and opportunities.

Indeed, some of my participants, while talking about their transnational experiences, demonstrated a strong determination to engage in their foreign lives more thoroughly so that they could share more meaningful experiences with me in our next meeting. This underscores the point that telling stories encourages students to be more reflexive, and that these discursive engagements contribute in genuine ways to their transnational journeys.

4.2 Procedural Phases of Narrative Inquiry

Clandinin and Connelly (2000) suggest conducting a narrative inquiry in five stages: initiating relationships with participants by “being in the field” (p. 63); listening to stories of participants by repositioning inquirers “from field to field texts” (p. 80); interweaving data by “composing field texts” (p. 92); making sense of experiences and perceptions by transforming “field texts to research texts” (p. 119); and “composing research texts” (p. 138) through constant negotiation between inductive and deductive reasoning. In capturing my participants’ stories, I used a deductive process based on the three theories of globalization, imagination and space, and an inductive process based on the ideas and themes that emerged both collectively and individually in their narratives. Below, I will illustrate my research process.

4.2.1 A journey into the field

I selected Canada University (CU, pseudonym) as a site for my field research because it has collaborated with Korean universities since early 2000, with around 100 inbound and outbound students joining exchange programs between Canada University and Korean universities annually since 2012. This provided me a sufficient population of potential participants. However, it was not easy to obtain any personal information about these students. Therefore, I approached a “gatekeeper” (Creswell, 2013, p. 94) at Canada University who would grant me access to the research field and to prospective participants. I met Judy (pseudonym), the

director who was in charge of student exchange programs at Canada University, to negotiate my access to the research site and explain the purposes, implications, and significance of my research (Clandinin & Connelly, 2000). Agreeing with my view of the urgent need for academic attention to exchange students, she agreed to support my research.

After the research site had been confirmed, I elaborated on the criteria of my participants. Given my research purpose of identifying various features of exchange students, I planned to compose a diverse list of participants in terms of study duration, gender, discipline, ethnicity, age, and transnational experience. In terms of nationality, originally I defined Canadian participants as Canadian citizenship holders; yet while I was researching the contextual landscapes of Canada University, I realized that the percentage of Canadian citizenship holders who went on an exchange to Korea was decreasing, whereas the ratio of Korean international students and Asian international students in Canada participating in these programs was increasing as I addressed in the previous chapter. Since 65% of Canada University students among outgoing exchange students to Korea were Koreans or other Asian students in terms of their nationality as of 2014, I included permanent residents in Canada as an additional eligibility criterion for Canadian participants in order to explore their perceptions and experiences, which may be somewhat different from the motivations and transnational experiences of Canadian citizenship holders.

Because narrative inquiry permits the exploration of a small number of participants' narratives in-depth, I planned to recruit six to ten participants, selecting them based on their diverse backgrounds. Given the number of outbound and inbound exchange students of Canada University, I assumed that it would not be difficult to recruit this number of participants. However, although stakeholders at Canada University officially supported my research, it was not easy to recruit participants. Because I was not allowed to contact exchange students

personally, Canada University contacted former exchange students through a listserv and introduced my research and provided my contact information so that interested individuals could contact me directly. Nonetheless, I did not receive any indications of interest through this official method. I then asked Judy to promote my research once again, yet still received no expressions of interest through the second official recruitment attempt. Therefore, I started to promote my research personally, as I indicated as an option in my proposal and Behavioural Research Ethics Board (BREB) application, which included complementary recruiting strategies in the event I could not recruit enough participants through the official route.

I posted advertisements around the Canada University campus including in dormitories, chapels, cafeterias, and bus loops. I also promoted my research online using social networking services (SNSs) and popular websites for Korean international students in Canada and Canadian students. To protect their identification, I encouraged potential participants to contact me directly through email or a phone call and not to leave a message on the website. I also employed a network selection strategy, asking for referrals from my acquaintances and my previous relationships, and asking them to disseminate invitation letters to introduce my study to other potentially interested people (LeCompte, Preissle, & Tesch, 1993). After these online and offline promotions, some exchange students contacted me. However, most of them did not respond to my email asking for their demographic profiles.

In my communications with potential study participants, I emphasized the importance of sharing their voices to improve exchange programs, and stressed that their narratives would contribute to an understanding of short-term international students' multiple motivations and experiences which might offer support to other students who were planning to participate in exchange programs, as well as academics and practitioners who had interests in international

students. After these initial communications, I finally recruited five female students, including three Canadian students, and two Korean students. Among the three Canadian participants, two were Korean Canadians and one was Chinese Canadian. Two Korean participants were former exchange students and the two Canadian students were former exchange students.

Because I wanted to capture the dynamic process of exchange students' transcultural involvements and activities, I contacted Canada University again to find out whether it has SNSs for incoming and outgoing exchange students who would begin their exchange as of September 2015. Canada University has one official SNS for incoming exchange students and it allowed me to join the closed community so that I could promote my research. Within two days after I posted my advertisement, I received almost 10 replies from incoming Korean exchange students and realized the impact of SNSs among undergraduate students. Among them, I selected two female students and three male students, deploying a "purposive sampling" (Palys, 2008, p. 697) by taking individual backgrounds into consideration. After ten former and prospective exchange students agreed to participate in the research, I asked them to sign a written consent form, which described the purpose, possible risks of and benefits of joining the study, and the option of withdrawing from the study (Kvale & Brinkmann, 2009; Miles, Huberman, & Saldaña, 2014).

Before meeting the individual participants, one Korean male student informed me that he decided not to go on an exchange. Since I wanted to recruit one more Canadian participant, I asked initial participants who had already sent me their consent forms if they knew any other Canadian participants who might be interested in taking part in this study, and if so, to please promote my research to them. Although some initial participants tried to help me by introducing my research to their friends, none of these friends contacted me. In terms of ethnicity, all of my participants were Asians, and the number of Canadian participants was fewer than the number of

Korean participants. Hence, I promoted my research again after a new semester began, hoping that I could recruit at least one returnee Canadian exchange student, but this was not effective. Thus, I decided to enter the research field to meet nine participants. To keep participants' identities anonymous, I asked them to select a pseudonym. The following Table 1 presents the demographic profiles of the nine participants.

Table 1
Demographic Profile of the Nine Participants

Pseudo-nym	Nationality/ Birthplace	Home / Host U	Gender (Age)	Major / Minor	Academic year	Exchange period	Previous foreign experience
Angela	Canada / China	CU / HU	Female (21)	Political Science / International Relations	5 th year	SEP 2013 JUN 2014	US, Asia
Erica	Canada / Korea	CU / HU	Female (23)	Psychology	Graduated in 2014	SEP 2011 AUG 2012	US, Asia
Shinbi	Korea (Seoul)	HU / CU	Female (21)	Economics / Chinese Literature	4 th year	SEP 2014 APR 2015	Europe, Asia
Bella	Korea (Gyungju)	PU / CU	Female (27)	Business Administration	Graduated in 2012	SEP 2011 DEC 2011	China
Katy	Canada / Korea	CU / HU	Female (24)	Commerce / Human Resources	3 rd year	SEP 2015 DEC 2015	US, Europe
Sarang	Korea (Seoul)	MU / CU	Female (21)	English Education / Economics	2 nd year	SEP 2015 DEC 2015	Asia
Haram	Korea (Gyunggi)	DU / CU	Female (21)	English Literature	3 rd year	SEP 2015 DEC 2015	Africa, Asia
Maru	Korea (Gyunggi)	MU / CU	Male (27)	Psychology / Business Administration	4 th year	SEP 2015 DEC 2015	US, Asia
Gangin	Korea (Seoul)	DU / CU	Male (25)	Applied Statistics	3 rd year	SEP 2015 DEC 2015	New Zealand, US, Asia, Europe

4.2.2 Being among the narratives

I collected a diversity of data through multiple sources, including field notes, observations, conversations, interviews, life stories, family stories, experiences, conceptions, and perceptions in and between Canada and Korea. In addition to their verbal and embodied data, I also asked them to share their study plans or written reports before, during, and after the exchange program if they had them. Three students shared their study plans. In general, Korean universities request their outbound exchange students to upload reflective reviews regarding their overseas education experience on the university's official website. With participants' permission, I included these publically-available documents as data but to preserve their confidentiality, I did not reveal any identifying information in those publicized documents.

Furthermore, I asked participants to reflect on memorable items, including photos, that are associated with their transnational experience and to generate narratives using metaphors and images of the host country (Schwind, Zanchetta, Aksenchuk, & Gorospe, 2013). After I became close with participants, usually after the second or third meeting, I asked them to share their SNSs account, and some students asked for my SNSs account information first. I also included personal communications through SNSs, emails and one hand-written letter. However, to protect participants' privacy, I did not use any postings or photos uploaded on SNSs directly in my research, and instead tried to associate them with each participant's related narratives.

In addition, I started to write my own narratives to deepen my understanding of participants' lives after I began my field research. Clandinin and Connelly (2000) urge narrative inquirers to start their study by writing their own narratives. Indeed, understanding myself as a Korean international student in Canada through an introspective monologue was what sparked my interest in understanding inbound Korean exchange students to Canada in the first place.

Moreover, reflecting on my years in Canada allowed me to perceive Korea from a distance, and to feel greater affinity for Canada, which helped me relate to the conceptual horizons of Canadian participants.

Although I incorporated a diversity of data to create enriched field texts, the main data in my study were verbatim transcripts from narrators' oral stories. There are different ways to elicit narratives, yet interviews are widely used as a source of storied narratives (Atkinson, 2007; Polkinghorne, 1995; Riessman, 2008). The interview method is relevant specifically when exploring informants' "identities, experiences, beliefs, attitudes, and orientations toward a range of phenomena" (Talmy, 2010, p. 25). I conducted one-on-one and face-to-face interviews in mutually agreed upon locations in Western Canada. I conducted at least three official interviews with each participant, and each interview lasted between 90 minutes and two hours. With some participants, I conducted additional interviews and met with them in person more times. However, some interviews were conducted over Skype. For instance, I had the first interview through Skype with four incoming Korean students before they came to Canada, and two interviews with one Canadian student while she was in Korea for her exchange.

Despite some drawbacks of using Skype, such as difficulties in building a close rapport, conducting interviews that way allowed me to interact with participants who were otherwise inaccessible in person (Janghorban, Roudsari, & Taghipour, 2014). Nonetheless, to overcome the challenge of building rapport, I also communicated with them through email before the Skype interview in order to build relationships with them (Deakin & Wakefield, 2014). I conducted interviews either in English or Korean depending on the participants' preference. Except for one Chinese Canadian participant, the other eight participants wanted to conduct their interviews in Korean, although they used a lot of English words while they spoke. Even the single Canadian

participant who interviewed in English used a lot of Korean words. With their permission, I recorded the interview to create a more accurate transcript of the data.

When I was investigating the first and the third research questions regarding their motivations and reflections on their exchange experience, I asked participants to historicize their past experiences and envision their future lives on a continuum of their entire biographic schemes (Atkinson, 2002, 2007). By doing this, I examined the process by which students decided to study abroad and their imaginary future existence based on their relational, spatial, and socio-cultural landscapes. Specifically, when I conducted my first interview with each of them, I asked them to share their family stories, academic lives, cultural engagements, and other relationships in their home or in other foreign countries in order to identify factors that influenced their aspirations for overseas education. Similarly, when I conducted the final interview with each participant, I asked them to portray their future trajectories, anticipating prospective challenges, concerns, expectations, and hopes. In addition, I inquired about their reflections on their temporary journey, letting them make recommendations to administrators of their home and host universities, as well as to future exchange students. I also asked them to reflect on how their exchange program experience had had reverberations in their lives and what they felt they achieved through their foreign sojourn.

Meanwhile, when I explored the answers to my second research question regarding their transnational experiences in their academic, relational, and cultural space, I narrowed the focus to their epiphanal episodes, asking questions about their relationships with friends, faculties, other international students, and local people, as well as their perceptual, conceptual, and embodied navigations in their daily lives in academic and transcultural contexts. I also tried to capture the nuances of their transformative processes after they arrived on alien terrain.

Some participants were very adroit in verbally mapping out their experiences and perceptual territories, which helped me to grasp their underlying conceptions and emotions. However, some students found it difficult to describe their experiences at length. Therefore, I encouraged them to share whatever topics were familiar to them during their exchange program, even if they thought those experiences would be irrelevant to my research. Following Mellisa Freeman's (2006) hermeneutic approach, I tried not to be quick to judge their narratives, but to let them tell their stories in a liberal mode by posing open-ended questions first, then prompting them to provide specific examples. After finishing each interview, I transcribed the audio-recorded file and my narrative study resulted in around 1,000 pages of verbatim transcript. Since eight participants' transcripts are Korean, I translated them into English. However, I hired a Korean Canadian who had an official certificate of translator and interpreter and let her check original Korean transcript and my own translated English to ensure accurate translation to the original narratives by evading potential biases.

4.2.3 Interweaving narratives

After listening to each participant's storied lives and lived stories, I started to transform their biographic stories, embedded with historic events and diverse emotions, into sociological narratives. While I was converting their multiple-layered field texts into research texts, I tried to interpret and illuminate their singular experiences and perceptions within the broader social contexts shaped by their different spatial, relational, and temporal stances. As I addressed before, Clandinin and Connelly (2000) emphasize that narrative inquirers should position field texts in relation to temporal, interactional, and situational spaces. In terms of the temporal dimension, I repositioned the field texts chronologically, looking backward and forward from the vantage point of each student's participation in the exchange program. Then, I interjected an existential

element into each narrative. I categorized their lives in relation to internal and external situations, and arranged inward emotions and feelings, such as anxieties, expectations, concerns, and imaginations in the internal space, and placed their home/host country and university, socio-cultural, economic, and academic landscapes as part of their external situations. When it came to interaction, I included family stories and personal interactions, along with their academic relationships and social engagements.

Throughout the continuous processes of changing field data into sociological research data, I analyzed the data by combining deductive and inductive approaches. Unlike quantitative researchers who analyze deductively depending on hypotheses based on theories, qualitative scholars employ complex reasoning, mixing inductive and deductive processes throughout the research (Creswell, 2013). Thus, to analyze the data I mainly drew on Catherine Riessman's (2008) scalar stages of thematic analysis, focusing on "what is said" (p. 53) and trying to interpret it within the broad socio-cultural contexts (Grbich, 2013; Gubrium & Holstein, 2009). I started to analyze the narratives deductively, starting from theoretical frameworks. However, I reanalyzed the data inductively to find recurrent themes. Through these "relentless rereading" (Clandinin & Connelly, 2000, p. 131) processes, I selected categories of data that fell at the intersection of theoretical landscapes and the attributes that had emerged from the accumulated information and stories (Polkinghorne, 1995).

While I was coding the data, I tried to capture common threads, gaps, and tensions within each narrator's multiple narratives and among the participants' differing stories. I also speculated as to what was "omitted, ignored, or could otherwise have been said" (Gubrium & Holstein, 2009, p. 52). Thus, I tried to find alternative and other interpretations beyond the students' explicit statements, including by comparing their narratives with stories of other groups of

people. In addition, I tried to refashion each narrative from different perspectives and stances. Through this repetitive procedure, I coded “narratively” (Clandinin & Connelly, 2000, p. 131) including silences, discrepancies, and similarities as a possible code to identify common and exceptional elements in and between data (Grbich, 2013; Polkinghorne, 1995).

After weaving these disparate narrative elements together, I grappled with the issue of how to represent these narratives. Narratives that had seemed clear when I was categorizing them no longer seemed so clear once I started to represent them. I became less confident in ‘how’ to convey what I wanted to share. Although I spent a lot of time and effort to understand field texts, I was still composing these research texts with an uncertain mind. Such doubts and complexities are common for narrative inquirers, who thus need to generate their research texts as something that is “becoming” instead of “being” (Clandinin & Connelly, 2000, p. 145). I wanted not only to portray each participant’s idiosyncratic stories but also to elicit meaningful common messages that transcended each narrator’s unique stories due to my dual positionality as researcher and education officer. As a public officer in the Federal Ministry of Education in Korea, I wanted to help narrow the gap between agential and institutional understandings by unveiling conceptual, performative, and material practices in the under-researched realm of exchange students between Canada and Korea. Moreover, there were many overlapping and contrasting narratives in and between stories of individual participants. I decided to locate my data mainly based on overarching iterative and coherent discourses.

Yet, I presented some participants rather long narratives in the prelude to each finding chapter in order to provide a foreground for each section. As I noted before, the nine participants had different communication styles. Some participants appeared comfortable as storytellers through the interview process and when I posed an introductory question, they started their

stories very fluently, speaking in long passages. On the other hand, some participants found it challenging to tell a long story. For them, responding briefly with a couple of phrases was more common and familiar. Although all of the nine participants provided significant and meaningful narratives in relation to their exchange experience, I was obliged to strategically choose some participants whose stories would be presented in whole in the prelude of each finding chapter, which was not an easy decision. To create a story of these narrators, I reshaped their narratives through a continual “hermeneutic circle” (Polkinghorne, 1995, p. 16) of back-and-forth flows of their shared lives and storied lives. I also present a summary table of the nine participants before the prelude to allow readers to get a glimpse of how the nine narrators were portrayed.

In addition to representation issues, the issue of translation emerged when I composed the research texts. I let participants choose between English and Korean for the interview language; all participants except one Chinese Canadian participant chose Korean as their interview language, even though, as mentioned above, those eight participants used a lot of English words. With respect to this, some suggest including “multilingual texts” (González y González & Lincoln, 2006, p. 204) because language is entrenched within complicated cultural and contextual milieu and thus it is challenging to convey exact meanings through translation. Nonetheless, given that this study includes a lot of long narratives, juxtaposing all narratives in both Korean and English may distract readers and make this dissertation too lengthy. Therefore, I only included some words in verbatim Korean to reduce semantic loss in cases of quintessential phrases and words whose exact English equivalent was difficult to identify.

After I tried to find appropriate narratives in each section, I verified the quality of the research texts. However, since narrative data is “interpretive... composed by an individual at a certain moment in time” (Clandinin & Connelly, 2000, p. 84), some argue that inquirers access

only an “imitation (*mimesis*)” (Riessman, 2008, p. 22, emphasis in original) by the narrator. Similarly, Jerome Bruner (1986) contends that a narrative mode cannot establish truth, but rather ascertains “verisimilitude” (p. 11). As such, narrative researchers, rather than focusing on whether narratives reflect factual reality, highlight the “authenticity” (Gubrium & Holstein, 2009, p. 202) of their data by asking themselves how narratives fit together in daily lives, and how fragmented parts of a story generate a coherent entity as a holistic narrative (Chase, 2005; Holstein & Gubrium, 2000; Mishler, 1986).

Nonetheless, given questions about the quality of narrative inquiry and demands of methodological precision, I paid particular attention to establishing a “trustworthiness” of my study in terms of “credibility” by creating authentic narratives (Lincoln & Guba, 1985, p. 300). Credibility, the extent to which findings reflect reality and correspond to research purposes, can be ensured by triangulation. Triangulation refers to collecting data from divergent sources and interpreting them from different angles (Lincoln & Guba, 1985; Miles et al., 2014). To ensure triangulation, I combined diverse sources, including field notes, conversations, interview transcripts, photos, my journals, and students’ written reports.

Furthermore, to ensure the trustworthiness of my study, I was cognizant of the blurry boundaries and overlapping areas of criteria, including nationality and gender. Thus, instead of juxtaposing narratives of Canadian students versus Korean students, and female students versus male students, I tried to thickly describe their diverse backgrounds and their unique narratives in detail in order to provide a broader and enriched vignette of the apprehensions, imaginations, and future dreams of each student. Because of these efforts, participants are illustrated as having evolving and multiple identities, but not on the basis of national, gender, and racial stereotypes, which might label them negatively and categorize them as fixed identities.

4.3 Summary

A story is “in between description and prescription” (Widdershoven & Smits, 1996, p. 278). A story is a discursive description of previous occurrences and perceptions. However, a story does not reflect reality per se, but embodies the significant implications of social arrangements, illustrating them in a meaningful way and allowing readers to interpret narratives from different perspectives (Gadamer, 1975). Stories also proffer prescriptions to the society by presenting alternative connotations; hence, in this case, telling stories permitted Canadian and Korean exchange students to reconstruct their global, regional, local, and academic contexts that were circumscribed by their historic selves, their assembled resources, and their imagined future conditions.

Following Riessman’s (2008) thematic analysis, I repeated deductive and inductive reasoning to understand each exchange student’s underlying motivations and multifaceted transnational experiences within broader socio-historic, economic, academic, and cultural landscapes. Along these lines, living with the nine narrators’ narratives has permitted me to grasp their fluid modes of being in the relational, temporal, and spatial territories. In the subsequent four chapters, I will share what I heard and what I felt in relation to the nine exchange students’ temporary foreign sojourn in and between Canada and Korea.

Chapter 5: Being on a Threshold of Storied Lives

In this chapter, I present what nine exchange students recounted about their life trajectories and their desires and anxieties, which had been generated at the intersection of local and global arenas, for a foreign sojourn. The academic, relational, and socio-cultural landscapes in which each participant had been positioned created different desires to go abroad. For some, the desire had been instilled into them even before they entered university. For others, being an exchange student was rather an abrupt decision in response to administrative matters, and they would not likely have embarked on an exchange program without official supports between their home and host universities.

The particular demographic backgrounds of each student shaped their differing imaginations and expectations of their host country and their future lives in a transnational space. For some, their foreign sojourn involved going to a country that was already somewhat familiar; others crossed the border between Canada and Korea with only a vague image of their host country. There were also some commonalities among individual backgrounds of participants. Most of them were from the upper echelons, attending prestigious universities and speaking two or more languages. The exchange programs between Canada and Korea were gendered and ethnically biased spheres, with a female majority within the study abroad student population and Asian ethnic backgrounds being the most common within the two-country exchange. In the Korean circumstance, mandatory military service for Korean males is a major reason for the predominance of Korean female students in exchange programs.

Before I examine local territories of participants, I provide their vignettes in Table 2 to portray how their aspirations had been stimulated, and what it was they wanted to achieve. Then, I introduce Shinbi's story in the prelude as a foreground to the nine portraits of displacement.

Table 2

Motivation Profile of the Nine Participants

Pseudo-nym	Home/Host U	Local terrains	Global flows	Expectation
Angela	CU / HU	Immigrated to Canada and grew up in multicultural Eastern Canada. Applied to a university in Western Canada to be independent from parents, but suffered from family issues before going on an exchange.	Became close to Korean exchange students. Got positive images of Korea through media.	Improve Korean.
Erica	CU / HU	Immigrated to Canada in 2004 and got along with Asian Canadians. Started to work since grade 8. Stressed out and lonely amid competitive academic life, callous parents, and few close friends.	Optimistic images of Korea from parents' stories. Images of affectionate Koreans via Korean dramas.	Study law. Make friends.
Shinbi	HU / CU	Felt significance of English and Chinese, surrounded by many friends who were good at foreign languages. Felt relative deprivation because never experienced North America despite multiple overseas travels.	Liberal images of students in Canada disseminated through SNSs. Many friends who lived and studied abroad.	Improve English and Chinese to an academic level.
Bella	PU / CU	Had grown up in a rural area and never went abroad except a 2-week trip to China initiated by school. Family or close friends never went abroad; they did not imagine themselves living beyond hometown, let alone Korea.	Hardly exposed to global impacts. Few foreigners in hometown.	Improve English.
Katy	CU / HU	Immigrated to Canada in 2004. Struggled with English at first but eventually overcame it. Actively participated in church and got along with Korean Canadians. Worked as a manager in my father's business.	Former exchange friend's advice: experiencing campus life in a country of origin as meaningful.	Seek job opportunity. Propagate Christianity to relatives.
Sarang	MU / CU	Parents arranged opportunities to interact with US soldiers. Viewed mingling with foreigners as interesting. Graduated from a foreign language high school. Studied hard to be selected as an exchange student.	Many friends in high school had been on overseas study. Felt limitations in ability to catch up with them	Improve English enough to get rid of insecurity.
Haram	DU / CU	Studied in the Republic of South Africa when young. Graduated from an alternative academy where diverse students enrolled. Felt doubts about school life in pursuit of good grades.	Interactions with diverse foreigners in church, including volunteering as an interpreter.	Reflect on future career. Make diverse friends.
Maru	MU / CU	Graduated from a foreign language high school. Passed the exam of the Certified Public Accountant. Did not join a club or other activities in school.	Many international students at the home university, although did not interact with them.	Improve academic English writing.
Gangin	DU / CU	Studied in New Zealand for a couple of years. Wanted to be a basketball player but gave up due to suffocating hierarchical atmosphere of the Korean team. Applied for the US army stationed in Korea and made many friends.	Parents considered immigration to Canada. Positive images of Canada through parents and media.	Grow than now by accumulating enriched experiences.

5.1 Prelude: Shinbi's Story

When I was in middle school, the foreign language school craze was at a peak. Though I didn't make it into a foreign language high school, many of the friends I studied with did make it. Being around those friends, I think that's where I first got the motivation and awareness of the need for English. Though my high school was a regular school, there were many students with overseas experiences. Almost everyone had been to English-speaking countries like Canada and the US. And there were many whose parents were foreign diplomats. My high school, as far as I know, was once chosen as the one with the most foreign language classes in Korea. So I was at a school that had great demand for foreign languages, including English. My school was in an upper class neighbourhood and most students were from wealthy families. Almost everyone had been overseas to study. But this is my first time to study. I used to think I'd go to North America once I entered university, because it's much cheaper if you go as an exchange student.

Also, in university, there were many students who had been abroad. I am in the faculty of social sciences. I originally wanted to major in foreign affairs, not economics, and I got really close to the friends in the foreign affairs department. Many of them had a mom or dad who were diplomats or worked in the Korean Foreign Affairs Ministry so they had even more overseas experiences. They all spoke Chinese and English like native speakers and could speak another language like French. They had lived abroad for many years so they were skilled in languages. I was around those friends and because I had never studied overseas, I felt left out.

So I worked hard since starting university to be an exchange student. There are three children in my family so my parents allowed us to go abroad on the condition that we would do so at our own expense. As I am the youngest, my parents helped me a little but I paid for most of it myself through a scholarship. My scholarship includes tuition and living expenses. I was able to go because of these programs. Otherwise, going to North America costs a lot, so I don't think I could've gone while in university if not for the exchange program.

Everyone wants to go to the US, but, the US is the most expensive English-speaking country. We don't pay the tuition fee but there's a big difference in living expenses, including residence. My school selects exchange students solely on their GPA so it's very competitive. For schools in the US, you can apply only if your GPA is over 4.1 on a 4.3 scale. Since it is competitive, students use "wait-and-see" tactics like during the university entrance exam. I

didn't want that. So from the beginning, I took the safer route by applying to Canada. For me, Canada is the substitute of the US. Also, I have a mind to live in a naturalistic environment, leaving city life.

I expected that I could get some help from my mom's best friend, who lives in Canada. My mom and her friend communicated a lot on SNSs. Growing up, I could see that her children were carefree. Her children were studying on their own in high school, doing many different things such as music and baseball. But I was living a typical in-Korea life. Having to do night-time studying periods at school, I would think, "What am I doing? What's wrong with Korea?" I had a lot of doubts, comparing our situations. Having to study and only study, I felt deprived, comparing myself to them. As a Korean student, I longed to live abroad.

I have more interest in Chinese than in English but I was also insecure about English since my childhood, about not having been overseas to study it. So to erase my insecurity over English, I looked for a place where I could do English and Chinese at the same time. Having a foreign language other than English means you have a wider range of people you could communicate with. For example, if a Chinese person comes to Korea and he or she can speak Korean, then you go, 'Wow~' and you open your heart more to that person. Just as Koreans feel that way, when you speak their language with foreigners, the depth of your communication changes. Moreover, a person who can speak languages like Spanish or Chinese can cover a lot more people than just English, so it's not just the depth but the breadth as well. So my first goal during exchange was to speak English and Chinese freely at the academic level. My second goal was to rest. Until now, I've been running, but now I should learn how to rest in my life.

Shinbi was struggling with a sense of relative deprivation because she was surrounded by many close friends who already experienced international lives, and by idealized stories of liberal foreign lives conveyed through SNSs. Her yearning to go on an exchange was born even before she entered university. Promoted by multilingual friends, Shinbi realized the significance of learning foreign languages and she honed her English and Chinese skills. Although she traveled a lot with her mother throughout Asian and European countries, she coveted a global academic mobility experience for a long time. She perceived herself as locally stuck, despite her

numerous global travel experiences. The fact that she never experienced overseas study in North America, in particular the US, hindered her ability or confidence to elevate her mobility identity as a global talent. For her, living as a local and competing with ‘globals’ signaled “social deprivation” (Bauman, 1998, p. 2) in rapidly globalizing society, hence she wanted to transcend her fixed locality by being an exchange student.

The Korean ethnoscape around Shinbi unwittingly imposed on her a desire to escape from her local territory and to secure a high position in the globally mobile hierarchy. The technoscapes, with their positive portraits of Canada, compelled Shinbi to reflect on her mundane routines in her domestic arena. She felt deprived when comparing herself to others who lived in a carefree space. In this interactive “time-sharing” (Castells, 2000, p. 441) cyberspace, images are created and interpreted selectively according to individual or collective preferences, anxieties, and imaginations. Since a young age, Shinbi has encountered in her technological landscapes numerous contrasting academic and cultural impressions of Korea and Canada, and she adopted a positive impression of Canada while also adopting a negative view of Korean society including education system.

Shinbi also conveyed that communicating with foreigners in their mother tongue strengthens human bonds by permitting people to step inside a foreign realm. This “speaking foreignness” (Murphy-Lejeune, 2002, p. 82) is a prerequisite to being an employee with great potential in a competitive global arena, as well as a conduit for developing into cosmopolitans by engaging with foreigners using one’s linguistic competency. She also emphasized that those who could speak Chinese and Spanish would have advantages over those who only speak English considering the large number of people who use those two languages. Since commanding foreign languages is conceived as “a form of deterritorialized resource that can be deployed against the

territorially bounded nation-state” (Ong, 1999, p. 15), Shinbi wanted to improve her English and Chinese. Beyond her hectic domestic life, she also wanted to seek a haven where she could recharge her weary self. Although going to the US was her priority, she chose Canada due to academic and financial reasons. She later found her choice of Canada as a host country was an excellent one in helping her achieve her goal to improve her English and Chinese.

5.2 Idiosyncratic Local Terrains

In the above Table 2, a brief examination of the nine participants’ lives in their home country reveals that their local space was not free of global influences. Rather, for many their lives had been imbued with international impacts, although the extent that each student had been exposed to global flows varied. Their aspirations for and expectations of studying abroad are closely interweaved with historic occurrences and encounters in their personal and social lives. Participants who had actively interacted with foreigners, diasporic groups, or people who had lived abroad had a strong longing for a foreign sojourn. Their yearnings seemed to be intensified when they experienced disadvantages due to their limited territorialization of foreign countries. On the other hand, narrators, who had not had much experience with foreignness, did not seem to show a fervent desire to cross the border. I unpack the overlapping and discrepant local realms of socio-economic, familial, academic, and gender backgrounds of these nine participants to explore the specific ways in which motivations for an overseas exchange program were born, grew, and evolved in a particular locality.

5.2.1 Socio-economic and familial spheres

The socio-cultural and familial backgrounds of exchange students in this study are consistent with what we generally find in the extant literature. All of the participants experienced

transnational lives before going on an overseas exchange, and their previous travel or living abroad more or less influenced their decision to be an exchange student. Participants who had already experienced unfamiliar behaviours and ideologies in their earlier years seemed to be ready to face such uncertainties again. The two Korean Canadian participants, Katy and Erica, immigrated to Canada in middle school. Haram and Gangin went abroad in elementary school and stayed there for two to three years. These early transcultural exposures nurtured their ability to adjust to ambivalent socio-cultural arrangements and allowed them to embrace even challenging differences. In their transnational space, they had started to live as foreigners, but gradually learned to transform themselves into something more like 'locals' by interacting with local people who conveyed foreign linguistic, academic, and cultural modalities to them. By building up her courage, Katy started to have conversations with White students and she started to make friends. Her fear of communicating with local people was due to her limited English proficiency, and she overcame her apprehension somewhat by studying hard to catch up in English. Although Gangin did have linguistic competency before going overseas to study, he could not interact with local students because of his introverted personality.

When I was in New Zealand, I did not speak that much for a year, even though I could speak English quite well. One day there was a speech contest and I did better than native English-speaking students. After that, I got a lot more confidence. I was shy then, but I have overcome the fear of speaking in front of others. [Gangin, male, DU]

Gangin retained a strong attachment to New Zealand, regarding it like it was his home country. He ascribed his familiarity and aspiration for a foreign life to his parents' cosmopolitan character, and had grown up in a strong transcultural milieu and territorialized diverse terrains, including the US, Europe, and Asian countries, encouraged by his parents, who worked for an international company. Especially when he was in Europe, he felt freedom, and this experience shaped a

transnational imaginary for him of a foreign country as a liberal space. This imagination strengthened his desire for subsequent mobility.

Although Haram also studied abroad at an early age, her first disjuncture from Korea had a different purpose than Gangin's. Whereas Gangin's international journey was developed by the diasporic ambition of his parents, the purpose of Haram's journey to a foreign country was to improve her English. Going abroad for English education at the primary school age is a common practice among middle-class Koreans (Ihm & Choi, 2015). Haram accompanied her uncle's family when they went to the Republic of South Africa for him to pursue his graduate degree with his own son's English education in mind. Haram's mother was determined to improve Haram's English proficiency. Haram worked hard to achieve that end, as she recounts:

When I asked when I could return to Korea, my mom told me to come after mastering English. So I worked really hard in order to master English so I could go back to Korea quickly... Koreans seem to have racial discrimination but as I lived in an African country, not in the US, I could get rid of such kind of racial prejudices. [Haram, female, DU]

After Haram returned to Korea, she was afraid of Korean students because some teased her by calling her "African black." At first, she hated such ridicule, but later, tried to share her ideas and experiences with Korean students as a way to counter their ethnocentric perspectives. The city where she lived in South Africa was popular among tourists, and therefore ethnically diverse. Through this experience, Haram has expanded her conceptual horizons by associating geographical features with multiple ethnic traits.

Erica and Angela had different entry points of immigrating to Canada. Erica came to Canada in middle school with her mother because her parents wanted to raise her in a good learning environment. Angela was born in China and her family moved to Australia when she was a toddler. Although her family gained permanent residency there, they immigrated to Canada

when she was four due to severe racism in Australia. The way Erica and Angela depicted their relational spaces was subtly dissimilar. Although both were surrounded by diverse racial, cultural, linguistic, and national landscapes, Erica's relational territory revolved around Asian Canadians, Angela, however, interacted mostly with non-Asian Canadians. Yet, Angela's ethnically diverse friendship network was not the result of a deliberate effort, but rather socially constructed due to the specific place where she lived. These three students from Canada, Erica, Angela, and Katy, developed their cosmopolitan sentiments by negotiating their allegedly 'Asian' cultures, mapping out their relational and spatial portrayals in a 'multicultural' Canadian space. In this fused, complex, and conflictual arena, they learned how to negotiate with daily intercultural practices and discursive interactions, which embodied complicated modes of conduct (Vertovec, 2009).

While most Korean participants had transnational kinships or friendships, and had accumulated intercultural competencies during numerous overseas trips, Bella was unique because her only experience on foreign soil prior to her exchange program was a two-week business trip organized by her university. She did not have any family members or relatives living abroad and none of her close friends had experienced foreign life. Her parents were not even supportive when she wanted to go to Seoul for her academic pursuits. Unlike the other Korean participants who took global mobility for granted, even local mobility within Korea was a challenge for Bella. She went to Seoul to study English because she needed a certain minimum English test score, which was a graduation requirement of her university. Despite her parents' concerns, she improved her English a lot during her temporary stay in Seoul. Her English-language accomplishments through local mobility played a significant role in helping her to become self-assured of her linguistic and mobile competency. She decided to cross the national border when Palhae University initiated its first exchange program with Canada University.

Since her parents had already been convinced by her academic achievement, they supported her exchange sojourn fully, even providing financial support.

Most participants in this study had middle-class socio-economic backgrounds, which is common among international students (Brooks & Waters, 2009; Zheng, 2010). This is especially apparent among Korean participants. It is challenging for students who are from lower socio-economic backgrounds to be exchange students because they may be unable to carry the additional financial burdens during their exchange. Most Korean exchange students in this study had parents who had the financial means to support their children's overseas study.

A lot of Korean exchange students at Canada University, their father is a professor or runs a business. And in Korea, high school is also important to guess someone's social status.

A huge number of them graduated from a foreign language high school. [Maru, male, MU]

Maru's narrative denotes how the terrain of Korean exchange students at Canada University was unequally configured to favour students who had graduated from foreign language high schools or who have affluent socio-economic backgrounds. In this respect, "the importance of a student's financial capital...increases" while an exchange program "becomes an economic sector rather than public sector" (Stack, 2015, para. 8). Compared to doing study abroad at one's own expense, an exchange program is also an attractive option, especially for parents without the means to support their children financially to study abroad.

Since I was young, I have always wanted to experience living in a foreign country.

Although my parents knew of my aspiration, they could not let me go abroad because they could not afford it. So, they were greatly pleased when I was chosen as an exchange student. [Sarang, female, MU]

As Sarang's narrative implies, her parents willingly supported her overseas exchange opportunity because they could now make up for their earlier lack of support for her. Like in this situation,

most parents tend to feel positive toward their children's global sojourns because they expect this opportunity will endow their children with competitive skills for their future jobs or studies. Similarly, for some students who are financially independent, an exchange program seems to be a viable option given their personal or familial economic conditions.

I don't get any financial support from my parents at all. I pay for my tuition fees and I get loans. I think I am old enough to be independent. [Angela, female, CU]

I started to work as a dishwasher since I was in grade 8. Since then, I've never gotten allowances from my parents...I was really surprised when people ask students about their parents' jobs. How can I be associated with my dad? Even though my parents live comfortably, I live very uncomfortably. I have to work at a cafe to pay for rent. I am not connected with my parents at all in terms of my economic conditions. [Erica, female, CU]

Among the nine participants, Angela and Erica did not receive any financial support from their parents, and Shinbi was almost fully independent. For Shinbi, the fact that she did not have to pay tuition fees to the host university was an impetus to go on an exchange. Given these three participants' financial independence, quantitative studies that investigate co-relations between parental socio-economic status and joining an exchange program would need to be examined much more closely. As Erica's narrative demonstrates, for students who are independent from their parents, probing into familial economic conditions would be a source of embarrassment.

5.2.2 Academic and linguistic spheres

The Korean participants pinpointed linguistic and academic issues as reasons not to join an exchange program. One reason was related to competence in a foreign language, and the other was how clearly they envisioned their future careers. Regarding the language issues, Sarang narrated a story based on her observation of her brother that some students in science-related programs were not proficient in foreign languages, and their lack of language skills might

prevent them from studying abroad:

My brother is in the faculty of natural science and he does not want to go on an exchange because he is not good at English. Most students in natural science appear not to have confidence in their foreign language skills except those who had lived abroad. [Sarang, female, MU]

Sarang's assumption aligns with the previous literature that showed how a lack of linguistic competency could be a barrier to overseas study (Mazzarol & Soutar, 2002). Students who are concerned about their foreign language skills are afraid of going abroad for fear that they would not be able to keep up with foreign curricula and interact with local students (Daly, 2011). Similarly, monolingual students from English-speaking countries are reluctant to go abroad, and if they do go, they commonly choose to go to other Anglophone countries (Daly & Barker, 2005).

In addition to the language issue, I also learned informally through former and current exchange students in science and engineering faculties that the reasons they did not go on an exchange were the inflexible curricula in their majors and the sense that such programs would not help them in building their resumes. One male student said that his science-related major was not flexible and thus did not provide options for course credit to be transferred from foreign institutions. In addition, if students in science-related majors go on an exchange, they sometimes cannot take the required courses that are only available during certain semesters. After going on an exchange, this male student found that he could not graduate on time because he had not taken one mandatory course, which was only available during his exchange semester. One female exchange student from an engineering faculty mentioned that she was the only student in her major who went on an exchange. She said the reason engineering students were reluctant to go on an exchange was that they thought studying abroad would not enrich their careers; instead, they preferred to join a co-op program. Whereas Korean students in this study from arts and

commerce had joined their exchange programs for the purpose of building up their curriculum vitae, some students in engineering did not want to participate in exchange programs because they did not see this as a career booster, which reflects the fact that employability is a critical factor in either promoting or discouraging students from going on an exchange.

Literature points out the discipline bias among exchange students (Daly, 2011). Another possible explanation for this through this study is related to students' conceptions of their future careers and to what extent they expected their future jobs to be globally oriented, as well as how clear they were about their career tracks.

There are two kinds of people (who do not have interests in an exchange program). As Law School likes students who graduate on time, those who are preparing for Law School only focus on fulfilling graduation requirements. Also, students who prepare for the state examinations, their goals are not about being global so many of them don't think about going on an exchange. [Shinbi, female, HU]

There's no career that I can get into using my major. Conversely, I could get into various fields but my major, English, does not dictate a certain career. [Haram, female, DU]

As Shinbi explained, students who had a clear occupation plan tended to pursue designated routes instead of 'squandering' their time and money in a foreign country. Haram's narrative resonates with Shinbi's observation, demonstrating that those who went on an exchange had vague visions of their future employment fields. Unlike her friends in the nursing faculty who had a certain career path, Haram's major in English Literature did not dictate an explicit career track. She acknowledged, however, that she could explore employment prospects in a wider range of areas. Nonetheless, uncertainty related to the prospects of her major seemed to worsen her anxieties about unemployment.

Exchange students in this study tried to expand their future possibilities by looking into

alternative disciplines. Indeed, more than half of the participants had chosen a minor field. This academic practice seems to be common, specifically in a Korean academic setting, because some universities make it mandatory to do a minor or a double major (Park & Lee, 2007). Thus, students hedge against unemployment risks by expanding their opportunities through choosing their minor, as Sarang did.

I wanted to major in economics, but I thought I'd do English and get the teacher's certificate. So that's why I decided to double major in economics. Studying economics, I have more options. I could teach or get a job at a company. [Sarang, female, MU]

A double major was seen as an isomorphic practice for some Korean students who expected that they would reap benefits in the future by opening more doors in their career track. By exploring an alternative academic sphere, these students wanted to secure their “positional” (Brown, Hesketh, & Williams, 2003, p. 111) status in the job market. Thus, deploying an educational strategy of having a minor or a double major is an established practice among undergraduate students who want to ensure job success.

In terms of their linguistic capability, most participants were multilingual. For most the Korean students, English was a relatively familiar language. Furthermore, some participants were fluent in other foreign languages such as Chinese, Spanish, and French. Erica shared that Canadians who have a multicultural background may learn more than two or three languages from birth. Like others who think multilingualism is a norm, Erica viewed the ability to speak many languages as a prerequisite for entering the career world. Similarly, Sarang and Haram commented on their desire to have more career options with the expectation that linguistic capital would enhance their employment potential. Although Sarang could speak Spanish quite well, she was also learning Chinese to boost her future career options. Compared to other friends who

could speak Chinese well, Haram was pursuing her own strategy to improve her French and Spanish with the expectation of getting more opportunities because of her foreign language skills. For these students, “linguistic mastery” through “a quest for fluency in English and other ‘global’ languages” (Abelmann, Kwon, Lo, & Okazaki, 2015, pp. 11-12) appeared to be a strategy to gain advantages in a competitive labour market.

In addition, as language reflects social values, ideologies, and practices, improving foreign language skills provides students with expanded relational spaces in which they can interact with international students and immerse themselves in overseas cultures. From this perspective, some students said that they could get an insider’s perspective by learning languages because a language reflects a country’s historical, societal, and cultural contexts. However, for some students, learning foreign languages does not have immediate practical benefits. Angela, who could speak five languages, including English, Chinese, French, Korean, and Swedish, articulated that for her, learning languages was just for fun.

I don’t really expect it to help my career or anything, but I just enjoy it. I like it because it’s fun. It’s something that I find interesting because I always like new experiences. I like to do things on my own. So it’s something I do for myself. [Angela, female, CU]

Angela’s approach to foreign language learning seems to align to what Ryuko Kubota (2011) describes language learning as “leisure” (p. 475) and “a hobby” (p. 479). While most students in this study wanted to harness their linguistic capital, expecting that their linguistic competency would help them attain attractive positions in a hierarchical labour market, Angela did not indicate that she did not really see a practical need to learn new languages. These diverse discourses, interrelated with foreign languages, imply that learning another language has much significance. These narratives are compelling because the strong desire for learning foreign

languages other than English reveals students' urgent need to accumulate linguistic capital, as well as a heightened awareness of what it takes to survive in the global arena. Students in this study wanted to interact with local people, to develop their intercultural sensitivity, and to be open to foreign cultural arrangements because of and based on their multilingual abilities.

5.2.3 Gendered and ethnic spheres

In this study, all nine participants were Asian, and seven were female. The predominance of females was especially apparent among Korean exchange students between Canada University and Korean counterpart universities. Shinbi addressed the fact that the majority of Korean female students tended to go on an exchange while their male counterparts were in the army. Most Korean male students feel pressured to graduate quickly since they are behind the female students due to their two-year military service.

Two Korean male participants in this research had already completed their military service. Similar to Shinbi's comment that "male students who go on an exchange are those who have a very clear vision of living abroad in their future," Gangin also had an explicit vision for his future in the global arena. Meanwhile, Maru passed the CPA (Certified Public Accountant) exam and therefore had a rather clear career path. He already possessed a sought-after certificate that would improve his standing in the labour market, so he did not seem to have serious anxieties about his future. Interestingly, although Gangin was a Korean male student, he did not view the Korean societal system of requiring military service only of men as a barrier of going abroad. Rather, he critically interpreted the low rate of participation of Korean male students in an overseas exchange as a lack of courage.

I don't think military service is a disadvantage for Korean male students. I do think Korean male students do not have the courage to go on an overseas exchange. I came here,

even though I completed my military service. [Gangin, male, DU]

Gangin's view that the lack of Korean male participation in study abroad is a matter of individual responsibility rather than something attributable to military service seems to be consistent with the neoliberal perspective that people who do not achieve certain things are the ones to blame, not the uneven social circumstances they face (Harvey, 2005).

Most of the literature addresses why more female students than male students participate in exchange programs, suggesting that female students seek to compensate for their marginalized position in their domestic labour market (Daly, 2011; Van Hoof & Verbeeten, 2005). Female students in this study clearly seemed to be more concerned about getting a job.

I think women have less access and fewer opportunities than men in the labour market. As women have less resources or personal connections, everyone is for herself. I've seen a lot of women say, "Even though I know about five job openings, I'll not share this information with others." I think this kind of mentality originates from gender inequality. I don't want to blame men, but I don't like this culture. [Erica, female, CU]

Female students recognize that their gender is a challenge, and they feel that they are disadvantaged compared to male students in their domestic job market (S. Park, 2010). However, in the exchange program landscape, Korean societal and academic settings seem to be stacked against male students because the mandatory military obligation, assigned only to men, acts as a deterrent for them to go on an exchange.

In terms of racial features, Katy shared her experience with racial and gendered terrain she perceived when she participated in the orientation at Canada University.

I went to the orientation once I submitted the application. First, we listened to general explanations in a lecture hall. Then, we were divided into groups based on our countries...There were a lot of women, many Asians. Some were second-generation

Koreans and some were Chinese. There were only two or three Whites. [Katy, female, CU]

Erica provided similar stories regarding the predominance of Asian exchange students in Korea. She interpreted this race-gender bias as a feature of unequal gender in relation to ethnicity. From her look of the participants in the orientation for exchange students of Hankuk University, there were a lot more Asians than Whites. Erica assumed White male students were looking to get easy grades and flirt with girls. Angela echoed Erica's contention based on her own experience.

That was actually very common. I got that sort of attention, even though I was not Korean, because I was Asian. And there was a stereotype against foreign males in Korea because they think that they are only there to get girls. And I thought maybe that was the reason why a lot of people came. It's a shame. [Angela, female, CU]

According to Erica and Angela, some White male students in Korea did not seem to embrace their exchange experience out of a sense of academic enthusiasm or interest in intercultural awareness. Rather, they seemed to have the view that Asian girls were 'easy' to have romantic relationships with. This phenomenon mirrors gender dynamics as well as racial hegemony in a transnational space. White male exchange students in Korea appeared to exert their masculinity over perceived 'weaker' and assumingly 'inferior' Asian women. Angela got this kind of attention, even though her nationality was Canadian. She was treated as an 'Asian' woman regardless of her nationality because of her Asian complexion. Thus, female Asian Canadians "carry the burden of colonial history" (Rhee, 2002, p. 22) in this neocolonial foreign location. At the intersection of her Asian ethnicity and Canadian nationality, Angela was represented with her ethnic identity associated with her gender instead of her citizenship by some international male students in Korea, which implies how Asian women in the transnational space were vulnerable and identified in an essentialized way regardless of their nationality.

5.2.4 Administrative spheres

An exchange program is initiated as an official internationalization strategy by two universities across borders, and the program's administrative logistics may have dissimilar impacts on each exchange student. Although the program is reciprocal, the hurdles that students from the two universities must overcome are differently positioned. While Korean universities seemed to be highly selective of their students, Canada University was less so. It seems that linguistic, geographical and ethnic issues matter differently for – which is to say that these issues are easier for – students who are native English speakers and in the North American sphere (Findlay, King, Smith, Geddes, & Skeldon, 2012). The application processes and preparations to be an exchange student in Korea seemed to be far more difficult and rigorous than those in Canada. The three exchange students from Canada University even acknowledged that their application process was easy.

I don't think the application requirements are that tough. When I told my friends, "I've applied but I'm worried if I'd make it," they said, "Everyone who applies gets accepted."
[Katy, female, CU]

I think the requirement was 70% average, like 3.0 GPA. So it's not difficult. I don't think they really looked at much else. [Angela, female, CU]

Erica thought that exchange students who were well prepared and made sacrifices might have stronger motivations and aspirations than those who did not need to make much of an effort. She even thought that those students who spoke English well and went to an Asian country as exchange students took an easy path and thus they were not really improving themselves because most tended to focus on having fun or going on a holiday. In contrast, the Korean students in this study went through a severely competitive process to be chosen as exchange students and the application process was far more complicated. It was also more costly because they had to take

the TOEFL exam as part of their application.

To come here, we should get good grades. In case of me and other students, our grades are 4.3 or 4.4 on a 4.5 curve. [Sarang, female, MU]

Going on an exchange is very competitive. We should have a GPA of at least 3.8 or 3.9 on a 4.3 curve and a TOEFL score of around 100. [Gangin, male, DU]

In this highly competitive sphere some Korean universities do not even post a notice about their exchange programs for a long time. Accordingly, only aspiring students like Sarang could grab the chance to apply for an exchange program. In addition, as noted above, Korean universities require a minimum TOEFL score from applicants wanting to go to an English-speaking country. However many Korean students never experienced the TOEFL before and are afraid of taking the exam. Also noted is that some Korean universities conduct interviews to select qualified exchange students. The interviewers are professors, and so students prepare thoroughly for the interview. In the case of Haram, she joined an online community beforehand and prepared for the interview, not only using the list of questions shared among past and future exchange students, but also anticipating and preparing for other questions that might be asked.

In general, exchange programs are perceived as horizontal movements between higher education institutions with similar academic qualities and global reputations, in contrast to the vertical and unilateral movement of students from underprivileged to prestigious universities or countries (S. Ahn, 2011; Altbach & Teichler, 2001; Rivza & Teichler, 2007). Despite the seemingly reciprocal aspects of the relationship between Canada University and Korean universities, such as credit transfer or exchanging an equal number of students, there was definitely a discrepancy between them. Specifically, it was an unequal international space in which Korean exchange students had to go through a more rigorous selection process that required higher grades, a high TOEFL score, and sometimes even interviews. English proficiency

in Korea is one of the critical demarcations between upper/middle class and lower class. Affluent Koreans invest exorbitant amounts of money in their children's English education, including private English tutoring and study abroad, which shows how English has actually exacerbated class bifurcation in Korea (J. Park, 2015). Among the six Korean exchange students in this study, Gangin and Haram experienced early study abroad; Sarang and Maru had graduated from foreign language high schools; Shinbi studied English diligently to go to a foreign language high school; and Bella got private English tutoring because of her affluent family background. As such, based on the backgrounds of the six Korean participants in this study, going to an English speaking country as an exchange student in Korea seems to reproduce socio-economic inequality. Before they became exchange students, they were already equipped with English capital and economic power, thus, "the means to be choosers" (Bauman, 1998, p. 85), and to be nomads in a globalizing world.

As Vered Amit (2010) articulates, Asian countries are not a popular destination for most Canadian students due to their limited skills in Asian languages. As such, most Korean universities do not require foreign exchange students to be proficient in Korean, and they provide courses in English so that students who are not good at Korean can take classes in English. In this regard, if Canadian universities were to apply more rigorous criteria to select exchange students, these strict standards would deter students from going on an exchange to Korea. Nonetheless, Erica's thoughts on this are meaningful in that these different standards of selectivity between Canada and Korea may influence students' motivations and sincerity about wanting to learn about the foreign culture.

Canadian students don't need to prepare a lot of documents and the cost is low. On the other hand, Korean students make a lot of efforts to come to Canada. So I think the motivation itself is different. Most people who go from here are taking it easy, while

those who are coming have lots of aspirations. [Erica, female, CU]

After submitting an application or after being selected for an exchange program, students attend orientation sessions put on by their home university. However, most students in this study were not satisfied with the administrative support they received. These students said that their home university should provide more country-specific information and further information beyond basic things such as credit transfer. Students received only a superficial and general understanding regarding their exchange program and foreign country at these orientations, which left their desire for meaningful knowledge about the host country unfulfilled. Yet, those students who did receive concrete information about their host institution were somewhat more satisfied.

As many Hankuk University students go to Canada University, Hankuk University invited the former exchange student as a Canada University exchange student. It was helpful for me. I was lucky. [Shinbi, female, HU]

Home universities were not the only ones that were the subject of negative feedback from exchange students; some students were also frustrated with the slow, insufficient, or unproductive administrative processes at their host institution.

I was very anxious about Canada University's slow administrative process. I could not buy my flight ticket earlier because Canada University didn't send the acceptance letter for a long time. [Haram, female, DU]

Hankuk University sends a lot of emails but most of them are similar. Hankuk University does not seem to be effective. [Katy, female, CU]

Some students, rather than expressing dissatisfaction with the administrative support, described the low expectations of their home or host universities in terms of their level of involvement or the advice they give. Although universities provided brochures and other materials, many students did not read them carefully. Instead, they seemed to prefer to just plunge into the

experience on their own.

Well, the orientation was somewhat helpful. But I think I have to deal with other issues by myself because I don't know now what challenges I will have during the exchange.

[Gangin, male, DU]

Credit transfer was one of the frequently cited challenges related to administrative support. To prevent mishaps in registering for courses that cannot be transferred, students had to exercise caution, planning for the courses one year before going on an exchange, as Katy did.

I have been preparing for an exchange program since last year. It's very complex because I have to think about my courses one year earlier...When I looked at the course list last year, I could not find many upper-level major courses in Hankuk University. Most were just first or second year courses. So I did not take elective courses here (so that I can take those courses in Korea). [Katy, female, CU]

In the case of Daehan University, exchange students must choose from more than 20 host universities. Minkuk University also requires students to list 10 possible universities upon submitting their applications. Thus, scrupulous students like Maru had to spend a lot of time checking the sites of almost 100 host universities to see whether they offered transferrable courses or not. In addition, students at Minkuk University had to get their advisors' approval regarding the transferability of each course before they registered. The credit transfer issue is a recurrent theme throughout exchange programs. Most exchange students in this study did not get sufficient information on transferrable courses and accordingly, they faced the possibility of delayed graduation. I will discuss this matter in more detail in the section regarding programmatic recommendations in Chapter 8.

5.3 A Torrent of Globalization

Cultural and neoliberal globalization currents impose on local students the desire to go

abroad by making constant comparisons between their tiring domestic lives and liberal international lives. Although in their local lives students have already been exposed to transnational narratives, their aspirations are actually to transcend their localities and engage even more fully with global influences. Through stories and practices that are conveyed from afar, undergraduate students start to embrace upbeat imaginary configurations of their exchange programs, which are generated in the midst of neoliberal and cosmopolitan globalization.

The global flows of people, media, and technologies that Appadurai mentioned (1990, 1996) were apparent in the nine exchange students' narratives in regard to what fueled their motivations to go on an overseas exchange. Friends and acquaintances who had lived abroad or had experienced transcultural territories shared with these students – students who felt their local lives had been fraught with many stresses, burdens, and responsibilities – information about their lives on foreign soil and their strong inclinations toward international lives. Places that had been unfamiliar thus became familiar through the recommendations of relatives and friends. This word-of-mouth encouragement contributed to these students' psychological sense of familiarity with foreign countries and led them to embark on overseas study (K. Beck, 2008; Chen, 2008; Doyle et al., 2010; Habu, 2000). Positive and alien images mediated by technology and media were also an impetus in their desire to leave their home country.

As I noted above, most participants in this study had grown up in multicultural surroundings even if they did not experience foreign academic settings directly. Sarang's life, for example, had been embedded with imaginations, translations, and hopes for an international life ever since she was young. Moreover, the ethnoscapes around her promoted a sense of being stuck in her local surroundings. She suffered from a sense of relative deprivation because she realized that she had not been able to catch up to others who had already accumulated

international experiences, no matter how hard she tried.

In my high school, there were so many students who had lived abroad before. Those students were very comfortable speaking in English. I realized that I could never catch up to them no matter how hard I try. That was my limit. That's why I really wanted to come as an exchange student. I wanted to come even before university. [Sarang, female, MU]

Diasporic people channel their imaginations of a foreign country through their communications with local students. The number of Korean international students is the second largest among international students in the province of British Columbia, Canada (British Columbia Ministry of Jobs, Tourism and Innovation, 2011). In a similar vein, the number of Canadian English teachers in Korea is the second largest in Korea among the five main Western Anglophone countries (Statistics Korea, 2013). This wide range of academic flows between Canada and Korea provided local students with the momentum to envision their overseas life in the future.

Korean students came to Canada on an exchange and we became close. So the majority of them are now studying at Hankuk University so that's the university that I went for an exchange. [Angela, female, CU]

The native English teacher in my middle school was a White Canadian. The only thing that I remember from what he said is that Canada is a good country and lasagna is delicious. [Haram, female, DU]

My friends went to Vancouver for their English camp during summer vacation in high school. They said that "Canadian educational system is good, nature is great, and gelato is delicious." [Sarang, female, MU]

Although ethnoscapes promoted these students' disembedding from their geographical constraints, the portraits of the foreign country through those global nomads do not seem to be comprehensive or thorough, but rather superficial, fragmented, and sensory-oriented, focused on things such as culinary experiences, simplified descriptions, or essentialized ethnic perspectives.

As shown in the prelude to this chapter, Shinbi envisioned Canada rather clearly through the specific stories of Korean immigrants to Canada. Yet Haram, who did not have close acquaintances in Canada, pictured Canada in simplified and optimistic portraits. For her, Canada was an idyllic country with a mild climate, serene surroundings, and attractive scenery.

Canada seems to be open and generous to foreigners because Canada itself has been established by immigrants. People who had been to Canada always said that “Canada is a good country to live, so I want to visit there again.” [Haram, female, DU]

Former exchange students who had already experienced detachment from their local communities and had traversed intercultural academic realms infused the imaginations of immobile local students with freedoms and fantasies of nomads. Moreover, the students in this study received their grades as pass/fail during their exchange, and thus exchange programs appealed to these undergraduate students’ inherent aspirations to be free of the suffocating academic burdens they faced in their home country. They were driven by the narratives and images conveyed by past exchange students, as shown, for example, in how Katy decided on an exchange program based on her friend’s recommendation.

I was trying to decide whether to do an internship or to go as an exchange student. My friend who had gone on an exchange program to Hong Kong told me to go on an exchange, saying it is a good and new experience. I told her I had been to Korea several times, but she said it would be different to experience Korean university life. [Katy, female, CU]

The intersecting scapes of people and technologies fueled students’ longing for an international sojourn. Some exchange students in this study chose to go abroad because of the sense of relative deprivation they got from SNSs. SNSs are Internet-based services that allow people to create, distribute, and search for information, as well as to communicate and collaborate with others (Ha,

Kim, Libaque-Saenz, Chang, & Park, 2015). Through these web-based SNSs individuals construct a profile and share information with other SNS-connected people (boyd & Ellison, 2007). Previously, people could expand their cultural engagements only through their personal imaginations (Appadurai, 1996). However, nowadays people can observe deterritorialized images of their relatives, friends, and groups of people, disseminated through SNSs on a daily basis. This strongly urges students to insert themselves into the unfamiliar fabric of an overseas territory. Interactions in the “space of flows” (Castells, 2000, p. 408) represented by SNSs fuel envy, jealousy, and yearning in the minds of some undergraduate students, and encourage these students to go on an exchange, which Shinbi shares. In her master thesis, Yu Guo (2015) investigated how Chinese undergraduate students selected cautiously their SNSs postings while amplifying their satisfactory experiences such as travels to impress SNSs audience including their close friends. Guo’s study aligns with my study in that some people construct themselves positively on SNSs to impact others and some young adults are influenced by these people’s selectively represented images.

These days, many students around my age try to go as exchange students or try living abroad. You can see it most clearly in Facebook. I really think the SNSs had a big influence on this because before, your friends would say they were going abroad and you’d just think they’d gone, but now, you can actually see where they are. Because you can see in detail how your close friends are living in foreign countries, that relative deprivation I felt comes to you as a daily experience. [Shinbi, female, HU]

Through an empirical study, So-Jin Park (2010) found that Korean female students from a renowned university tended to embark on an exchange program because they were stimulated to do so by other students in their faculties or others at their university who had already joined an overseas study program. Shinbi’s story underpins what Park (2010) observed. Exchange students

across the world share their lives in their virtual spaces, as well as in their real lived new sphere by visiting each other. Local students who witness this expanded territorialization process have a stronger desire to traverse national borders. Students who assume their local life is hard, burdensome, and disoriented want to go abroad to get some rest and to experience freedom. They envision having a fluid life in a liberal space. Simultaneously, students who had not thought previously about being exchange students or had not prepared for an overseas life nonetheless rearrange their local priorities to flee from their marginal sphere so as to be integrated into the transnational cadre.

Shinbi had traveled a lot with her mother during holidays, so global mobility for her was not a new practice. In spite of these numerous transnational experiences, she still aspired to go abroad, in particular to North America, because she had never experienced overseas study before. In this respect, going on an exchange program to North America satisfied her dual cravings for overseas academic pursuits and transcending her previous geographical limitations. Haram also addressed her desire to get rid of a “restricted sense of territoriality” (Mazlish & Morss, 2005, p. 171), which had been inculcated in her since a young age. Although Haram experienced study abroad, she still felt that she lacked mobility capital because she had never experienced North America, and because her foreign sojourn was not for leisure, but rather for English study. Maru also felt restricted in his global mobility even though he had already experienced the US. For him, comparison with other people his age was influential. He spent two years doing military service and another couple of years preparing for the exam to be an accountant. He therefore did not have enough chances to go abroad, and only had one year left until he graduated. Thus, he decided to spend half of his last undergraduate year in a foreign country.

Visual and auditory narratives and imaginary interpretations are constantly being

intertwined with the global constellation of the Internet, television, movies, popular songs, magazines, and newspapers (Appadurai, 1996; Castells, 2000). Mass media combine and disseminate information, knowledge, amusement, insights, and anxiety to other regions, transcending temporal and spatial boundaries. In this universal virtual space, people share their interests, hopes, apprehensions, and dreams through the medium of SNSs. The dynamism of electronic communications allows people to disperse and retrieve messages and photos. For contemporary people, SNSs play a significant role in initiating, expediting, and maintaining relational bonds. As noted in the prelude, Shinbi's mother had been a heavy user of SNSs, and she had shared with her daughter the discursive and visual narratives transferred from her friend who lived in Canada. Through the "severing of time from space" (Giddens, 1990, p. 19), images and stories from a geographically faraway place fostered Shinbi's yearning for a foreign space.

Haram developed a positive impression of the Canadian education system through a posting on a blog. Compared with the harsh and competitive learning circumstances in Korea, she envisioned Canada as a liberal space.

I read a posting in the blog one day. It was written by a woman who immigrated to Canada. She said the reason for her immigration was because of her children's education. She wanted to let her children be educated in a liberal environment. I thought Canadian students would learn and do what they want to do freely. [Haram, female, DU]

Positive images of a foreign country are more strongly enacted through mass media. In tandem with technological developments, media has played an integral role in diffusing news, dramas, sports, and music to a global society, which transforms geographical remoteness into psychological proximity. Maru had been exposed to some vague images of Canadians and Canada through characters and landscapes depicted in American soap dramas. However, Maru was able to accumulate only a limited amount of information about Canada through media, and

thus he did not have a clear image of Canada. Likewise, for Gangin, Canada was too foreign. The only knowledge that he got regarding Canada was that it hosted the Winter Olympic Games. Therefore he assumed it would be a very cold country because the image he frequently saw in the media showed snow.

When I saw American dramas, there were Canadians. In the dramas, they were ridiculed by Americans due to their different English pronunciation. There were some materials related to Canada, including Tim Hortons. Canadians in the drama looked very relaxed. I thought Canada would be really cold because it is located in the north. [Maru, male, MU]

I cannot think of other images about Canada except it is cold, because Canada has a strong image as a country that enjoys skiing. [Gangin, male, DU]

Canada and Korea have quite different cultural, educational, and geographical arrangements. Nevertheless, students from Canada University also envisioned Korea positively, even though their representations of Korea were different. Angela, who obtained information about Korea from mass media or her Korean friends, depicted Korea as a modern space where she would be able to enjoy various culinary and embodied experiences. As Calhoun (1991) articulates, images and discourses of imaginary space are constructed and accelerated through mass media.

In addition, Erica aspired to experience Korea, a country where she had already lived, once again. Her exposure to what she assumed would still be a new territory and culture in Korea may have transformed her vague image of Korea and Koreans into something more familiar. Erica's conceptual picture of Korea based on affirmative narratives conveyed through media bolstered her decision to go to Korea, which she expected to be a hospitable atmosphere.

I expected that if I go to Korea, old ladies on the street would give me some food like sweet potatoes because I imagined Korea as a hospitable country to strangers. I watched the Korean drama Dae Jang Geum a lot. [Erica, female, CU]

The intersecting scapes of media and technology allow students to imagine and transgress previously impermeable territories, cultures, and narratives. Nonetheless, as Erica and Angela recollected, the metaphorical fabric mediated through media did not seem to be inclusive descriptions, but only a small part of a whole culture, fashioned in an extremely positive light. Students tasted these sugarcoated cultures in advance, and imagined their host country based on their previous experience.

This biased symbolic information, coupled with the impact of Korean pop culture, strongly impacted international students who had an interest in Korea. Visual and auditory Korean entertainment mediated by media is delivered to young adults around the world, encouraging them to dream of living in a bustling city in Korea. This phenomenon was common especially among Asian international students in Korea, as Angela illustrated through her conversation with Asian exchange students in the orientation of Hankuk University.

So usually, when we have events, like opening parties, we introduce ourselves. And sometimes when you talk, you can find out why they came. Because I was there for the whole year I got to do that twice. And every time I asked, “How did you come to Korea?” they said, “I really like Korean dramas,” or “I like Korean fashion,” or, “I like Korean movies or singers.” It’s a very big trend. [Angela, female, CU]

The Korean Wave, the global spread of Korean popular culture since the late 1990s, has influenced many youth around the world (Jung, 2009; Ryoo, 2009). Exposed to Korean culture since a young age, some of these young adults come to feel proximity and a desire to experience Korea, Korean people and Korean culture in person (S. Anderson, personal communication, March 16, 2015; S. Herdman, personal communication, April 21, 2014). However, it is doubtful whether students primarily influenced by superficial cultural arrangements will engage sincerely in foreign academic and cultural settings. According to Angela, some of these students seemed to

put their efforts more into seeing k-pop artists or going to Korean music shows during their exchange period in Korea rather than trying to make Korean friends.

5.4 At the Intersection of the Local and the Global

The desire for an exchange program reflects not only the yearning for a life in a foreign space, but also an escape from the home country. Students imagine and have representative images of the far away space. From one side, their imagined configurations of a host country entice them to that foreign territory. From another side, the many obligations and burdens they face in the home country push them from that local terrain. In this section, I depict how exchange programs are conceived and how the two countries are perceived and translated differently depending on each student's local terrains and expectations of the foreign country, drawing on the notion of social imaginary (Rizvi & Lingard, 2010; Taylor, 2004). This notion is helpful in portraying common and changing ideas of the exchange students in relation to exchange programs as well as Canada and Korea, which reflect both differences and similarities in their perspectives.

5.4.1 Social imaginaries of an overseas exchange

The diverse ideologies – beliefs, myths, and convictions – related to the values of an exchange program, float across borders and are mediated by neoliberal and cosmopolitan globalization. These ideologies are also multivocal: some perceive an overseas exchange as a rite of passage to hone their linguistic and intercultural skills and thus to enhance their employability in a globally competitive job market; others interpret it as a gap period that is available only during a collegiate life; still others conceive of it as a liberated space in which they can exert their agency, freed from suffocating domestic obligations. For most exchange students, going on

an exchange embodies many or all of these things, and thus represents a “near-perfect balance between freedom and security” (Bauman, 2000, p. 99). By joining an exchange program, students are able to pursue two seemingly contradictory strategies: preparing for uncertain future and enjoying a carefree foreign lifestyle. Accordingly, the dominant ideologies represented in the discourses of the nine exchange students in this study were to ‘seize this for the present,’ from a liberal cosmopolitan perspective, and to ‘grab this for the future,’ from the perspective of an enterprising self.

Going on an exchange displaces students from their temporal and spatial routines and plants them in new emotional, conceptual, and embodied dimensions. Students are enthusiastic in wanting to design their life courses so that they can experience unfamiliar spaces and escape from their limited localities before being stuck once again in those localities because of their jobs. Their foreign sojourn is not their ultimate purpose per se, but rather a temporary “stop-over en route” (Doherty & Singh, 2005, p. 10) before they return to their home country.

Once you graduate, you will be working so you don’t have enough time to travel or anything. So a lot of people think that an exchange program is a really good time to take a break from school and just experience the world. [Angela, female, CU]

Once you graduate, there aren’t many things you can do to experience living overseas for a long period of time. That was the biggest motivation. To experience different things through your stay abroad, that is the major reason. [Maru, male, MU]

Equating an exchange program with a gap year was one of the dominant ideologies that emerged in these stories. Taking a gap year is common, especially among secondary school graduates. Instead of entering university immediately upon graduation from high school, they take a break to reflect on their constructive, distinctive, and independent life in the transitional period from adolescence to young adulthood (King, 2011; Van Mol, 2014). Although a gap year for high

school graduates is a disjuncture from the continuum of their academic careers, an exchange program as a gap period for undergraduate students is not a complete displacement from an education field, but rather keeps them loosely attached to an academic arena, even though the extent of the connection is quite different, depending on their particular goals, perspectives, or intellectual zeal, as the following narratives imply.

Students prefer not studying in Korea. Not having to spend a semester in Korea, they feel liberated. So they envy those who get to go on an exchange. [Sarang, female, MU]

It was kind of half rest and half studying. Because my main goal for going to Korea was to improve my Korean, so I think I'm not going to waste my time and money and I didn't want to just play around all the time. [Angela, female, CU]

For most participants, an exchange program was not so much a genuine break as a mixed period of rest and study. In addition, they tended to prioritize the value of the present. Instead of worrying too much about what has not happened for them yet, they were open to and tolerant of uncertain and ambiguous situations (Bakalis & Joiner, 2004). Rather than being meticulous and overly cautious, they just wanted to 'go for it' and learn through errors and failures. Moreover, since an exchange program is not something that can be done after university, they seize the opportunity with a *carpe diem* type of mindset. Since being an exchange student is only available during one's undergraduate years if students do not plan to go to graduate school, these students assume that if they do not consume it now, they will never have the chance again.

I want to do something new in a foreign country. And an exchange program is something you can only do in university. No matter how much money you spend, you cannot do this any other time, so students want to try it. [Sarang, female, MU]

Furthermore, for those who want to experience a foreign academic environment but are hesitant to do so because of financial reasons, an exchange program is an attractive option because it is

cheaper than studying abroad on their own. Moreover, it is supposed to be a safe and legitimate program because it is guaranteed by their home university, which attracts students who are uncertain about foreign institutions' academic integrity. These economic conditions, security issues, and educational thoroughness are other elements to motivate students to embark on an overseas exchange.

These are good schools and you can trust them since there's a connection between the schools. It's more certain. [Haram, female, DU]

Because when you go on an exchange, you don't pay that school's tuition, you pay your home university tuition. So it's a lot cheaper. [Angela, female, CU]

As I didn't know anything about overseas study, I thought it would be safer to go on an exchange because it is arranged by a university. [Bella, female, PU]

While improving their academic competency, exchange students in this research also wanted to relish the opportunity to take a gap period as a way to absorb and navigate new ideas, alien cultures, and different relationships. Students who are stressed out and living in monotonous and repetitively hectic domestic spaces are willing to savour every moment in the unorthodox and unfamiliar place. This approach aligns with cosmopolitans who tolerate otherness, embrace diverse local/global norms and practices, and enhance mutual understandings (Calhoun, 2008).

Some of the Korean students in this study considered an exchange program as a way of building their resume. Their interest in being able to list overseas study on their life portfolios seemed to be driven by anxiety and concerns for their uncertain futures. To gain access to a wide range of job prospects, exchange students wanted to immerse themselves in an intercultural arena. They expected their temporary sojourn at a prestigious foreign university would be an advantage when they seek opportunities for further study or work in a foreign country (Doyle et al., 2010).

Korean students participate in other extra-curricular activities for the same reason, such as internships, professional clubs, volunteering, and winning contests. These are socially constructed as normative practices for those who seek decent job possibilities. The relatively high rate of unemployment among university graduates raises the angst among students, and in turn, this results in accelerated competition over a limited number of job openings. As such, joining an exchange program is a desirable strategy for undergraduate students to mitigate potential future risks.

In Korea, everyone is trying to build their resume. To have one more line on their resume, everyone does the same thing: exhibits, overseas language study, certificates. An exchange program is another way of building the resume. [Haram, female, DU]

Erica went to Korea because her home university did not provide the law courses that she wanted to take for her future career. She was anxious about fulfilling her academic pursuits so she went to Korea to attend a private academy even before her exchange program began. For her, going on an overseas study was a “biographical solution” (U. Beck, 1992, p. 137) to reflect on whether she should pursue a new academic path.

When I was young, I was anxious, trying to do everything quickly. So I went to Korea in the summer to study LSAT (Law School Admission Test). The LSAT academies are much cheaper in Korea. I went there to study for two months. And then I took law courses in Hankuk University. I also did an internship at a law firm. [Erica, female, CU]

For many students, enhancing their employability prospects is closely interwoven with improving their foreign language skills. In particular, some students are entrapped by the myth that English will guarantee their future success by strengthening their positions in the job market (J. Park, 2011). Similarly, Bella had a vague expectation that her English competency might contribute to her future career, as did other students around her.

The only goal I wanted to achieve from the exchange program was improving my English. English is always important in Korea so I wanted to be better at it. [Bella, female, PU]

The following statement by Katy demonstrates how exchange students envisioned their future space in relation to their exchange opportunity. Katy went to her country of origin to diversify her future options by examining the conditions in the Korean marketplace.

Studying for one semester on exchange in this environment gives me the chance to get an early start in associating myself with the society and lifestyle of Korea. If I am targeting my future career in this region, it is crucial for me to begin creating networks and friendships with local South Korean residents, and possibly potential future colleagues. [Katy, female, CU]

Students experience and witness struggles, concerns, and apprehensions in a competitive global society. They want to advance themselves in this risky marketplace by embarking on an exchange program. Exchange students expect that they will enhance their employability based on their intercultural competency, nurtured by connecting with other cultures and expanding their global awareness. This was the central feature of all of the nine exchange students. They were enterprising selves in a contemporary era at the “intersecting space of neoliberal and cosmopolitan cultural space” (A. S. Metcalfe, personal communication, September 22, 2015).

5.4.2 Social imaginaries of home and host countries

Exchange students decide to leave their home for various reasons. Their own academic, familial, and socio-economic conditions influence the different ways they perceive and interpret their home country. They generally imagine their host country of Canada or Korea in a positive light, and tend to interpret the educational, cultural, and relational dimensions of their home country rather negatively, focusing on what they see as limitations of these dimensions. Students

want to escape their home country because they think they have been entrapped by pressures, responsibilities, and a busy life. In addition, their home country is a very competitive space that creates a variety of anxieties and confines their thoughts and limits their autonomy, thus leaving them feeling suffocated and uncomfortable.

For most of the students in this study, their home country is a hectic place filled with tensions, struggles, and academic and familial duties. Among these challenges, academic burdens were especially prominent, especially for students whose marks were graded on a curve, which is the case in many large academic departments, like business in the case of Korean Universities, or psychology in the case of Canada University. This grade system put extreme pressure on students to get better scores than others. They felt that no matter how hard they studied, if others did better, they could not get good grades. This made them feel that they had to study even harder, which caused them even more stress. Accordingly, they wanted to ‘run away from’ their home country where there was a lot of such education-related stress and severe competition.

Here, there’s no grading on the curve, but only psychology majors are graded on the curve. It’s very competitive. You can’t even ask to borrow notes. I had my notes stolen by many. I really hated that, this whole culture. [Erica, female, CU]

It is very competitive in economics and other more popular majors. If you are applying to do a double major in economics, you have to have above 4.2 out of 4.3 in Hankuk University. It is even harder to get good grades in economics because you have to compete with very good students. [Shinbi, female, HU]

After Bella had returned to Korea without any specific vision for her future career, her neighbours started to interrogate her about her plans for getting a job. After escaping these job anxieties the first time through an exchange program, she decided to leave Korea because of these parental expectations, nosy neighbours, and employment anxieties.

I feel suffocated in Korea psychologically. When I was in the last term, my neighbours stressed me out asking “You will graduate soon, right? What will you do? What kind of job are you considering?” As I am the first child in my family, my parents had great expectations for my future as well. [Bella, female, PU]

Feeling stressed out in their home country, students want to go beyond the familiar and territorialize alien spaces as a way to expand their psychological, cultural, perceptual, and intellectual arenas. For them, a home country is a double-edged place where they feel both extreme anxiety and plenty of comfort. Accordingly, they want to escape their home country because it feels boring, repetitive, and unsatisfactory and filled with monotonous routines. Sarang shared the example of how attendance was important in Korean academic settings, where class attendance counts for a certain portion of a student’s grade. In fact sometimes absences result in having a certain number of points deducted from their marks. This kind of obligatory attendance system makes students feel burdened by their education sphere.

It’s hard being in university in Korea. The grading is such that you have to attend all the classes and you have to do what’s required. In Korea, semesters repeat and repeat in university so you need some kind of escape. Many want to learn through new experiences, through some advanced thinking. They need a change, a transition. [Sarang, female, MU]

Attendance is very important and if I miss one single class, I cannot keep up with the next class. So after class, I just went to the library and went home. Every day was a routine, repetitive routine. But I didn’t even have time to think of it as boring. [Gangin, male, DU]

Under the “compulsive enactment of routines” (Giddens, 1991, p. 41) such as normative and restrictive academic regulations and environments, students assume they cannot think creatively. They expect to be able to do away with cultural, racial, gender stereotypes through international and physical relocation. Exchange students want to expand their horizons, stepping out of their comfort zones in terms of their familiar geographies, conceptual boundaries, and traditional

outlooks on life. As such, these Korean students feel stifled when they are faced with structured social arrangements. They assume that they are expected to conform to rigid rules, dogmatic practices, and ethnocentric customs, which prevent their further growth.

Most exchange students do not want to become complacent, as Erica and Katy recollected below. They were not afraid of encountering uncertainties and wanted to step into unfamiliar surroundings where they were optimistic and determined to broaden their mindsets. These students wanted to live and imagine their future beyond the normative ideologies and conventional practices deeply rooted in their home country.

I thought I needed a change of environment since I'm in a similar place, similar environment, living in comfort. That's why I'm not going forward. [Erica, female, CU]

I like to challenge myself so I applied to the exchange program. I have that kind of personality. I like to try new things. I want to grow myself. [Katy, female, CU]

Students felt that they cannot enjoy their life in their home country fully because they must prepare for their insecure and uncertain futures. Hence, “today’s gratification” should be postponed for “the chances of tomorrow’s gratifications” (Bauman, 2000, p. 128) in the home country of these students. Instead of pursuing genuine academic interests, they tend to take easy courses in which they can receive good marks. Some Korean students who are competent in English prefer to take courses in English because they need not compete with other students, since grades are given on an absolute scale (rather than on a curve) in English-medium courses. This allows these students to get relatively better grades than when they take courses in Korean. Students lose their academic autonomy in their domestic educational arena.

I have to get good grades. Frankly speaking, even going on an exchange is possible only when you have good marks. Marks are so important for what I want to do in and beyond school. So I was under a lot of pressure to receive good grades. [Sarang, female, MU]

In particular, Korean exchange students needed good marks to be selected for an exchange student in North America. For them, restrictions on their current academic freedoms in Korea may allow them to have future autonomy in Canada. Such students, who are weary of and exhausted from sacrificing pleasure in the present for the sake of some vaguely defined future, finally decide to go abroad to relish their current life, albeit only temporarily.

Exchange students imagine and anticipate Canada and Korea as their host country in different ways. In general, for the three students from Canada University, Korea was not an entirely alien country because Erica and Katy lived in Korea until they were in their early teens, and Angela had heard a lot about Korea from her Korean friends. Conversely, most Korean students did not have explicit images of Canada. Nonetheless, there are overlapping narratives and common perceptions among their different conceptions of their host country. Embedded with stories and episodes that seem to contrast with the academic atmospheres of their home country, exchange students imagine that their study abroad will be a liberal and carefree life in a foreign education sphere where they can pursue what they really want to do.

However, Erica and Katy recollected their stays in Korea rather differently. As Erica did not have clear memories from her childhood, she visualized Korea as a delightful country where she could enjoy a collegiate life that was similar with what her parents experienced there. Katy, in contrast, reminisced about her experience in Korean education system.

I imagined Korea based on my parents' stories. They met through blind dates when they were undergraduates. Maybe I have illusions, but people think Korean college life is happy. [Erica, female, CU]

I remember my elementary school days. I remember everything, a playground and class ambience. Everything is a good memory. Teachers cared for us with great love so I had a sleepover at my teacher's home. She cooked us tansuyuk. [Katy, female, CU]

For most students in this study, Canada and Korea were recognized as safe countries. Sarang applied for Canada as her first choice because her parents were concerned about her safety. They were opposed to her applying to go to the US and Australia because they considered those countries to be not as safe as Canada. Angela perceived Korea as a safer space than Canada. Images and information mediated by media-technoscapes and ethnoscap es strongly influence how students imagine their host country before embarking on their journey. They have specific reasons for choosing the host country and visualize their transnational lives based on their social imaginaries. According to the Canadian Bureau for International Education (2013), international students reported that Canada's positive reputation as "a safe and welcoming country" (p. 24) was one of the influential factors that drove them to study in Canada. Recommendations, word-of-mouth information, images, and symbols, which can be found in students' relational space, infuse their imaginations and yearnings for a foreign sojourn.

I wanted to go to Australia, but my parents did not allow me to go there. They put a big emphasis on safety and they think Australia is not safe because there was a sexual incident with a Korean female undergraduate student around the time I applied. My parents did not allow me to go to the US either because they think it's unsafe due to frequent gun accidents. [Sarang, female, MU]

My dad said, "Girls, don't stay out too late at night. Be careful. And don't drink a lot." But it's very basic because I told him that Korea is safer than Canada anyway. In Canada, statistically, we have a higher rate of violent crimes. [Angela, female, CU]

These safety-related narratives, in association with gender, reflect how a transnational space exists as an unequal geometry. When female students consider their study destination, they feel the need to consider whether a foreign country is safe or not. Their parents are concerned their daughters could be at risk of sexual assault. To prevent possible sexual violence, parents want

their daughters to go to a place where they feel secure, and their daughters try to convince their parents that their host country is not a dangerous place.

Students also imagine their host country as a place embedded with many possibilities, where they can improve themselves by expanding their linguistic, relational, academic, and cognitive spheres. Students want to fulfill their goals through full immersion into the intercultural territory while interacting with a diverse range of people. Their anticipation of the foreign country aligns with a cosmopolitanism that embodies global awareness transcending local cultural norms. Students imagine extending their intellectual and embodied horizons, hoping they will be freed from local social practices and ideologies, and simultaneously, become equipped with transcultural lifestyles and perspectives.

In terms of enhancing their linguistic competency, some participants expressed clear goals of improving their foreign language skills during their exchange program. This point resonates with the existing literature, which shows that students who want to learn and/or improve their foreign language ability prefer going abroad (Goldstein & Kim, 2006; Murphy-Lejeune, 2002). To improve their language skills, some students were determined to form personal relationships mainly with local people instead of co-ethnic or co-lingual people. These students expected that their limited but focused relationships would contribute to their full engagement in the local culture.

Some students wanted to expand their relational boundaries beyond their previous limits. Although Haram had an overseas study experience, she could not form real relationships with local students at the time because she was very young. In this respect, Haram hoped that she could create in-depth relationships through this foreign experience. She also wanted to leverage her transnational sojourn in Canada to build networks. She expected that these human

connections would provide her with numerous future opportunities. Likewise, Erica wanted to broaden her relational space, imagining herself building intimate relationships in Korea with the warmhearted people, transcending her current utilitarian and compartmentalized friendships.

For some students, a foreign country is a place where they can exert their agency in the academic terrain.

In Korea, I thought, I could study what I wanted to study when I go to university, but at some point, I realized that I have become a slave to the GPA. I was taking classes of the professors who are more generous with grades, not the classes I wanted to take. Things like that made me doubt my university life. [Haram, female, DU]

Let's do my studies during exchange was my goal because, before, I was busy doing club activities and I was busy getting good grades, so rather than really studying what I wanted to pursue, I was using tricks. Let's do it right here. [Shinbi, female, HU]

For Haram and Shinbi, disjunctures from their academic routines and from the expectations from their home country meant that they could go beyond their academic liminality to regain their autonomy in the host terrain. They wanted to build academic knowledge, not to receive good scores, but to inspire them and enrich and empower their intellectual capacities.

In some cases, host countries appear to be accessible, but not yet explored in-depth. Some students choose their study destination from among the available options based on their academic, financial, and temporal conditions. In particular, Korean students in this study tended to prioritize Anglophone countries in order to improve their English, and some chose Canada as a substitute for the US or Australia based on their individual circumstances. These Korean students chose Canada as an alternative educational path for different reasons: in the case of Bella, her temporal situation did not suit her going to Australia; Haram could not afford to cover the cost of living in the US; and in the case of Shinbi, it was her academic situation that did not guarantee

her going to the US. From the vantage point of these underlying motivations, Canada was not a priority for most Korean students. They chose Canada because it was available. These students' strong desire to go to the US underpins a "longstanding presumption about the United States as the ultimate center" (Abelmann et al., 2015, p. 12), and thus experience in that country is important if one is to gain a competitive edge. Yet, after they decided on Canada as their destination, the students tended to try to find, retrospectively, other rationales for going to Canada. The Canadian linguistic environment as a Francophone country attracted Haram, and it was the beautiful natural landscapes and ethnoscares in Canada that persuaded Shinbi.

In this respect, most students envision their host country as a vague imaginary space. Although Erica lived in Korea for more than ten years, her limited recollection of her childhood caused her to visualize Korea as an opaque, alien, and unfamiliar terrain. Maru and Gangin also had fragmented images of Canada due to their limited opportunities to obtain information about it. This indistinct conception of their host country often entailed blurred boundaries between Canada and the US, as Maru and Gangin shared. Maru conceived of Canada and the US similarly. He contrasted lifestyles between North America and Europe, showing his reluctance to live in the relaxed ambience of Europe. He wanted to experience unfamiliar Canada. Likewise, Gangin chose Canada because he had never experienced it.

Students choose their host country in either North America or Europe. But I thought the European easygoing lifestyles do not fit with me. Among North American countries, the US seems to be too familiar. So I decided to go to Canada. [Maru, male, MU]

I applied for numerous countries but the reason applied for Canada University was that I've never been there. I thought other countries, including the US, are places I would have many other opportunities to go to when I work in the future. [Gangin, male, DU]

Maru and Gangin appeared to feel no urge to go to the US right now because they expect they

will be able to go there easily at any time. For them, going to the US seemed to be “a valid-for-life ticket” (Bauman, 2000, p. 118), whereas Canada is a faraway and untried place that beckoned them, a site where entrance is available “only occasionally or not at all” (Bauman, 1998, p. 13), except on an exchange program.

As Angela commented, some other exchange students considered Korea as falling within the same category as its neighbours, including Japan. For them, Korea was not perceived as a country with a “separate and unique identity” (Shim, Kim, & Martin, 2008, p. 8), but as one of the East Asian countries, and they assumed it shared cultural codes and social values with these neighbouring countries.

Most exchange students from Western countries said that their schools had a partnership. Some of them were learning Korean at that time. But rest of them didn’t know anything about Asia at all. They always thought Japan and Korea were similar, so they just picked a random country. They said, “I wanted to go to Japan but it was full so I came to Korea instead.” I figured the same, but it’s completely different. [Angela, female, CU]

Indeed, some exchange students’ decision to go to Korea was not the result of thorough planning, but seemed haphazard, although it is difficult to tell exactly how their rather aimless choice may have influenced their temporary sojourn in Korea. Nonetheless, for the nine participants, embarking on their exchange program was far from an impromptu decision, even though they did have only vague images of their host country. They wanted to find the “niches of the new order” (Bauman, 2000, p. 7) where they could try alternative life strategies and examine future prospects. For these students, their host country was configured as a liberatory space where they would encounter a new range of conduct, diverse kinds of people, and different academic, cultural, and ideological modes.

5.5 Summary

In this chapter, I disentangled the local disjunctures and global cultural influences to investigate the diverse ways in which these exchange students perceived and imagined their host and home countries and what they expected from their exchange program. The trajectories of how and why these nine students departed their home country were divergent. Some wanted to escape from stifling academic, relational, and financial circumstances and imagined liberal lives in their host country. Some embarked on their temporary journey to hone their foreign language skills. For some Korean students, going on an exchange program was a strategy to build up their resumes. However, being an exchange student was not easily obtainable, in particular for Korean students. Selection procedures in Korea were highly competitive and only the top performers could obtain this chance. Korean students had to invest a lot of time, energy, and money in studying for and taking the TOEFL test, maintaining decent marks, and practicing for interviews. However, the requirement of a good TOEFL score excluded marginalized students who could not invest money and time to enhance their English. In fact, many Korean exchange students at Canada University were graduates of foreign language high schools. In contrast, the selection process for Canadian students seemed to be less rigorous, a sign of the uneven terrain of exchange programs between Canada and Korea.

Global flows of people, technologies, and media motivated students to go abroad. At the dialectic junction of local terrains and global impacts, students imagined and dreamed of their host countries, expecting to improve themselves while in that country. The individual decision-making processes of exchange students informed their visualization of their future trajectories. Students forged their own versions of social imaginaries of Canada and Korea as their host country. For most students, their host country was an unfamiliar and vague space. Imaginations

and interpretations of students' host countries were contingent on their local terrains of familial conditions, academic backgrounds, and overseas territorializing histories. Nonetheless, social imaginaries of a host country were apparently embedded with positive images.

Exchange programs helped students fulfill their binary underlying agenda that these students should have fun, but they should also prepare for the competitive job market. As such, students pursued exchange programs as a distinctive strategy to expand their transcultural horizons and sharpen their competitive edges as global talents. In their intercultural pursuits and practical quests, nine exchange students wanted to extend their relational territories, recuperate their lost autonomy, and enhance their intercultural awareness. Yearnings that were nurtured within the dialectic configurations of the local and the global encouraged these exchange students to cross the Pacific to foster their global competence and savour their intercultural privileges.

Chapter 6: Shared Lives in the Academic Thirdspace

The nine exchange students arrived in a foreign country equipped with their socio-cultural inheritances and normative academic codes, which constituted their own social imaginaries. These social imaginaries enabled them to make sense of material practices that they encountered in the foreign country and allowed them to negotiate with unfamiliar academic traditions. However, these social imaginaries collided with the various forms of otherness they met in the foreign pedagogical space, especially when they found it challenging to decipher alien existential modes. They interpreted these unfamiliar modalities from their own vantage point.

For exchange students, academic space in a foreign country is Thirdspace where imagined and lived spaces convene (Soja, 1996). Before they go on an exchange, students envision their host academic space in a positive light, but what they are confronted with is sometimes far from these optimistic imaginations. When these students venture out into unfamiliar academic terrains, they try to reconcile with the foreign academic arena while also refashioning their previous social imaginaries accordingly.

Their foreign academic space is also Thirdspace when perceived and conceived spaces coexist. When students observe unfamiliar interactional performances, they translate them from their own perspective, which sometimes leads to discrepancies between the social imaginaries of domestic students and international exchange students. After demonstrating a brief portrait of nine students' academic Thirdspace in Table 3, I will introduce Haram's story to illustrate how academic Thirdspace is differently configured between professors and exchange students in a foreign country. Then, I will demonstrate how the nine exchange students similarly and differently maneuver in a host academic space, and how these embodied engagements entail multiple modes of Thirdspace, embedded with social imaginaries of many hues.

Table 3

Academic Thirdspace of the Nine Participants

Pseudo-nym	Home/Host U	Strange-Familiar	Challenge-Advantage	Meaningful-Disappointing
Angela	CU / HU	Everything was familiar except scary Korean professors.	Demanding group projects because I had to present alone as the only native speaker.	Classes of Korean history and cultural backgrounds, which helped understand Korea more in-depth.
Erica	CU / HU	Could not understand putting a drink on a professor's desk publicly.	Competing with talented law school graduate students.	Professors who used their own books as a textbook in the class.
Shinbi	HU / CU	Introductions in relation to my academic affiliations were not at all meaningful.	Studied very hard to receive good grades in order to be eligible for a scholarship during exchange.	Active interactions with professors and classmates. Learned that if I opened to others, we could be friends.
Bella	PU / CU	Students who were chewing gum or had ill-mannered posture during a class.	Presentation about social issues without profound knowledge of them.	Took major classes with only Korean exchange students from the home university.
Katy	CU / HU	Students did not raise questions, even easy ones.	There were few advanced English-medium classes.	Local students in the class looked too busy, so it was hard to approach them.
Sarang	MU / CU	Many older students in the classroom. Students ate apples during class.	Cost too much to buy textbooks or other mandatory programs and materials.	Creative classes allowed learning beyond the textbook.
Haram	DU / CU	Professors did not provide clear answers or a general introductory background. Some students were rude to their professors.	Hard to be involved in class actively due to the lack of contextual knowledge of Western history and literature. In the end, dropped the literature class.	Local students in classroom who did not show interests in exchange students. Professors did not know who exchange students were.
Maru	MU / CU	All classes were large and lecture-oriented so could not interact with professors or students.	Could not understand Western-style humour. Due to unfamiliar academic terms, some classes were beyond understanding.	Professors remembered students' name; when students asked questions, professors called on them by name.
Gangin	DU / CU	Students were confident; they answered questions even though they did not know the correct answer.	Should prove that I can break a bias against an exchange student who was assumed to be not as sincere in academic pursuits.	Could deepen relationships with group project members and learned a lot while preparing a presentation. Some professors were not at all good at teaching.

6.1 Prelude: Haram's Story

The Canadian academic atmosphere is different from what I expected. In Korea, if we take classes with foreigners, we take care of them and we are considerate to them. But here, there are so many international students and we cannot know by their appearance whether they are foreigners or not. Nobody takes care of me or shows interests in me. I expected to make a lot of Canadian friends, but I haven't been able to make any local friends yet.

Students in Canada pack their bag very loudly during class and just leave the classroom even before the professor finishes the class. Also, if they have a question, they raise their hands while the professor is answering another student's question. In Korea, we just wait until professors finish their answer. It looks very rude and strange... In the psychology class, there is no interaction between the professor and students. He just reads 150 to 200 slides during class. He is so weird because he teaches such exciting content in such a boring way.

In Korea, although it is a little bit different in college, education is still teaching-oriented. But here, professors discuss based on having reviewed the material beforehand. Also, instead of teaching in a top-down way, they ask students, "What do you think these phrases represent?" But in Korea, we learn 'this represents that.' It's somewhat new and hard. To be honest, I am not clear about the content. So what are the answers? But if I'm used to studying like this, it would be helpful to improve creativity by nurturing different thinking.

Literature class is hard to understand. In Korea, we usually learn a couple of books or novels in literature class. And as professors in Korea know that we usually do not preview the material, even though they asked us to, so they lecture on the assumption that we do not have any previous knowledge about literature, like introducing a historic background and some stories about the author. But in Canada, the professor teaches us assuming that we already read all the materials including several books and other additional materials.

I had a mid-term exam in the literature course. It was an in-class exam. It was difficult because I had to write in English within the limited time. I could not refer to a dictionary or other materials. Although I had ideas in my mind, it was hard to write in English. The professor distributed a bunch of test booklets and the student next to me filled up her booklet and then got another one so she could continue to write her essay. I was so anxious. But I tried my best and submitted my essay. But later, I got my essay back and there was a mark that I never received

before. I was really shocked by the grade and the professor's harsh comments: "You have serious problems with your English language. If you keep taking this senior course, it would affect your GPA negatively." But I thought I could make up for my failure in the mid-term exam if I tried harder because if I get a grade over C+, then I get a pass grade in this course.

In Korea, international students have different types of student ID numbers, so Korean professors already know who the exchange students are. Besides, there are fewer international students in Korea than here. Since I thought the professor would know that I am an exchange student, I was very embarrassed and shocked when he criticized my mid-term exam essay very severely. He wrote in my essay, "Your own thoughts are not included in your essay fully, but you only paraphrased what I said in the class. Visit me to discuss about this issue." So I went to his office. The professor read my essay aloud from the beginning to the end. And he pointed out every mistake that I made. That's when I realized that he had not known that I'm an exchange student. When he said that I just paraphrased his comments, I was somewhat relieved because I was insecure about my understanding of what he said. I thought I was doing very well, but I realized that the professor wanted me to do more. In Korea, professors give us the right answers, and so the criteria of an exam are how much I can remember what the professor said during class. So it is important to write down what professors said in class. But here, the criteria are totally different. The professor asks us to analyze, but I don't know how to analyze it because I'm not used to it.

When I talked about my challenging situation in the literature class with my mom, she said, if I am too stressed then I should just drop the course because she wants me to enjoy new experiences instead of being stressed out due to academic hassles. But when I heard my mom's advice, I disagreed with her: "How can I give up even though I did not yet try my best?" But when I started writing my other term paper, I realized that I could not do it anymore. I did not have enough time to read all the references. On the reading list, there were more than one hundred references. But I don't have enough information about Western contexts, so I don't have any idea what to read. In Korea, some professors ask us to write an English paper, but we don't have to use a lot of references. Even though I would spend another one or two months in this course, I realized that I would never pass this course. Since two months had already passed, I could not withdraw from it anymore so I just dropped the course. I will receive an F grade in this course.

When Haram was still in Korea prior to starting her exchange program, she had very high expectations for her foreign academic life. Because she is very proficient in English, she was not concerned about her English capacity. She visualized her future life in Canada as an optimistic portrait of friendly classmates, an amusing class atmosphere, and considerate professors. Yet, her imagined academic space differed quite significantly from her lived space. Unlike her experience in Korea, where exchange students were generally warmly perceived and supported by their classmates and professors, Haram experienced that nobody in class paid attention to her at all. Later, she realized that others assumed she was a ‘regular’ Asian Canadian or a ‘regular’ international student who was attending Canada University and so her Asian ethnicity was not ‘special’ due to the abundance of Asian Canadians and Asian international students in Canada.

Compared to the situation in Korea, Haram perceived the Canadian education setting as very liberal and the relational distance between professors and students as very close. Even though she viewed close relationships between professors and students positively in terms of encouraging an effective learning environment, she conceived of relationships between students and professors as sometimes being too close for students to behave politely to professors. Hence, Haram viewed it as strange and even rude that students packed their bags loudly and left the classroom even before classes were over, based on her social imaginary created in Korea.

Moreover, some professors were different from what Haram had previously imagined. She expected professors in Canada to be interactive and enthusiastic, yet some lectured monotonously, without any meaningful communication with students. Through the ongoing process of debunking her previous images of Canada, Haram produced multiple spatial imaginaries between her imagined space and her lived space in relation to her Canadian academic space.

Although Haram did not view her other courses as being so challenging, she suffered a lot from her experience in the literature course. She did not have enough historic knowledge about the literature, but the professor taught on the assumption that students would have in-depth knowledge of the course materials. In Haram's experience, in Korea, professors would introduce the background and contexts, explicitly conveying the implicit meanings of the course materials. Because Haram was familiar with this kind of 'clear' and 'organized' lecture style, she viewed Canadian academic space as demanding, and she felt disoriented because she was unfamiliar with foreign academic traditions and practices such as analyzing and including references.

Even though Haram was struggling to keep up in the literature class, she worked hard at performing practices that are considered the ideal in Korean academic space, such as taking notes diligently during class, remembering essential points from what the professor talked about, and reviewing the gist of the course content (Back, 2011). After her 'sincere' engagement with the class, however, she received an unsatisfactory mark and harsh feedback from the professor. Sticking with the pedagogical practices, which were familiar to her, produced unsatisfactory results in a foreign educational space due to the different norms and expectations between Korea and Canada. Academic Thirdspace in Canada and Korea is embedded with these types of "diverse oppositional practices" (Soja, 1996, p. 84).

For two months, Haram's struggles in the literature class manifested dissimilar social imaginaries between a professor in Canada and a Korean exchange student. The professor did not view Haram as an exchange student, but as a local student who was expected to have certain analytic capabilities and a profound contextual knowledge of Western literature, culture, and history. As a result, he saw her as a problematic student who did not meet the course's minimum standards. Conversely, Haram expected that her professor would grant her special consideration

as an exchange student who might make some grammatical errors in her writing and who grappled with making sense of unfamiliar academic customs.

These tensions engendered by the two social imaginaries collided before Haram dropped the course. She realized that her entrenched academic practice needed to be discarded in the literature class and that she needed to adopt new pedagogical practices in Canada. In Haram's Canadian academic Thirdspace, there seems to be "a hierarchy" that "value[s]" (Taylor, 2004, p. 11) Canadian academic expectations that students analyze beyond what a professor teaches, which is less common in Korean educational practices, where students are given credit for scrupulously inscribing the teachers' lessons.

During her exchange, Haram constantly negotiated between sincere academic pursuits and the need to compromise in terms of her priorities. At first, she wanted to continue along her taxing academic path, despite her mother's advice to drop the course, because she felt she could clear up any misunderstandings with her professor after the mid-term exam. During the meeting with him, the professor finally realized that Haram was an exchange student and suddenly changed his attitude toward her, complimenting her for her courage to take a challenging course and encouraging her to ask for his help whenever she needed additional support.

Nonetheless, while preparing for her term paper, Haram realized that she could not finish the paper by the due date because she needed to prepare several other assignments for other courses for her major at the same time. In the end, she emailed the professor expressing her intention to drop the course. He concurred with her decision, stressing that it would be necessary for her to be selective in how she focused her time and effort. Exchange students in this study generally encountered strange, challenging, and disappointing experiences in the host country. Here, I will describe their singular academic Thirdspace imbued with diverse social imaginaries.

6.2 Navigation in-between Strangeness and Familiarity

The nine exchange students viewed their foreign learning space as strange or unfamiliar especially the social practices, interactional space with students, and the relational space with professors in the host country. Embedded with different ethical modes, Korean students interpret strange practices in Canadian academic settings in a negative way. Confucianism requires people to revere authority and lead a disciplined life (Yu & Yang, 1994). As such, for Korean students who had been accustomed to a Confucian ethos, classrooms were not seen a space for one to satisfy their appetites, but rather as a place to show respect for teachers' supremacy. Consequently, behaviours such as eating food during class or sitting in a very casual posture, which may be common practices in Canada, are perceived as impolite by some Korean students.

Social imaginaries are not only “a grasp on the norms underlying our social practice” but also “a sense...of what makes these norms realizable” (Taylor, 2004, p. 28). Social imaginaries enable exchange students to understand normative facts as well as to take an ethical view of certain social practices (Taylor, 2004). Thus, students bring their social imaginaries of appropriate etiquette into a foreign education sphere and they look at disparate cultural codes through their own lens, which permits many different meanings and representations to emerge.

During class, students eat something. They even eat apples during class. It was really shocking because we do not eat anything during class in Korea. [Sarang, female, MU]

I was really shocked when I saw a guy leaned back in his chair during class. Even some students were chewing gum. I thought they were very rude. [Bella, female, PU]

While these Korean students pointed out these ‘impolite’ behaviours of students in Canada, Erica also noticed an example of ‘unethical’ behaviour by a Korean student who placed a bottle of juice on a professor's table, which she interpreted as a bribe. The boundary of morality and

immorality is porous and it is contingent on the cultural, relational, and socio-historic contexts surrounding each individual student. In Korean contexts, putting a beverage on an instructor's table is often assumed to be an expression of a student's gratitude or respect toward the professor. Nonetheless, this behaviour also could be considered improper, depending on the personal characteristics of the professor and student, as Haram aptly puts it.

I was really surprised when I saw a student put a juice on the professor's table in every class. In Canada, it's a bribe. Besides, she did it openly. What bold behaviour! I was so surprised that she thought nothing of doing that. [Erica, female, CU]

How to interpret the practice of putting a drink on a professor's table depends on a professor or a student. Some students put it there to show their respect to the professor, while others put it there to get a favour from the professor. [Haram, female, DU]

In a foreign space, "[e]ach dimension of seeing invokes differently a different kind of space between the person who looks and the object that looks back" (Pile & Thrift, 1995, p. 46). Seemingly similar practices are interpreted differently by students depending on their individual contexts and what they base their observations on (Singh et al., 2007). Canadian and Korean academic Thirdspace are constellations of real and imagined arenas combined with "material world" and "representations of spatiality" (Soja, 1996, p. 6). Each student carries her or his own personal social imaginaries and perceives and conceives of material engagements and academic practices in the host country from their own individual standpoint. These diverse observations and interpretations involve narratives and diverse layers of academic Thirdspace.

Another unfamiliar practice Erica experienced in the Korean academic space was Korean students introducing themselves by the year they entered university. When Korean students asked Erica when she entered Canada University, she was embarrassed by their curiosity. When Koreans meet, they are supposed to identify their age-based status in order to know whether to

use honorifics when speaking. Once the hierarchy has been determined, older people typically use familiar forms, whereas younger people speak to their elders in honorifics. However, during the first meeting, directly asking one's age could be considered rude, so Koreans use alternative means to get information about age, such as the year someone entered university (G. Lee, 2009).

However, Shinbi began to form a critical conceptualization of the traditional Korean style of self-introduction after experiencing different introduction styles in Canada. She reflected on desirable ways of transcending the cursory manners of identifying one's name, home university, and year of college entrance.

We begin a conversation by introducing our name, the year we started college, faculty, and school to arrange our social rank...After experiencing a foreign life, I realized that ranking order is not at all important. Before, I did not think about it because I was used to it. I never thought of it as wrong. But now I think this is problematic. [Shinbi, female, HU]

Certain norms have legitimacy in particular social and historic conditions, and hierarchical social imaginaries have been structured by "various modes of hierarchical complementarity" (Taylor, 2004, p. 11). As Shinbi discussed, historically, Korean society has maintained a hierarchy based on social status before it abolished its caste system in the late nineteenth century. Although inequality between people according to family history was ostensibly eradicated, practices to determine rank before exchanging demographic information such as academic or residential backgrounds are still very common in Korea (Shim et al., 2008). As such, Shinbi took this practice for granted before she went on an exchange.

However, she wanted to abandon this familiar practice while forming "a viable social imaginary" (Taylor, 2004, p. 18) for an unfamiliar way of introducing oneself. Shinbi created a critical social imaginary of Korean students' typical introduction style as pathetic because this practice seemed to reflect the fact that Korean students only understood themselves superficially

in association with their home universities or how long they had attended their schools. Instead, she created a new social imaginary that allowed her to accumulate other types of capitals beyond her academic background. As such, her academic Thirdspace in Canada is a place where new social imaginaries are born, and thus this foreign space exists for her as “extraordinary openness” (Soja, 1996, p. 5).

Sarang met with me after she had experienced Canadian academic space for a month. At that time, she asked why there were so many older students in her class, something that was very rare in Korea. Although I tried to convey what I understood about Canadian academic traditions, she did not seem to buy my explanation. However, two months later, she reflected on the flexibility of entry between academic and labour markets in Canada.

In Korea, if we reach a certain age, people expect us to do something that is usually regarded as a requirement at a certain age. But here, if people cannot do this at a certain age, then they try other things first and then they try another thing later. And then later, they return to school and learn again... (Interviewer) You are really different now. When I met you two months ago, you asked me, “Why are many elderly women in the classroom?” Now you understand this situation... Yes, Yes, I understand everything. And I really envy this. I should have been born here. [Sarang, female, MU]

Sarang’s Canadian academic Thirdspace is not fixed, but constantly changing while she absorbs new values and insights into and contemplations of unfamiliar practices and ideologies.

Meanwhile, some students configure their foreign education space in terms of interactions with local students in classes and the academic practices of students at the host institution. Before embarking on the exchange, Maru expected that in the foreign country students would actively interact. Therefore, he was surprised that local students did not communicate with each other and certainly did not approach him.

Since I take big classes, students do not seem to have any mutual interactions. After class, they just leave the classroom quickly. It is very interesting. [Maru, male, MU]

Maru's dissatisfying experience in his Canadian academic space is because all of his courses during his exchange were large classes with a couple of hundred students each. In the prelude, Haram mentioned her own experience in her large lecture-oriented class, where the professor was busy 'reading' a huge number of slides. Increasing class sizes has a double-edged influence: on the one hand, this is a way to allow more students to enroll in popular classes even when there are not enough instructors; on the other hand, these large classes tend to be run in a lecture-oriented way, which hinders interaction between professors and students and between students.

This lack of student-professor contact prevents students from acquiring knowledge and gaining meaningful learning experiences (Allais, 2014). Investigating large-size internationalized pedagogical contexts, Felix Maringe and Nevensha Sing (2014) recommend that lecturers promote active student engagement and create inclusive learning spaces for all students by enhancing intercultural understanding and by improving students' comprehension of the curricula by articulating important points. Large class size has been indicated as a culprit to prevent even motivated international students from participating in the class actively (Suderman, 2015). Shinbi's episode underpins how instructors incorporate strategies to facilitate student participation in large classes.

In most business classes in Canada and Korea, there are almost 250 students. But the different thing in Canada was that after the lecture, there were tutorial classes. We were divided into groups of ten students and each group went to a different classroom. Discussing and interacting with other students within a group was one of the important criteria to receive a good grade. The strength of lecture-oriented classes is that we can learn a lot from the professor, but the weakness is the lack of interaction with the professor. Tutorial classes compensate for this weakness because the professor visits

individual labs and interacts with students actively. [Shinbi, female, HU]

Although taking a large course was not at all a new situation for Shinbi, she was satisfied with what previously had been an unfamiliar academic practice of mixing tutorial classes with a traditional lecture-oriented class because this new practice allowed her to interact with both the professor and with other classmates.

Nonetheless, small classes do not always guarantee active student participation in class and interactions among students. Katy took relatively small classes with dozens rather than hundreds of students, but she found it challenging to interact with local Korean students because they did not even talk with the students sitting next to them. Whereas Maru and Sarang described local Canadian students leaving the classroom once the class finished without interacting among themselves, Katy illustrated that local Korean students seemed to be busy preparing for the highly competitive society and so did not appear to have any time to connect with strangers.

In classes, students sit down separately. So we usually do not talk and just listen to the lecture. It's hard to talk to Korean students because they seem to be busy. They only focus on studying during class and then leave quickly. Maybe they need to build their careers and it is too competitive to live in Korea. [Katy, female, CU]

When Katy had almost finished her exchange, she made some local Korean friends in classes. Despite this, some Korean exchange students in this study considered that it would be harder to make friends or interact with classmates in Korean academic situations than in Canadian situations. These students felt that Korean students were reluctant to be the first ones to approach strangers, whereas students in Canada were more open to interacting with new people. Nonetheless, Erica and Angela offered contrasting narratives of whether domestic Korean students were friendlier.

In my discipline in Canada, all classes are large and it is very competitive. But in Korea, classmates have the chance to say hello, thanks to team projects. [Erica, female, CU]

In Canada, I don't have any friends in classes at all, maybe not even one... But in Korea, I was a little bit braver because I perceived people as friendlier. Usually they knew I was a foreigner. So they wanted to speak in Korean, they found it really interesting. So they wanted to speak more to me. But here I am just a regular student. [Angela, female, CU]

In Korea, Erica had some group projects, which was quite an unfamiliar practice for her in her Canadian academic space. Her involvement in group assignments gave her meaningful moments to cement relationships with local Korean students. For Erica, her Canadian academic Thirdspace was too competitive and harsh, as I briefly sketched in the previous chapter. In contrast with her home institution, where she had hardly interacted with classmates, she could communicate with classmates in Korea. In Canadian academic space, she had to be highly competitive to receive better grades than other students because she received her grades on a curve. In Korea, however, she did not have to compete with others because her grades were based on absolute criteria.

Angela experienced meaningful relationships with local Korean students thanks to her Korean proficiency, although while in Canada she struggled to connect with Canadian students. In Canada, Angela had been merely one of the 'regular' students, whereas in Korea she was a 'special' international student who could speak Korean fluently. Her linguistic capital allowed her to get positive attention from her Korean classmates and her proficiency in Korean encouraged local Koreans to approach her in a friendly way. Angela's positive experiences, however, merit a more in-depth exploration because some empirical literature suggests that some Asian international students in Korea experience discrimination (Jon, 2012; Park & Shin, 2014).

According to the notes posted by former exchange students that are publicly viewable on the official Canada University webpage, Koreans very much appreciate it when Canadian

students know even a little Korean. This response seems to reflect the colonial perspective among some Koreans of Korean language's inferior position compared to English. To my knowledge, there is no empirical literature that demonstrates that Canadians similarly appreciate when foreigners have a comparable level of English language skill. Rather, if foreigners, especially ethnic minorities, are not good at English in Canada, they tend to experience racism, which I will address this issue again later.

While some exchange students felt some unfamiliarity in the relational space with other students, others sensed the difference in relational space with professors between their home and host institutions. Erica perceived Korean professors to be closer to their students than Canadian professors. Given the fact that most Korean students in this study conceived of Canadian professors as being friendlier and more intimate than Korean professors, her conceptual proximity to Korean professors merits deeper exploration. In my fourth meeting with her, she shared the reason she viewed Canadian professors as distant.

When I attended class, I was surprised that professors seem to be close. Here, professors lecture like presenters. But in Korea, they share their personal stories during class. They were more accessible, because they asked me personal questions...Here, professors hire me. So I may define relationships with professors between Korea and Canada differently. Although my supervisor is very nice to me, she is my boss, in a way. [Erica, female, CU]

Katy also viewed Korean professors as more intimate based on the commonalities they shared with students, such as having the same ethnic origin and a similar cultural heritage. Although prior to her departure for Korea, Katy had conceived of Korean adults as 'scary' compared to 'friendly' Canadians, she expressed how relationships with Korean professors could be differently arranged according to each student's engagements with them. Moreover, although Katy is a Canadian in terms of a citizenship, she showed a strong inclination toward Koreans.

Canadians are friendly but Korean adults are just scary because Korean language has an honorific form...I think relationships with Korean professors depend on how you do. So if I am proactive, then I could be closer with them. I saw some students go hiking with their professors. My Russian friend went on a trip with his professor's family. Besides, most professors are Koreans, so I think they are more familiar to me. [Katy, female, CU]

As Katy pointed out, the Korean language can create distance between young and older Korean people in a way that is not common in English. Angela moreover, perceived Korean professors as distant by locating them far away in her relational space. Her perspective on Korean professors was derived from the need to use Korean honorific form when speaking to them, their social status in the Korean academic hierarchy, and her lack of familiarity with Korean culture. The Korean discursive practice of calling a professor by adding an honorific suffix, 님 (dear Sir/Madam) creates a vertical relationship and a psychological remoteness between a professor and a student, which is a barrier to relaxed communication.

Honorific language is a clear example of Korea's stratified system, which regulates and is closely related to socially defined manners and behavioural codes (H. Jo, 2001). Furthermore, in Korea, professors are highly respected and influential. There is a Korean proverb that says, "Do not step even on the shadow of your teacher (스승의 그림자도 밟지 말아라)". As a result, Angela was hesitant to approach Korean professors out of a fear of making mistakes, owing to her limited knowledge of Korean culture. Meanwhile, she also viewed Canadian professors as distant, although she did say that she felt they were more accessible than Korean teachers. Later, she cited her introverted personality as a reason why she felt remoteness from Canadian instructors.

In Korea, it was very intimidating to talk to professors. So I didn't interact with any of my instructors. It was scary because they are so highly esteemed. In Korea, you have to call

them 교수님 (Dear professor). There was a feeling of difference... Professors here are scary also... My personality makes it difficult for me to speak to someone first because I don't know how they will react to me. [Angela, female, CU]

The different perceptions and interpretations among the nine exchange students with respect to interactional spaces with local students in Canada and Korea underscore how challenging it is to try to understand complicated pedagogical space with a binary approach of demarcating Western and Asian academic spaces (Ryan & Louie, 2007). There are multiple forms of academic Thirdspace in Canada and Korea, and these diverse forms of academic Thirdspace are inflected by each student's social imaginaries, which have been created by individual academic circumstances in the home country, their personal inclinations, and their foreign language capacities. However, each student's imaginaries are not static, but constantly changing, which leads to the creation of new modes of Thirdspace in a foreign academic sphere.

6.3 Negotiating in-between Challenges and Advantages

Foreign academic Thirdspace is embedded with difficulties, including classes and interacting with faculty and students in a foreign language. This situation may be more challenging for exchange students who have to adapt to an alien education setting within a short period of time because their foreign sojourn only lasts one year at most, and usually only one semester. Therefore, if exchange students do not prepare ahead of time to adapt to foreign academic norms and practices, it will be very difficult for them to have satisfactory pedagogical experiences. Hence, even before embarking on overseas education, some exchange students negotiate between their academic zeal and their practical reasons for pursuing an overseas exchange, and do so to lessen their educational burdens so that they have enough time to engage with diverse intercultural experiences beyond their schools.

Exchange students try to transform their demanding pedagogical arena, with its foreign language challenges, unfamiliar academic content, and alien educational contexts, into a favourable or rewarding space. While exchange students constantly negotiate with their new educational terrains, they occasionally struggle with challenges, as illustrated in Haram's narrative in the prelude to this chapter. Since Haram wanted to graduate early, during her exchange she enrolled in three courses that counted toward her major. This included the literature course, for which registration was open to only upper-level students. Conversely, in the case of Sarang, she registered for only one challenging course after obtaining special permission from the professor of Canada University.

I registered for one tough course. It was a course for potential teachers in Canada. To take that course, I emailed the professor and he approved me to take the course. After class, I sometimes talk with him about my reflections because he often asks me whether it is too challenging to keep up in class. [Sarang, female, MU]

Haram's struggle throughout the English literature course contrasts with Sarang's rather strategic maneuver in the class for potential teachers. Sarang exerted her own strategy for making her foreign academic space more comfortable. Some exchange students are not that concerned about their academic performance because they receive their marks as pass/fail instead of in an alphabetical or numeric form. Nonetheless, Sarang negotiated between her academic aspiration of taking the courses she wanted to take and the pragmatic necessity of getting decent marks, which could be important because Korean employers require job applicants to submit official transcripts from their entire university careers.

Whereas Sarang seriously considered the labour market requirement in registering for courses, even during the exchange period, Katy said she generally registers for courses that she wants to take instead of being concerned about marks because the Canadian labour market

usually prioritizes career-related experience and does not require job applicants to submit their academic transcripts. These different social practices in the job markets in Canada and Korea influence how exchange students exert their agency in enrolling in courses during their exchange programs. Prior to her exchange, Sarang expected to take the courses that she wanted to take, but discovered that she was not actually free from Korean norms of trying to get good marks, which had infiltrated her academic imaginaries. Sarang's academic Thirdspace is intertwined with the ideology of "capitalism" and the "domination" of the Korean labour market in diverse social realms, including the "subjection" (Soja, 1996, p. 68) of an individual agent to a foreign education field. Sarang's Canadian academic Thirdspace is associated with and inflected by the social imaginaries of the Korean labour market, which limited her agency and shaped her foreign academic space into a safer zone.

Unlike Haram, who did not have enough information about course registration, Sarang scrupulously reviewed feedback on courses from former exchange students. Relying on the information that she acquired from these reviews, she selected her courses so that they would not be too demanding except for one course. Even in her one difficult course, Sarang created an affirmative milieu for herself. She contacted the professor first and constantly interacted with him. He took an interest in whether Sarang was able to keep up in the class without too much of an academic burden. Sarang endeavoured to engage actively in the class encouraged by this professor's sincere attitude and creative teaching method. In contrast, Haram did not contact her professor at all, but just assumed that he would know that she was an exchange student.

However, an academic atmosphere and class involvement are constructed not only by students, but also by instructors. Thus, students' passive participation in the classroom, including silence instead of full-participation, is a ramification that is co-constructed by instructors who

are less sensitive to each student's diverse socio-cultural backgrounds and by students who lack the pedagogical inclinations associated with a foreign institution (Duff, 2004). Hanne Tange and Iben Jensen (2012) articulate, "[w]e suspect that the lecturers perceive certain practices as normative, while dismissing others, and that an overcoming of this 'normal/deviant' distinction constitutes the first step towards an intercultural pedagogy" (p. 183).

While the professor of the teaching course seemed to employ this "intercultural pedagogy" appropriately by paying special attention to Sarang, the English literature professor appeared to have neglected his responsibility as an instructor to use intercultural capacity in dealing with students. The latter professor originally assumed that Haram was not a special student with dissimilar academic abilities, but 'a deficient learner' who lacked the 'appropriate' capacities and necessary skills that the 'Canadian' educational setting required. However, recent research on the top one percent of Korean university students, that is, those with an A+ average for the previous two semesters, showed that high performing students accurately wrote down what their professors said and then replicated these sentences verbatim in exams (Y. Choi, 2015).

However, the English literature professor imposed normative standards and rigorous criteria on Haram, even after he realized that she was an exchange student. There seemed to be a tension between the social imaginaries of the professor and Haram in relation to the appropriate form of communication and the relationship between a teacher and a student. While her professor assumed that students should "express themselves when they need help," Haram thought that professors should be "sensitive, sympathetic, helpful and know [my] problems" (Cortazzi & Jin, 1993, p. 87, as cited in Back, 2011, p. 214). Even when Haram emailed him expressing her intention to drop the course, he did not oppose her decision. Rather, he implicitly supported her decision, articulating her need to prioritize her choices strategically. What if he had encouraged

Haram to continue taking the course, providing a more inclusive and affirmative learning space to her, instead of privileging his 'Canadian' academic criteria and imposing these 'unfamiliar' standards on Haram? If so, Haram might not have dropped the class, but rather been able to enjoy learning, as Sarang did under her professor's warm attention and constant support.

Among the diverse challenges in educational space, linguistic issues emerge frequently for exchange students in the host country (Nemoto, 2011; S. Park, 2010). For Katy it was no different. Because of her limited academic proficiency in Korean, she preferred to take courses in English. She had lived in Korea until grade 8, but her Korean has not improved since then. In spite of her reluctance to take Korean courses, she had no choice but to register for Korean courses because there were not enough advanced English-medium courses.

For me, courses in Korean are really difficult, because I've been taught only in English for ten years. My Korean is only middle school student level, so I selected courses in Korean that I get marks on an absolute scale. [Katy, female, CU]

Katy's strategy was to convert her challenge of taking Korean courses into an advantage, taking courses for which she could get marks based on absolute evaluation because it was far too challenging to get good marks if she had to compete with local students. Indeed, students who struggled with receiving decent marks based on relative evaluation in their home country tended to conceive of academic settings in the host country as easier and more comfortable because of different schemes for giving grades. Shinbi and Erica received their grades at their home institutions based on a relative evaluation, which implies that they could achieve good marks only when they beat other students. However, in their foreign country, the marks they received were based on their individual academic achievements. They did not need to compete with other students anymore. This different grading system allowed them to improve their marks in their

host institution even though they put forth about the same amount of effort as they did in their home institution. Likewise, Katy also expected that she could receive reasonable marks through absolute evaluation.

Like Katy, Angela wanted to take English-medium courses in Korea because she was insecure about her academic proficiency in Korean. Since Angela was not sure whether she was capable of understanding academic Korean terms and keeping up with the Korean content in the course, she took all her courses as English-medium courses. Because of this, she did not view any major academic differences between Canada and Korea. Familiarity with the language in a foreign country provided her with an advantage in adapting smoothly to her classes in Korea. As I introduced in Chapter 3, English-medium instruction (EMI) in Korean universities has been promoted to enhance Korean students' global competence and attract talented international students by incorporating English into the otherwise monolingual Korean higher education institutions (Byun et al., 2011). Since EMI classes in Korean universities provide international students with a familiar education setting, some exchange students who are insecure about their academic Korean tend to take EMI courses instead of Korean courses.

EMI in Korea also provides domestic students with scaffolding to prepare them for their subsequent foreign academic space and career paths. Nevertheless, Korean students still sometimes perceived the Canadian academic setting as challenging because the academic English they were exposed to in their home institutions was quite different from what they experienced in Canada, as Haram shared. Although Haram was good at English and did not have any problems taking EMI courses in Korea or even her Canadian courses (with the exception of the English literature class), she struggled to keep up in terms of the socio-cultural background to certain types of English literature. Her lack of familiarity with Western academic and English

literature contexts discouraged her from being actively involved in the class.

Maru, who was majoring in the humanities, also struggled with pedagogical difficulties in one course that included unfamiliar scientific terms. In addition, he was often bewildered when professors made jokes. In Western culture, professors often employ humour to promote students' understanding of the content and to get their attention (Torok, McMorris, & Lin, 2004).

Incorporating humour in academic spaces, however, sometimes causes international students to feel excluded and embarrassed due to their lack of intercultural understanding. Maru's experience resonated with what international students at a Canadian university recounted how they were perplexed when they could not communicate with Canadians due to their very limited understanding of jokes (Zheng, 2010).

Professors in Canada speak English differently from professors in Korea. They use more difficult terms, so sometimes I could not understand. If I miss points during class, I cannot keep up with the class... Their jokes are not Korean-style at all. When they joke, all students laugh except my Korean friend and I. [Maru, male, MU]

Studying in a foreign language in a foreign academic setting with unfamiliar cultural contexts is challenging for some exchange students because "the classroom discourse [is] very complex, requiring students to ascertain the relevant connections among points in order to establish some coherence and cohesion" (Duff, 2004, p. 252). Stories of Haram and Maru imply that their lack of cultural knowledge and their inability to appreciate the Western sense of humour may transform the foreign academic Thirdspace of exchange students from a comfortable learning space into a site of burden and tension. In this taxing pedagogical sphere, Haram and Maru were "marginalized," and at best, engaged in "peripheral participation" (Duff, 2004, p. 253).

Accordingly, instructors should employ pedagogical strategies to allow international students to access the unfamiliar socio-cultural, educational, and historic space rather than imposing

“ethnocentric...pedagogy that dismisses any alternative conduct [*sic*] as deviant and undesirable” (Tange & Jensen, 2012, p. 190).

Meanwhile, some students struggle with a lack of motivation to actively engage in classes. Bella took English courses for the first two months and then took courses for her business major for the next two months. For the first two months, she enjoyed her foreign life fully, interacting with international students in and out of the classroom. However, for the following two months, she had to take classes with only Korean students from her home university, which caused her to lose her enthusiasm for being actively involved in a foreign academic setting.

It was challenging that I had to present in English in my courses for my major. I tried to memorize it but I couldn't...I think if I had classes with international students, then I might try harder because in the class, Korean students were not good at speaking English. Many students did not even present at all. [Bella, female, PU]

Bella suffered when she took classes for her major with only other Korean students because she did not want to interact with them and considered hanging out with Korean students a barrier to improving her English. She lost her motivation to study hard because all the students around her did not seem to show much academic aspiration. As she confessed, she would have engaged with these classes more actively if she had been able to take the courses with other international students. This segregation from other internationals therefore was not beneficial to Bella, diminishing her motivation to engage proactively with her foreign space. However, the administrative arrangements that segregate some international students from regular students may provide some of those students with the space they need to feel comfortable participating in class actively, as Sarang shares.

I am taking one course with Japanese exchange students. I'm very comfortable at taking that course because Japanese students in the course are not good at English. So I can

participate in the class proactively. I don't have to think about grammar beforehand as I do in other classes. [Sarang, female, MU]

Sarang registered for a course in which mostly Japanese exchange students were enrolled. Although she admitted that her English did not seem to improve much by interacting with Japanese exchange students due to their limited English proficiency, she also felt she could enhance her academic and linguistic confidence in a foreign country through her successful engagement in that class. Sarang also wished that she could have gotten additional language support from the host university, along with other Korean exchange students. Although the educational context for Bella and Sarang was different, their rather contrasting narratives in relation to the segregated classroom setting shows the possibility of diverse modes of academic Thirdspace inflected by each student's conceptual terrains.

When I explored the challenges and advantages of the exchange students participating in my study, it was difficult to identify a common thread among them. Their academic experience embodied idiosyncrasies and apparent similarities that later revealed nuanced differences, which reflects that there are many different layers to each exchange student's foreign academic experience. There seems to be no objectified academic Thirdspace, but multiple assortments of subjectivized academic Thirdspace for the exchange students. Exchange students navigate their academic spheres, encountering challenges and relishing advantages simultaneously. Their experiences and perceptions are dissimilar because they are contingent on their majors, their previous and current academic experiences, their linguistic competency, and their personalities. Even though their new educational sphere is demanding, they do not give up wanting to learn more in challenging academic settings, and try to find meaningful experiences in the foreign terrain, although in their endeavours they sometimes are confronted with disappointments.

6.4 Exploration in-between Meaningfulness and Disappointment

When the nine exchange students actively interacted with professors and other students at the host institution, they tended to recollect their foreign education experience positively. Shinbi, who wanted to exert her agency in a foreign country by taking courses based on her genuine intellectual interests, enthusiastically engaged with challenging classes so that she could maintain satisfactory and meaningful relationships with professors and classmates.

In a business class, I communicated with the Chinese professor via email more than 100 times...The course on Korean movies was interesting in that White students also have a lot of interests in Korean culture. [Shinbi, female, HU]

Shinbi assumed that it was difficult to meet Korean professors face to face and to communicate with them liberally. Conversely, in Canada she viewed relationships with professors as more intimate and thus she communicated with them very actively. Not only did she interact with professors enthusiastically, but also she learned a lot through active interactions with classmates. In the class about Korean films, students other than Koreans were more critical of specific aspects of typical Korean culture, interpreting these in a new and more balanced way. While interacting with those students, Shinbi expanded her conceptual horizons, and these opportunities provided her with chances to re-think what she previously had taken for granted. She also achieved her goal of improving her English to an academic level by communicating on various topics in-depth and on a daily basis with a friend she met in class.

Sarang recounted how she was impressed by a professor's insightful approach in terms of setting a due date, giving students encouragement in submitting their assignments, and providing them with feedback. The professor said that a due date is a "living line" not a "deadline," which astonished Sarang because in a Korean academic setting, a due date is assumed to be strictly

imposed. In Korea, she had rarely received detailed feedback on her reports, and so recollected this novel experience as meaningful. Later, Sarang added that she became more interested in the class because she felt the professor's feedback reflected his willingness to give her his attention, which motivated her to engage even more sincerely in the class.

Gangin and Maru were pleasantly surprised when professors in Canada remembered students' names and called on them by name during class, which is very rare in Korean higher education classrooms. This different practice inspired these students by making them feel respected by professors, and they started to feel that their relational space with professors was narrower. Two-way communications between professors and students seemed to be the utmost positive impact on exchange students. Katy expressed her satisfaction with one EMI course in which the professor tried to communicate with students actively and students engaged with the class enthusiastically as well. Interestingly, although Katy was taking the course in Korea, she was still satisfied in that educational space where she rarely interacted with local Korean students. The instructor was a visiting professor who had formerly been a professor in Korea and was currently a professor in Canada, and most of students in the class were exchange students. Since there are few advanced EMI courses in Korean universities, exchange students enroll predominantly in the small number of advanced courses in English that are available. Katy addressed that the class atmosphere in Korea was not different from that of her home institution because of the ethnic and cultural diversity that she had already experienced in Canada.

The international administration course is really interesting. The instructor was a former Hankuk University professor and teaches in Canada now. He came to Korea to teach this course only for this term. Most students in this course are exchange students, so the class atmosphere is quite similar to that of Canada University classes. [Katy, female, CU]

The exchange experience is praised as enhancing intercultural competency by interjecting other

academic, cultural, and relational practices and conceptions into a relatively uniform pedagogic space where exchange students experienced in their home institution. However, what Katy experienced in her international administration course seemed to be very similar to courses offered at her home institution in Canada, and thus a far cry from exposing her to diversity. As Metcalfe (2009) pointed out that the “increases in external diversity in terms of number and types of institutions” do not guarantee the “increases in internal diversity in terms of the age, race/ethnicity, class, gender, (dis)ability, sexual orientation and other identities of individuals within institutions” (p. 206), although Korean universities strive to increase the number of international exchange students and diversify counterpart institutions, their endeavours do not seem to lead necessarily to provide these exchange students with diversified curricula.

Meaningful interactions with group members were a source of satisfaction for exchange students. Group-based learning fosters “participative, collaborative learning” by establishing “a student-centred learning community” (McGrath-Champ, Zou, & Taylor, 2013, p. 31). As such, narratives revolving around group projects came up frequently as an example of meaningful experience in a foreign academic Thirdspace. Referring to group members as valuable friends, Gangin articulated how he could strengthen mutual relationships with these team members while he participated in group projects.

When I first had a meeting for the group project, it was hard to impress group members because they did not perceive me with an equal view. They were skeptical about my abilities. I had to make an impression on others to strengthen my position. So I tried harder. I wanted to break the prejudice that ‘you are not good at English because you are an exchange student’... After the presentation, a lot of students raised a question; in Korea nobody asks a question. Here, everyone asks a question, so I also prepared questions. I prepared more and participated more actively. [Gangin, male, DU]

Gangin reflected on his group project experience as a meaningful learning experience that enabled him to expand his cognitive, intellectual, and intercultural horizons. When he had the first meeting with his group members, he felt quite awkward initiating relationships with local Canadian students. In a regular situation in Korea, he would not be at all concerned about impressing others. However, this foreign academic space compelled Gangin to prove his value as a group member by debunking the negative images of exchange students as passive participants in class or as imperfect interlocutors due to their lack of English proficiency.

Gangin's initial struggle in his engagement in the group project was gradually transformed into something valuable as his encounters with his fellow group members and with other groups who were presenting increased. After observing a professional presentation style and the liberal style of academic instruction, Gangin got a positive impression of a Canadian pedagogical space. Doing group projects, Gangin enjoyed the ongoing process of "collaboration and negotiation to reach a shared solution" (McGrath-Champ et al., 2013, p. 30). Furthermore, there was another difference between group presentation styles in Canada and Korea. In Korea, one or two students usually present on behalf of the whole group, but in Canada all group members wore suits and presented one by one. Moreover, the students in Canada were very professional in their presentations, as if they were presenting in front of company executives. The presentations were then followed by "class-wide debate and argumentation by teams to present and defend their choices" (McGrath-Champ et al., 2013, p. 30), which would have been unusual in a Korean class setting. These were valuable learning moments for Gangin.

Meanwhile, the common Korean academic practice of a presentation by only a small number of students made Angela uncomfortable. When she was involved in group projects, she struggled with her linguistic limitations because group members only spoke Korean in

preparatory meetings. Furthermore, Angela had to take on the burden of presenting on behalf of her group because she was the only one who was a native English speaker.

When we do our group projects, they would mostly speak in Korean because the classes that I took didn't have enough foreigners. That was difficult... But the problem is because I'm the native speaker they expected me to present everything. But I'm not a good public speaker at all. So it was really bad because I really get nervous and I feel that they could've done a better job than I. Just because I have better pronunciation, it doesn't mean that I'm better at presenting. [Angela, female, CU]

At her home university, Angela seldom experienced group projects. Thus, adapting to unfamiliar academic practices was challenging for her. Moreover, she had to present alone although she was not good at public speaking. As such, group projects were a bitter experience for her. Conversely, Shinbi recollected her group project in Canada as a meaningful intercultural experience. For Shinbi, group projects were obviously a familiar practice, but she was afraid of whether she could do well because of cultural and gender differences with her group members. Her group members were male and one was an Arabic student. She was concerned about doing a group project because she had never talked with an Islamic student. Despite her concern, her group members participated in the project sincerely so she learned a valuable lesson that if she approached students from foreign countries with an open mind, then they also would be open to her. Nonetheless, after the presentation, she did not have the courage to suggest that they have a meal or drinks together, which is a common practice after group projects in Korea. She was hesitant to introduce Korean culture to the Canadian sphere.

While the above episodes are examples of active communication and valuable connections with faculty members and other students in the host institution as meaningful, for others the lack of interaction with professors and local students was identified as influencing

them negatively. Gangin shared his story of his teacher-oriented classroom. He imagined that professors at Canada University would be interactive and enthusiastic, yet a certain professor only lectured monotonously without any meaningful communications with students.

There is one professor who is very bad at instructing. He goes on the next part even though most students cannot understand his top-down lecture. Canada University is research-centred, so maybe he is evaluated more according to his research achievements. In Korea, the evaluation of instructors is very rigorous. [Gangin, male, DU]

While Gangin was disappointed by this professor who failed to teach skillfully and to encourage the students' intellectual curiosity, Katy pointed to inactive Korean students in class despite the professors' encouragement to participate. She was curious about why Korean students did not even ask simple questions, which is common in Canadian classrooms.

The professor in one of my courses was a diplomat and he'd been to study abroad. So he has big interests in instructing liberally. He encourages students to ask a lot. But students' responses are different. In Canada, students participate in classes actively, but Korean students do not raise even simple or easy questions. [Katy, female, CU]

Shinbi's illustration based on her experience in the Korean academic terrain may partially explain why, as Katy observed, Korean students do not seem to be actively involved during class.

If a student asks questions during a class in Korea, most classmates stare at the student thinking, 'Why do you ask such kind of (silly or impolite) question?' and also some professors tend to consider questions to be a challenge of their authority or professionalism. So it's hard to pose questions during class in Korea. [Shinbi, female, HU]

According to Shinbi, Korean students and some Korean professors seem to have different perspectives toward students' questions, compared with professors and students in Canada.

Given the hierarchical relationship between a professor and a student in Korea, if students want

to raise questions in the middle of a class, those questions should be important enough to interrupt a professor's lecture and take other students' precious time and attention.

Moreover, in the Korean pedagogical contexts, when questions are raised, it is usually only by the professor's invitation, and usually to reaffirm that students understand the professor's lecture, not to facilitate further discussion. Thus, such questions have more of an "evaluative" function rather than an "exploratory" (G. Lee, 2009, p. 143) one. Accordingly, before Korean students ask questions in class, they tend to think long and hard about whether their questions are really worthwhile enough to interrupt class and to take others' time. Due to this aspect of Korean culture, some Korean professors may interpret impromptu questions as impolite; they do not encourage this practice and tend to respond to these questions negatively, which lessens students' motivation to ask them.

The following narrative by Maru implies how the perceived and conceived academic Thirdspace of exchange students could be differently configured and differently inflected by the characteristics of the professors, the size of a class, their major fields, and academic practice.

Here, professors' feedback is active. But I think it depends on the professor. One friend who takes mathematics courses said that her class is the same as what she took in Korea. Questions are not allowed. Professors just write on the board. [Maru, male, MU]

Sarang perceived Canadian students as strange because they replied to teachers' questions by providing obvious answers that appeared explicitly in their textbooks. Sarang's approach to these students' responses embodies a normative ideology that answers should be valuable and meaningful and should transcend merely repeating what is in the textbook because in Korea, students who simply repeat the answers that are found in the textbook are labeled "fools," to use Sarang's term. Nevertheless, Sarang had a different take on students in Canada who did this; she

seemed to envy them since they appeared to be freed from the burden of only having to provide correct answers. Similarly, Gangin referred to students who answered quickly even when they were not sure of their answers as “very confident” students.

Saving face, which is referred to 체면 in Korean, is a prevalent phenomenon in the Korean classroom atmosphere (G. Lee, 2009). This saving face culture is associated with the Korean propensity of recognition of self in relation to others, in particular in-group members; hence, saving face is critical in Korean society in terms of “inclusion and approval of one’s social and relational status one possesses and perceives” (Shim et al., 2008, p. 73). In addition since many Korean students had been accustomed to listening carefully and accurately taking notes in their primary and secondary schools, even when they were exchange students some still seemed hesitant to be involved in interactive communication such as raising questions.

Gangin also reflected on the academic tradition at Canada University, comparing it with Korea. When the Korean exchange students in this study first experienced Canadian education, some of them struggled. However, Gangin did not view his foreign academic space as challenging; rather, he was proud that the “Korean academic level in undergraduate is better than Canadian one.” However, when we met toward the end of his exchange program, his perspective had changed somewhat to value the Canadian pedagogical ethos.

In Korea, I felt that I got education to be a well domesticated animal, but here I got education to be a wild horse. Those who are tamed can go one way, which is already preset. But here students know how to go another way. Seeing it, I tried to learn more here...Koreans do not try to go beyond their limit but students here try to exceed their own limit. I do not want to judge this with a binary perspective. But the same student is changed and influenced by each school’s unique academic tradition. I felt a different academic tradition here. [Gangin, male, DU]

As Gangin aptly pointed out, the Korean academic tradition is unique, although the boundaries between Korean academic traditions and the academic traditions of other foreign universities are somewhat porous and not so clearly demarcated. Juhyun Back (2011) argued that the “hierarchical authoritarianism” (p. 212) that permeates the Korean culture of higher education has created problems for Korean students in overseas academic contexts, especially when it comes to maintaining interpersonal relationships with professors.

Some Korean students prefer to stay silent instead of getting actively involved in the classroom (Cortazzi & Jin, 1997). Moreover, in Korea, when students pose questions without the professor’s solicitation or encouragement, it could embarrass these professors and cause them to lose face. These social imaginaries have created a teacher-oriented academic tradition in Korea (Back, 2011). From Gangin’s perspective, this ‘traditional’ Korean academic culture did not encourage Korean students to be creative and audacious but rather made them docile and compliant subjects.

Active interaction and communication with professors and other students provided the nine exchange students with meaningful moments, and these valuable experiences have influenced them to reshape their social imaginaries of their home and host institutions and fellow students. When dissimilar academic practices and ideologies in the host country are confronted with familiar pedagogical performances and norms in the home country, the students create new perceptions and interpretations of diverse social imaginaries. In the process of contention and compromise, exchange students sometimes interpret these unfamiliar assemblages positively, and sometimes they perceive them as embarrassing or disappointing. In the transnational academic Thirdspace where “the same signs can be appropriated, translated, and historicized anew” (Bhabha, 2004, p. 37) exchange students’ explorations in their international pedagogical

arrangements gave rise to many and dynamic meanings, representations, and emotions.

6.5 Summary

In this chapter, I have mapped out how nine exchange students maneuvered in their foreign academic Thirdspace, and how this intertwined with unfamiliar/familiar pedagogical customs and philosophies, challenging/advantageous educational contexts, and meaningful/disappointing occurrences and encounters. These students arrived in their host country with different imaginations and expectations, and their academic yearnings and anticipations were based on diverse feelings, perspectives, and reverberations when they were confronted with foreign education assemblages.

When exchange students venture out into a foreign terrain, they decipher unfamiliar existential repertoires from their own vantage points and create particular translations of those repertoires. Since they embarked on the host country inscribed with their own social imaginaries of ethical codes and legitimate practices, their engagements with the foreign site were idiosyncratic, and fused with their personal, cultural, and ideological inheritances. These interpretations of foreign academic performances of each exchange student sometimes aroused tensions, conflicts, and fragmented conceptions of the host country's material practices, relational spaces of professors and students, and academic traditions.

Each student conceives of materials and embodied manifestations differently. Certain common academic practices in Canada and Korea are sometimes decoded as impolite or unethical by some international exchange students. Since the same cultural performances are interpreted differently according to each exchange student's moral codes and life modalities, there are often discrepant responses. Seemingly authentic and normative ideas result in ambivalent values, and accordingly, exchange students start to perceive previously familiar

academic behaviours and taken-for-granted assumptions in a different way.

Throughout these debunking processes, exchange students navigate and negotiate with spatial logics between their home universities and host institutions in various ways.

Transnational space provides these students with new and expanded meanings, yet this foreign arena also creates constraints and challenges, such as having to learn under unfamiliar academic traditions and having to communicate in a foreign language. In the host institution, different perceptions and expectations between professors and exchange students, as well as between domestic students and exchange students, meet and sometimes clash. When there are wide gaps in terms of cultural habits, personalities, and pedagogical values among professors, international students, and local students, collisions occur more frequently and it takes quite some time to find compromises between different views and to narrow the discrepancies. This implies that pedagogical settings should try harder to create a more inclusive milieu to understand and embrace different mindsets, cultures, and ideologies of exchange students.

Chapter 7: Shared Lives in the Relational and Cultural Thirdspace

In the host country, exchange students interact with diverse kinds of people in their academic, cultural, and social foreign Thirdspace. The notion of the social imaginary is useful in trying to understand the attributes of and underlying rationales for the relationships students initiate and maintain because it enables us to understand social existential modalities in terms of “how we stand to each other, how we got to where we are, how we relate to other groups” (Taylor, 2004, p. 25). The social imaginary also allows exchange students to displace themselves from familiar affiliations. This disjuncture from their communities happens when students entertain aspirations to be connected with people who have dissimilar ideas and behaviours.

Cultures are linguistic, customary, and traditional practices that shape and guide people’s daily lives (Frisby, 1997; Tomlinson, 1999). It is a matter of debate how to define Canadian or Korean culture because doing so requires taking an essentialized approach to suggest that there is a pure national culture that embraces all citizens of that cultural entity. Nonetheless, exchange students in this study appear to assume that there is thick ethnocentric or national culture that they have inherited and is familiar to them. Although students’ thick cultural practices and norms are not fixed, aspects of culture are enunciated when unfamiliar cultures intervene in their lives. Accordingly, the transnational journey of exchange students as a continuous process of intercultural encounters exists in the cultural Thirdspace, which allows for new translations, representations, and reproductions to emerge (Bhabha, 2004).

This chapter traces the relational and cultural trajectory of the nine students and how they initiate, maintain, and transform their connections with other people while they construe alien arrangements. I start this chapter with a brief introduction of relational and cultural spaces of the nine participants in Table 4 and then introduce the stories of Gangin and Angela in the prelude.

Table 4

Relational and Cultural Thirdspace of the Nine Participants

Pseudo-nym	Home/Host U	In the relational space	In the cultural space
Angela	CU / HU	Very intimate with local Korean students or Korean immigrants. Still keep close relationships with them by communicating through SNSs.	Felt harsh competition among Korean women and gender inequality observing their 'outfit' culture.
Erica	CU / HU	Maintained good relationships with local Korean students. Yet, does not keep in touch with them anymore.	Could behave more professionally after adapting to Korean practice of trendy apparel.
Shinbi	HU / CU	Kept close relationships with classmates and many Asian students. But it was hard to be close to and to maintain relationships with Western friends.	Felt liberated in Canada away from others' attention. Afraid to eat alone in Korea before exchange, but learned to enjoy solitary time eating alone.
Bella	PU / CU	Close with international students during exchange but has had relationships with only Asian students since exchange.	Could wear clothes out of style in Canada because people in Canada did not seem concerned about others' fashion.
Katy	CU / HU	Close with exchange students and some local Korean students through group projects.	People in Korea were splendid, including fancy clothes due to saving facing culture.
Sarang	MU / CU	Very close with Asian students in the residence or in class. Easily made friends with many students in Canada who were interested in K-pop or Korean dramas.	Felt burdened having to greet strangers in Canada but gradually adapted to it.
Haram	DU / CU	Due to my introverted personality, did not approach others first, which hindered expanded relationships with diverse students.	Relaxed people in Canada looked good but sometimes irritating due to their too slow procedure.
Maru	MU / CU	Got close with Asian exchange students by meeting them regularly. Expected to keep these relationships by visiting each other after exchange.	People in Canada did not seem too concerned about their outfit except on special days; envied them but abided by own style.
Gangin	DU / CU	Very close with group project members. Hard to be close with Western friends; could not meet many of them because they were busy.	Acknowledged privilege of men; not bothered to put on make-up. Enjoyed freedom like students in Canada eating and studying outside.

7.1 Prelude: The Stories of Gangin and Angela

I feel less affection among Western friends here in Canada. It's too hard to approach them closely. They seem to maintain shallow and broad relationships, so they are friends with me through Facebook but I don't know them well. There is no culture like in Korea, 'let's go out to eat together.' If I were in another place, then I would be closer with Western students. I think Canada University students have a strong tendency of individualism compared to other university students, particularly universities in rural areas. When I went to a small college in the US, students at the college were totally different from students here. Maybe there is a difference between students enrolled in rural schools and urban schools. But I think if we had the chance to mingle, we would be close. But we don't have enough opportunities to meet. Asian students, whether they are local students or international students, they have a collective culture, so that's why it's easier to hang out with them.

There are only a small number of White Canadians here. But most of them do not live on campus. They live outside of school. In my room, there are some local students. But most of them are third year or fourth year so they are busy. They don't have time to travel like me. So that's why it's difficult to be close with them. We talk when we meet at home. But we do not meet outside... There are only a small number of Western students here in Canada University and most of them are European exchange students. But the number of these European students in my residence is also small because most European students live in other residences. My British exchange student roommate prefers to mingle with British students, just like Asian exchange students prefer to hang out with other Asian students. So it's hard to be close with him.

I think it is hard to be close one on one with Western students, although it's easier to be close with them as a group. Since we are in our 20s, we have different concerns. And we approach these concerns with specific perspectives. But we have grown up in different environments, so we have different ways to solve our problems. There are many things that we cannot understand about each other. I think that's why Asian students cannot share in-depth stories with Western students. If we do, sometimes we have conflicts. With Asian Canadian students, it depends on each person. They have grown up in Western culture. But a lot of Asian Canadians have a big interest in Korean culture so many of them have somewhat 'Korean' style perspectives. —Gangin's story—

Before I met Gangin in Canada, I expected that he would not have any troubles being close with Western friends because he stressed how he enjoyed approaching and talking with strangers and how he was good at being friends with Westerners. However, Gangin recounted his initial struggles to be close with Western friends. He expressed rather nostalgic emotions in relation to traditional Korean culture of eating together to solidify relationships. Although he was trying to be cautious not to take a binary perspective on Western and Asian cultures, Gangin nonetheless admitted that students' upbringings in different cultures might influence their feelings of either inclusiveness or exclusiveness toward Korean students and non-Asian students.

Gangin keenly pointed out that Western students on campus were mostly exchange students, mostly from Europe. However, he said it was hard to approach Western exchange students because they also lived within their limited relational boundaries. Although he shared a residence with a couple of Canadian students, he could not deepen relationships with them because they were busy. Based on his observation, exchange students seemed to prefer to be included in a group where they can "share the same 'routes' and 'roots'" (Gilroy, 1987, as cited in Vertovec, 2009, p. 6). His close relationships with group members, most of whom were Asian Canadians and had an interest in Korean culture, underpins ethnic or cultural commonality is quintessential for exchange students to feel intimacy with other students in the host country.

Gangin identified the unique demographic characteristic of Canada University, especially the high number of Asian students, as a deterrent for Korean exchange students to relate with Western students. He noted with a negative tone that there were so many Asian students in the classes that he took, and only a small number of Whites, Westerners, or local Canadians. Gangin seemed to categorize these three groups as a homogenous community. However, it is worth examining what he considered being 'Canadian,' which I will explore later in relation to how

other exchange students perceive and identify Canadians. The following Angela's story demonstrates how a Canadian exchange student navigated in Korean cultural arena.

I remember when I was heading into the subway and there was a man just a half a second in front of me. But he didn't open the door for me. It was so rude. But later I thought it's just a culture thing. That's just what people are used to because Korean people are courteous in other ways... First, I opened the door for others. But the people, 좀 대개 당황스러웠던 것 같아요 (they seemed to feel embarrassed). So after a while, I didn't do it...I think Korean people are scared of what others think of them. So maybe they don't want to do anything that isn't considered normal. The moment they do something weird, people would stare and talk about them.

Most people in Canada don't dress fancy because you are just going to school. But in Korea, even when it was raining or snowing Korean girls would wear high heels and stockings. It just made me feel bad. But you do feel a lot of pressure...But guys do not seem to be concerned about their appearance. I feel it's really unfair. My Korean friends told me that girls should be really smart, and they also have to be kind, filial, beautiful, and skinny. There are so many different criteria girls must fulfill, whereas guys, as long as they have money or are really good at studying, can get anything. So I did feel that especially among girls it was more competitive.

Here, tattoos are just considered like an expression of your individuality. So it's an expression of your personality and people don't really care that much about it. But I know in Korea, they think, 'This person is 양아치 (gangster), or they are doing some weird stuff' and then they are scared of them. Most people have tattoos for personal reasons. My tattoo is a chemical sign for the happiness hormone, because I had depression before. So it's a sign of my victory over depression. So that's why it means a lot to me. I think many Koreans don't realize a lot of tattoos have personal meanings so they discriminate against people because of their tattoos. And when my Korean friends find out that I have a tattoo, they say, "I didn't think you would have one." They would never expect it. And I say, "What kind of person do you think I am? It's normal." But their idea of me changes. —Angela's story-

Angela illustrated her initial culture shock when a man in front of her did not open the door for her in Korea. At first, she perceived this person as 'rude' based on her inherited Canadian cultural code. Yet, she realized later that it was just a cultural difference. When she

acted on her familiar culture of opening the door for others in Korea, she realized that her “transnational” culture embodied different “translational” (Bhabha, 2004, p. 247) meanings. In Korean cultural Thirdspace, Angela’s practice of opening the door for others was perceived not as a friendly gesture but as a strange behaviour that embarrassed people. As such, she was disembedded from her familiar cultural performances while she was in Korea.

Angela felt sad when she saw Korean female students, even those at a women’s college, put so much effort into grooming themselves. She realized that Korean female make-up culture was not only a medium for being attractive to men, but also a form of competition among women to look better than others. These Korean women were expected to obtain self-mastery through “watching the clock, watching the scale” (McGee, 2005, p. 153) to accumulate capital, and be better than others in order to survive in competitive Korean society. Angela unpacked the underlying gender inequalities through her understanding of Korean women’s make-up culture, which propagates that Korean women have to meet certain standards of attractiveness, intelligence, and sincerity to others.

Angela had embarrassing cultural experiences as well. When her Korean friends found out about her tattoo, they responded in a biased way. She also problematized the absence of discourse regarding marginalized people in Korea. When she researched about single mothers in Korea, she discovered that they were considered ‘others’ and thus were excluded from the concerns of mainstream society. She wondered how to improve the conditions of underprivileged people there, feeling there was not enough public awareness and concern about them. Unveiling these hidden limitations of Korea, Angela realized the advantages of Canada’s tolerant social atmosphere for underprivileged people, and she nurtured her sense of global citizenship by enhancing her empathy toward marginalized people.

7.2 In the Relational Thirdspace

The nine exchange students' personally and socially constructed relational Thirdspace in the host country reflects each one's ideologies of imagined space and the realities of their lived space. The conceptualized space and lived relational space are not disconnected but "homologous" (Soja, 1996, p. 30), derived from each student's distinctive ontological foundations. At the nexus of perceived and lived space, exchange students try to grasp the underlying logic of their space by "distinguishing different kinds of people and the norms connected to them" (Taylor, 2004, p. 26). As such, when they navigate dialectic threads of conceived and lived Thirdspace, they provide multiple reasons for having deep affinities for specific groups of people. In this chapter, I will unpack the interplay of the affiliations and displacements of the nine exchange students in their relational Thirdspace, which are imbued with cultural, temporal, and spatial imaginaries.

7.2.1 Inclusion and exclusion

When the nine exchange students discussed their relational Thirdspace, they indicated that cultural difference was a barrier to relating with other people, although most of them could not define the term 'culture' or delimit their own culture. Drawing on their conceptualization of culture, I depict their relational space through the lens of cultural imaginaries. I expand the notion of social imaginaries into the realm of culture and explore specific ways in which exchange students perceive cultural differences between themselves and others.

As I addressed briefly with Gangin's story, one of the peculiar aspects of the relational Thirdspace of Korean exchange students in Canada was their close relationships primarily with Asian students. Although these Korean students tried to expand their connections to non-Asian students, some did not seem to persist in deepening their relationships with non-Asian students.

Instead, they appeared to focus on solidifying their relationships with co-ethnic students. Their diverse narratives of why they focused on these particular relationships and why they remained in a specific relational zone reflect salient features of each student's cultural imaginaries.

Shinbi was very enthusiastic about relating with other students in and out of the classroom. She was also close with her British roommate and they traveled together during her exchange. Nonetheless, she addressed how it had been challenging to interact with White students due to cultural differences. Whenever she felt there were cultural gaps, instead of trying to narrow the discrepancies, she just avoided them, thinking that she would not encounter them anymore. She confessed it was hard to lessen her passion for human relationships.

In regard to cultural differences, Shinbi was cautious not to draw a clear line between Korean culture and Western culture. Nonetheless, she admitted that there is a 'thick' Korean culture in contrast to a 'thick' Western culture. In Shinbi's conception, Whites seemed to be synonymous with Westerners. According to her, Korean culture is hierarchical and collective, whereas Western culture is more horizontal and individualistic. Shinbi's approach in relation to Western and Asian or Korean culture is something that scholars commonly find. For instance, Richard Nisbett (2003) argued that the hallmarks of East Asians and Europeans as groups are that "East Asians live in an interdependent world in which the self is part of a larger whole; Westerners live in a world in which the self is a unitary free agent" (p. 76). Nisbett's description is consistent with what Shinbi described as East Asians' tendency to accept hierarchy due to the value they place on "interpersonal harmony," whereas Westerners emphasize "individuality" (p. 76). Although Shinbi seemed to have a strong apathy toward collectivism and hierarchy, she appeared to have rather ambivalent conceptions of collectivist and individualistic cultures.

In Korean clubs, especially really demanding clubs, we meet four times a week. So we

had an atmosphere of being like a family. But in Canada, students meet only once or at most a couple of times a month. I think this is not a club, but an event. In this case, it is hard to have bonds, and members are not sincere in their devotion to club activities. As I was discontented with this kind of style, I did not join any clubs in Canada. I think the reason why clubs in Canada have this kind of culture is due to individualism. We Koreans tend to criticize if someone does not show up for our social gatherings. But Canadians do not gossip about it because they respect individual lives. When I share my club stories, most of the students here were surprised how Korean students meet so often. I think that's a cultural difference. [Shinbi, female, HU]

Shinbi was the only participant who was active in club activities before going on an exchange. Given her yearning to connect with diverse students, it was curious that she did not participate in any extra-curricular associations during her exchange. Shinbi conveyed that she was disappointed by the lukewarm attitude of Canada University students toward being involved in clubs. When she shared her experiences with clubs, she proudly recollected her active engagement, including attending club meetings four times a week.

Despite her apparent distaste for collective culture when she associated this notion with Korean hegemonic culture, she had a strong yearning and pride in her collective attitude in relation to her club participation. She also separated individualism into two versions: the one with negative connotations, and the other with positive connotations, interpreting Canadian culture as the latter version. In this rather binary approach, Canadian individualist culture embodies respect for an individual's personal life, whereas Korean collective culture imposes on people the obligation to be a member of a community. Based on her rather complicated narratives, she seemed to aspire to be included in specific communities, and one of the reasons she felt so much distance from Western friends or White people was because she could not find a strong sense of cohesiveness or a strong willingness among them.

Haram experienced cultural differences between Asian and Western students during her time in Canada. Even though Haram could easily get close with Western students, communicating with them like old friends, she perceived her relationships with them as superficial, temporary, and shallow because those students never asked for her contact information. Thus, she conceived of these relationships with these students as one-time casual encounters, and she viewed White students as being passive in maintaining and furthering relationships with strangers. While Gangin had a critical view of such loose relationships with Western students – the kind of relationships only maintained through SNSs – Haram was disappointed that she could not even initiate such kinds of virtual relationships. Asian students, conversely, showed more interests in sustaining their relationships with Haram, asking for her SNS account information. She interacted occasionally with these Asian students through Facebook, although she was not sure whether their relationships would continue as long-term relationships and develop into close bonds.

Before I came here, I traveled to eastern Canada and I talked with a lot of Western people whom I met in the hostels. When we met, we talked in a friendly way, as if we were close friends, like acquaintances for several years. But after the conversation, that's it. But Asian friends asked to friend me on Facebook, so we exchanged messages later...Canadians are not individualistic, but they look like Korean Gangnam students. They are kind, but I feel a sense of distance. [Haram, female, DU]

Notably, Haram equated Canadian students with Gangnam area students in Korea. Gangnam is a very affluent area in Seoul, and Gangnam is commonly seen as an icon of the “luxurious image,” “overheated private education” (M. Lee, 2016, p. 38) and “a high SES” (socio-economic status) (p. 44). Therefore, Haram seemed to perceive Gangnam students as emblems of a higher social rank and as privileged people who are not only different from regular students but also generally

indifferent to their relationships with those regular students. In Haram's relational Thirdspace, Canadians or Western students seemed to be positioned in the upper tier of a relational hierarchy, which made her feel distant from them.

Among Sarang's five flat mates, one is a British exchange student, and the others are Asians. Whenever she communicated with the British student, she had to ask her to repeat because her English accent was unfamiliar to Sarang. The ideology of positioning American English pronunciation as the only authentic version English is prevalent in Korea (J. Park, 2015; Shin, 2007). Since English education in Korea is generally focused on familiarizing Korean students with American English, Sarang found it challenging to understand British English accurately. Furthermore, although she and her British friend tried to be close at first, they realized that it was difficult to overcome cultural differences and to assimilate easily into each other's culture. Sarang shared an episode of how she conceived of Western-style social gatherings as strange because it was too individual, which contrasted with the collective party culture in Korea.

For most Korean students, the social imaginary of a party is a gathering in which people sit together and do something collectively. However, what Sarang noticed in her first Western party was that people stood around, not showing any interest in her presence. Empirical studies also support the assertion that Koreans value affectionate relationships more highly than Western people (Kropp, Lavack, & Silvera, 2005). Given this cultural difference, Sarang might feel an affront in an unfamiliar situation where she felt that her presence was disregarded or ignored. Likewise, Haram was dissatisfied with disparate images of parties and food in Canada.

When my British roommate invited me to a party, I just left the party after a while because I couldn't approach the people at the party. They were drinking and talking while

standing. But I'd never experienced such kind of culture. For Koreans, a party is when we start something, interesting like a game, all together. But they don't have such kind of collective activities. The party was not at all pleasant. [Sarang, female, MU]

There are events in my residence for exchange students but they are not sort of thing where I can make friends. I went to a barbecue but I had to line up for 30 minutes and I only got a single hotdog. That's not my idea of a barbecue. It's not my idea of a party. They just gather, eat, and talk a little bit. I could talk a little but our relationship does not develop into close friends. It's hard to adapt to this style. [Haram, female, DU]

The Korean exchange students in this study tended to prefer to get together with like-minded students who had similar upbringings and familiar cultural backgrounds. When social imaginaries are entrenched in public ideologies, they migrate "along a path, running from the more hermeneutic to the more prescriptive" (Taylor, 2004, p. 7). As such, when these Korean students recognized cultural difference, they acknowledged them not only in descriptive ways, but also by including specific values, such as 'my way is superior to others'. When they felt that their party culture was different from the party culture of 'others,' they embodied theirs as better in terms of stimulating amusement, bolstering relationships, and deepening communication.

Time and space arrangements influence how exchange students initiate and maintain their relationships in the host country. In terms of the temporal axis, the fact that exchange students stay in a foreign country for only a limited time was influential in them not investing much in expanding their relational space. For most exchange students in this study, the dominant temporal imaginary was that one semester or one year was too short to build solid and meaningful relationships.

In general, my relationships with local friends were time-limited. As my friends and I knew that I would stay in Korea only one year, we didn't try to solidify our relationships. We didn't invest a lot in our friendships. [Erica, female, CU]

Since we would not stay there for a long time and people tended to behave according to what they think is comfortable, most Koreans spent time hanging out with only Koreans, or at most they passively interacted with other foreign students. [Shinbi, female, HU]

Before going on an exchange, the nine students expected to maintain the relationships they formed during their foreign sojourn after they finished their temporary overseas study. With respect to this, some exchange students expressed that spatial proximity contributed to maintaining longer and closer friendships. Bella shared her story of how she was able to maintain a relationship with her Japanese friend after the exchange, whereas she did not keep in touch with other friends who lived farther away. During her exchange, she was close with students from South America or the Middle East by sharing national culinary experiences, a practice that was influential among some exchange students in this study. Since representative foods reflect a unique national culture, having each home country's foods has strengthened the intercultural competency of these exchange students. Nonetheless, after she finished her exchange, Bella could not keep in touch with friends who lived in faraway regions. However, Angela has kept her friendships with two Korean Americans. Geographical closeness allowed Angela to meet with these friends and travel with them, which has made their relationships more intimate.

Eventually, I got to be disconnected from non-Asian friends. I was close with students from Saudi Arabia or Mexico. But after going back to one's home country, naturally we did not have contact anymore. Because I went to Japan and my friend from Japan came to Korea, we have kept in touch so far. [Bella, female, PU]

Two of my 교포 (overseas Korean) friends whom I met in Korea, we actually met in June this year. They live in the US now and we went on a vacation together to Alberta. We still text every day. [Angela, female, CU]

Angela was strongly determined to speak only Korean during her exchange. To achieve her goal,

she interacted mostly with local Korean students or Korean Americans. Thanks to her fluent Korean, other international students often assumed she was Korean. Angela was a cosmopolitan in that she was not “identifiable” (Hannerz, 1996, p. 105) with other local Koreans. Employing the notions developed by Hannerz (1996), Angela was a “participant” who seriously engaged with local cultures, whereas most exchange students were assumed to be “spectator[s]” (p. 105).

My friends always told me that I would seem like a Korean. We spoke 90% of the time in Korean and they just treat me as a 교포 (overseas Korean)...When I did take part in the HU Chum club, I didn't really hang out with foreigners there. I was always with Korean buddies. That's why a lot of times people always mistook me as a Korean buddy. They spoke English very slowly. I just look at them and said, “I am Canadian.” Then they said, “Sorry. I thought you are a Korean buddy.” [Angela, female, CU]

Maru had strong aspirations to maintain his relationships with other exchange students after the exchange. He envisioned that his current relationships would fuel his aspiration to go abroad again. The ethnoscape that he interacted with in a foreign space would facilitate his further global mobility. In particular, he wanted to visit neighbouring countries such as China and Japan to meet the fellow exchange students he met in Canada, and he expected these face-to-face interactions would strengthen these friendships and encourage his Chinese and Japanese friends to travel to Korea as well.

I think relationships made during exchange are meaningful and I want to maintain these relationships. Exchange students whom I met here will motivate me to go to a foreign country because there are people I know if I go somewhere. Especially, I can go to China and Japan easily from Korea, and they can also come to Korea. [Maru, male, MU]

Although SNSs are identified as an important device in maintaining relationships in spite of spatial limitations, some former students doubted their friendships could be maintained for long

through only virtual communications. Even though Shinbi occasionally contacted foreign friends via Facebook, she did not seem to view their relationships as intimate. Regarding this issue, Erica conceived of communications through SNSs as influential in perpetuating relationships but only after students had already cemented their friendship.

Despite students' skepticism of maintaining connections in cyberspace after overseas exchange, for most, a virtual space seemed to be a significant and an effective place to solidify their previous relationships with friends and family from home, as Shinbi and Gangin explain.

My friends also went on an exchange to Australia, Turkey, England, and so on. So we interacted through SNSs to share our daily lives during exchange. Thanks to these remote connections, I was not that lonely. I never thought that SNSs are wasting my time. Rather, it helped me soothe my loneliness in a foreign country. [Shinbi, female, HU]

I do KakaoTalk every day. But due to the time difference, I share my stories in the group KakaoTalk with my friends. I also share my stories and photos in the family KakaoTalk group. [Gangin, male, DU]

In Korea, KakaoTalk is the most popular mobile instant message service (Ha et al., 2015). As of 2013, around 35 million Koreans use KakaoTalk, which is similar to the number of smartphone users in Korea (J. Jo, 2013). Gangin had generally used KakaoTalk in Korea, but he had to use Facebook to communicate with other students in Canada because most students in Canada used Facebook as their messaging service. However, some exchange students who had been active in sharing about their foreign lives in virtual space did not seem to be enthusiastic about disseminating their daily stories through SNSs after they returned home. With respect to this altered attitude toward technological realms, Shinbi and Bella say why they have been transformed from heavy users of SNSs to infrequent users.

The reason why people post their lives publicly is that they want to get public attention.

People, including me, gradually come to relinquish their desire for getting public attention to their lives as they get older. [Shinbi, female, HU]

Before, I used SNSs a lot because I would lose my cell phone. So I posted all of my photos on the SNSs so that I could download them in case I lost my phone. But now we have other tools to save photos, so I don't use Facebook that much. I just read my friends' postings. I don't post at all because it seems to invade my privacy. [Bella, female, PU]

In an earlier chapter, I described the impact of SNSs on fueling students' motivations to go abroad. Unsurprisingly, many postings on the SNSs of the exchange students in this study were related to a desire to display their foreign lives, such as territorializing alien areas, tasting foreign flavours, or interacting with international people. However, some exchange students appeared to change these practices, gradually creating their own realms in which they did not want to reveal their own stories. Some students like Bella used SNSs as a medium to save personal photos or stories. However, with the emergence of alternative web storage space, Bella did not have to rely on SNSs anymore. Rather, she was afraid that her personal space might be infiltrated by an unknown public. Thus, these students, including Bella, scarcely posted, but instead just browsed their friends' updates.

In the physical spaces of initiating a relationship, some Korean exchange students had spatial imaginaries of their host country. As I briefly introduced in the prelude, Gangin noticed that there was a huge number of Asian students at Canada University and he singled out this unique demographic feature as one of reasons he could not interact with White Canadians easily. According to the Canada University enrolment numbers, as of 2013, international students consisted of more than 15% of undergraduate students and more than 30% of graduate students. In a similar vein, according to the 2006 Census of Population in Canada, one out of three people in the region where Canada University is located were Asians (Statistics Canada, 2010). Hence,

Korean exchange students at Canada University had many opportunities to meet Asian people on the Canada University campus.

In addition, Gangin believed that most White Canadians lived off campus. Given the challenging academic situations in which Korean exchange students interacted with Western students in class, Korean students might have assumed that they would have more opportunities to communicate with White Canadian students if they lived on campus. When I first heard that most local students lived off campus, I assumed that, given the high fees for on-campus living, if many Western Canadian students were financially independent from their parents, then it would be hard for them to afford living on campus. However, Maru conveyed a different reason why few local Canadian students lived in campus residences.

In the residence where I live, there are few local Canadian students. I heard it is hard for local students to live in the residence on campus. My Canadian roommate told that he had to try hard to get the university's permission to live in the residence. In general, among six students in one unit, there is at most one local Canadian student. [Maru, male, MU]

Empirical studies demonstrate the different residential circumstances for local and international students as a hindrance for both groups in forming close relationships (Forsey et al., 2012; Montgomery, 2010). Nonetheless, sharing a residence did not seem to guarantee active interactions between Korean exchange students and local Canadian students, at least based on the experiences of exchange students in this study. Although Gangin and Maru shared their accommodation with local Canadian students, they did not seem to be close with them. They interacted with these roommates when they met in the room, but they did not develop their relationships with them beyond their residence.

As Gangin identified before, his (White and Asian) Canadian roommates were busy so they did not have enough time to share interests and activities with Gangin outside the residence.

In Maru's case, his White Canadian roommate was very silent and generally only stayed in his room. Whenever Maru asked him what he was doing, he said that he was busy studying, doing assignments, and preparing for exams. Maybe for Maru's Canadian roommate, the spatial imaginary of his accommodation was not a place for relating with others, but for nurturing himself by studying hard. Conversely, for most of the Korean exchange students in this study, their residence appeared to be identified as a place for social gatherings to build friendships and accumulate transcultural capital.

Erica's view of her accommodation during her exchange in Korea aligned with that of Maru's Canadian roommate. Since she had grown up as an only child in her family, she had never experienced sharing a room with others. However, in Korean dormitories, it was common to share a room with other students, which was unfamiliar to her.

In Canada, we have a clear boundary between private and public life. So it was strange that I had to talk with people at home even though I came home to rest. So in the dormitory, I only took a shower and slept. I studied at the library until 2 or 3 am and I stayed in the room less than five hours. [Erica, female, CU]

Having grown up in an individualized culture in which personal and social lives are separate, Erica conceived of her accommodation as her own space for herself. As such, she felt uncomfortable at sharing her space with others and socializing in this private space. Hence, Erica seldom interacted with roommates, and eventually moved to another place to live on her own.

Although sharing accommodation did not seem to bolster relationships between local students and the exchange students in this study, some Korean exchange students managed to deepen their friendships with Asian international students in the dormitories. While sharing a kitchen, Sarang interacted with Asian roommates, and their communication was often centred on cooking and the diverse traditional foods from their own countries. In a similar vein, Haram's

roommates were all Asians and they were not afraid of smelling or tasting the unique flavours of Asian foods. As such, their common area for cooking frequently emerged as a space to gather and enhance their intercultural competency while sharing culinary cultures.

In the relational Thirdspace, some Korean exchange students in this study tended to perceive Canadians within small boundaries, delimiting the definition of Canadian to White citizens. For instance, when I asked Bella about her homestay hostess, she answered that they were Filipinos. When I asked her again whether they were Filipino Canadians, what she answered was, “They were Filipino. But they lived here as permanent residents or citizens.” She never defined them as Canadians. For Bella, they were only perceived as Filipinos even though they had obtained Canadian citizenship. Similarly, as noted above, Gangin also seemed to categorize “Whites, Westerners, or local Canadians,” into a single entity. Although around one of every five Canadians is a visible minority⁴ (Statistics Canada, 2010), most Korean exchange students in this study had a rather standardized image of Canadians as White. Their biased perspective on who is considered Canadian might influence their perception that they lacked relationships with Canadians, even though they maintained close relationships with Asian Canadians.

Although the above mentioned cultural, temporal, and spatial conditions seemed to hinder close relationships between exchange students and local students and contribute to forming rather limited relationships among exchange students, some exchange students disembedded from the groups to which they ostensibly belonged, such as exchange student communities or co-ethnic categories. Embeddedness in a specific community reflects exchange

⁴ According to the *Employment Equity Act*, visible minorities are non-White people other than Aboriginals (Statistics Canada, 2010).

students' identities and social imaginaries, "the contextual limits to the imagination of the self" (Taylor, 2004, pp. 62-63), as well as "the ways we are able to think or imagine the whole of society" (p. 63). Therefore, the disembedding shows how students extend their existential space by enunciating their differences from others. Also, disembedding mirrors these students' expanded conceptual maps of their societal ontology.

Their distinction from other groups of people depends on how they construe themselves. Sometimes they have pride in being better than others, and sometimes they feel relative deprivation compared to others. Notably, all of the nine exchange students positioned themselves in a particular status in relation to other exchange students because exchange students tend to be viewed as those who do not strive for academic pursuits but focus more on socializing, traveling, and drinking. Shinbi and Angela mentioned that they had been determined in their foreign pedagogical space to distance themselves from regular exchange students who generally had carefree lifestyles. Shinbi pursued her studies to satisfy her intellectual curiosity. Hence, she worked hard and interacted with classmates actively while she took challenging courses, which was a contrast with other 'regular' Korean exchange students who were more enthusiastic about doing activities beyond their academic space.

Angela also described that her goal during her foreign sojourn was to improve her Korean. As such, she preferred spending more time studying with her close local Korean friends who were "less crazy," and studied hard, rather than mingling with exchange students because these exchange students went to Korea to enjoy their 'break' from their home institution.

I became very close with students in class. Actually, it is very hard for exchange students. Few of the Korean exchange students had an experience similar to mine... Other Korean exchange students were not attentive to their classes but traveled a lot. But I aimed to do my own study during exchange, so I studied very hard. [Shinbi, female, HU]

I didn't hang out with exchange students because they didn't really go to Korea to study. They were on a break from school, like a vacation. So they focus more on going out. They just drink every day and go to clubs. Local students are less crazy because they don't go on a vacation all the time because this is where they live. [Angela, female, CU]

For Shinbi and Angela, their normative and self-referential understanding of an exchange student seemed to be one who prioritized academic pursuits rather than just having fun, whereas for the exchange students around Shinbi and Angela, the social imaginary of overseas exchange was leisure from their domestic lives. Nonetheless, Shinbi and Angela's choice to be hard-working exchange students seemed to have originated from their external conditions as well. Shinbi needed to maintain good marks to get a scholarship during exchange, which was the primary source of financing her exchange experience. Angela also did not want to squander all her money just having fun because she had had to work so hard in Canada to earn that money. Their financial conditions steered them into not indulging in wasting time and money and forced them to manage themselves responsibly, even in a foreign space. Their choices were "constrained by external or internal factors," and their selves were constructed "through the exercise of choice from among alternatives" (Rose, 1999, p. 231). If Shinbi and Angela had not had any financial issues during their exchange programs, they might have adopted the lifestyles that were common for the other exchange students around them.

7.2.2 Embracing otherness

When the Korean students in this study embarked for Canada, they marveled at the tolerance in Canada of ethnic minorities, LGBTQ (lesbian, gay, bisexual, transgender, and queer) people, or immigrants. Meanwhile, the nine students generally viewed Korea's level of tolerance as pretty low compared to Canada. Their perception is consistent with recent OECD data. On

questions of whether the place they live is good for marginalized people like those mentioned above, Canada ranked as the best with 94% of respondents answering positively, whereas only 64% of people in Korea answered positively, far below the average (73%) of OECD countries (OECD, 2014b). Even though Korea has achieved impressive economic development in the last two decades, its relative status among OECD countries in terms of social cohesion and tolerance toward minorities has been stagnant (Park, Oh, Rhee, & Hahn, 2013).

To keep up with developed countries, Korea has been rushed in a hurry in every dimension since the Korean War. Thanks to Koreans' 빨리 빨리 (quick) culture, emphasis on economic development, and investments in education, Korea has been included among the OECD countries since 1996. Despite its level of economic development, however, Korea still has the legacy of 빨리 빨리 (quick), which occasionally results in a lack of consideration for underprivileged people because it takes more time and money to embrace them. Accordingly, the social infrastructure and social culture for people with disabilities in Korea needs to be developed. In contrast to Canada, where people with disabilities seem to have equal access or sometimes even priority access when they use public transportation, some exchange students perceived Korea as less accessible for physically challenged. Although facilities for physically challenged people are provided in Korea, exchange students in this study rarely saw people with disabilities on the street.

In a more inclusive country like Canada, some Korean students wanted to follow the example of Canada's tolerant culture. However, sometimes there were discrepancies between their normative ideologies of being friendly to minorities and familiar practices of not engaging with those people, as Bella shared in her anecdote. Although she had a willingness to help people with physical challenges, she could not approach them easily because she did not know how to

help them. Hence, she remained detached instead of active in helping or interacting with them.

As physically challenged people look different from me, I don't know how to behave.

They are people in need of help, but I don't know how to help them. I'm also concerned that my attempts to help them may harm them rather than help them. [Bella, female, PU]

In terms of perceptions of LGBTQ people, ostensibly, as Maru conveyed, these people seemed to be embraced in Korea, at least among young people, which Erica agreed with. Nonetheless, Erica indicated these people face challenges in Korea because of biased perspectives toward them.

According to Erica's description, Korean society seemed to be inclusive among ingroup members but too exclusive of others, which implies that Koreans who criticize gender minorities do not consider these LGBTQ people as ingroup members. She also noted the negative discourse disseminated by the media in relation to sexual orientation.

Koreans do not seem to discriminate against gay people anymore, although I don't know whether it's their genuine beliefs or an idealistic expression. [Maru, male, MU]

Although I couldn't notice any Hankuk University students criticizing gay people, I heard a lot from television that Korean people refer to gay people in very negative terms. Even the word 'gay' in Korea seemed to have negative connotations. [Erica, female, CU]

As Erica perceived, most students at Korean universities appeared to embrace sexual minorities. Shinbi was not an exception. Nevertheless, her open-mindedness to this issue before her exchange program came into a conflict while she was solidifying her religious beliefs. When she talked about this issue, she showed her confusion among different social imaginaries. On the one hand, the social imaginaries of her religion do not embrace LGBTQ people based on the moral ethos that homosexuality is a sin. On the other hand, social imaginaries of Korean youth generally embrace these people based on the ethical value that sexual preference is inborn and therefore it should be respected as a basic individual right.

Bella was shocked when she learned that the Canadian government had provided a facility for drug addicts because the social imaginary of these people in Korea was that they should be punished, not protected. In Korea, drugs are prohibited and drug addicts are considered criminals.

During class, the professor emphasized that we should not be scared of broken people such as drug addicts because they would not harm us unless we attack them. The instructor stressed “the fact that they are drug addicts does not mean we should be prejudiced and critical of them” because they are people who need help. It was unbelievable to respect drug addicts. [Bella, female, PU]

Even though the Korean students in this study envisioned Canada positively, they sometimes encountered negative experiences. During her exchange, Bella experienced sexual harassment by a White man while commuting by bus to Canada University. Because of her insecurity about her English, she chose to remain silent about this horrible situation and endured it without telling anyone. Her situation reflects Hijin Park’s (2010) manifesto of “gendered orientalist scripts of Asian cultural and moral inferiority, to pacify, through feminization” (p. 349). Park (2010) asserts that the ostensibly multicultural and tolerant space of Canada selectively embraces Asianness, while White settlers exploit the physical and linguistic weaknesses of Asian women. Bella confronted another unfair situation because of her Asian ethnicity after her exchange.

On the bus, a guy next to me touched me on the knee. A big White guy rubbed my leg. I was wearing Lululemon pants and a long T-shirt at that time. I thought I would argue strongly when I faced unfair situations like this, but I was afraid because it was a foreign country and I couldn’t speak English well. So if the guy argued that he didn’t do anything, then people might think that I was lying. I was afraid of that kind of troubling situation. So I pretended to be asleep and after he got off the bus, I saw him from behind... When I worked for a restaurant, the owner treated me unfairly. There was a regulation that

employers should not let their employees rest more than certain time during working hours because employees cannot get money during breaks. But the owner told me to rest more than one hour because there weren't any customers. [Bella, female, PU]

Bella felt that the unfair treatment in her workplace had been partly because she was an ethnic minority; another White man did not experience this kind of unjust conduct. Erica shared an example of racial discrimination when her Korean ex-boyfriend visited her. Asianness, coupled with lack of English proficiency, triggers racism in Western countries, including Canada and the US. Erica and Gangin emphasized how they could evade racism by using their linguistic capital.

At a burger store, my boyfriend ordered. But they served us burnt, cold burgers. As I'd been there often, I knew that usually the burgers are not burnt. So I complained, but they assumed that I was not good at English because my boyfriend had a strong accent. The server told me "That's the way the burger is," and I argued back, saying, "I'm regular here. I live close by." And then they said, "Okay." [Erica, female, CU]

Before I speak, I feel that I experience discrimination. People in the US tend to ignore me but once I start to speak English, then it is okay. [Gangin, male, DU]

For some Canadians, Asian dominance seems to be conceived as an encroachment on their own realms. Sarang conveyed what she had learned in a class about how Asian Canadians had suffered from racism in the labour sphere.

During class, one Korean Canadian shared her struggles, asking advice from other students. She went to a practicum, but the teacher's assistant from that school told her Asians should not teach English to Canadian students. [Sarang, female, MU]

Roland Coloma (2013) examined the paradoxical identity of Asian Canadians as "an un/wanted racialized minority group" (p. 579), while tracing Canadians' paradoxical perspectives toward Asians as 'wanted' and desired for their financial resources, and 'unwanted' and disavowed because of fears of Asians' challenge to Canadian 'authenticity'. Asian Canadians have often

been perceived as “threats to White labor and the social moral order of ‘White Canada forever’” (Coloma, 2013, p. 580). This negative perspective that some Canadians have of Asians was also identified more than two decades ago in Katharyne Mitchell’s (1993) argument that Canadians have “anxiety” toward an “influx of people with different tastes and values” (p. 276) because they fear this new influx may erode the Canadian culture.

Multiculturalism is identified as the endorsement of cultural differences as well as the respect and recognition for diverse ethnicities, norms, ideologies, or customs (Bromell, 2008). For most exchange students in this study, Canada was perceived as an inclusive country that embraced underprivileged peoples and dissimilar cultural modes. Nonetheless, the episodes of discrimination in Canada described by Bella and Erica draw our attention to the notion that multicultural space can also be hostile, formidable, and discouraging for ethnic minorities or people with limited linguistic proficiency. Moreover, Shinbi’s perspective on homosexuality reflects that students’ perspectival transformative processes occur not only in transnational space but also in their local terrains, intertwined with historic, familial, or religious aspects.

Although some exchange students felt that they were sometimes discriminated against, some of these students seemed to discriminate against specific groups of international people. However, the same specific groups of people are perceived and conceived differently according to where they reside, which appeared in Bella’s narratives. When I asked Bella how she felt about foreigners in Canada, she said she did not feel any particular emotions toward them. Nonetheless, when I asked her how she felt about foreigners in Korea, she shared unexpected stories. When Bella was young, she did not have many chances to meet foreigners except for her native English teachers at school. As such, she did not have particular normalized ideas of specific nationality groups. Nonetheless, when she read newspapers that published articles

against foreign workers in Korea her underlying ethnocentric views were reified.

In my hometown, there are many foreigners these days. But in the past, English teachers were the only foreigners. There is a particular street where many Filipino workers live. I am so scared of going there because newspapers covered the news that Filipino workers raped Korean girls. You know, some Koreans tend to denigrate Filipinos, maybe because they are from a poor and underdeveloped country. Unwittingly I also think like that, maybe like feelings of White supremacy. [Bella, female, PU]

Bella seemed to have a rather stereotypical view of foreigners seeking job in Korea. However, Bella is not the only person who has this kind of biased perspective toward foreigners influenced by media. Coloma (2013) poignantly unraveled the White supremacy that had been perpetuated in allegedly multicultural Canada based on the analysis of a magazine article. He condemned “irresponsible journalism” (Coloma, 2013, p. 583) that cherry-picked data to portray White Canadians positively and to denigrate Asian Canadians. If Bella had read a lot more positive articles on Filipino workers in Korea, her ethnocentric perspective might be ‘thinner.’ Ethnocentric attitudes in tandem with xenophobia can appear more frequently, even in internationalized circumstances, when coupled with biased mediascapes. Although Bella experienced a quite profound transnational experience in that she changed her permanent residential space from Korea to Canada, she still seemed to have xenophobic feelings toward specific groups of foreigners dwelling in a specific region.

Nadia Kim (2008) identifies how White supremacy has been perpetuated in Koreans since the US mass media and occupation forces forged “White superiority over Koreans” (p. 6). Instead of dismissing “imposed *racial* categories,” Koreans seem to have equated this racial hierarchy with the “global economic order” (p. 9, emphasis in original). She further argues that the “Confucianist demand that people respect and subordinate themselves to the state (those in

authority)” (p. 48) has reinforced racial stereotypes. Nadia Kim (2008) refers to Koreans’ propensity to be “racially prejudiced” (p. 9), which has been reinforced by the Confucian ethos, valorizing the White mass media and the military dependence on the US. Bella mentioned the low economic condition of Filipinos as another reason for her negative perception of them, which implies she might have been racially prejudiced by associating economic order with racial hierarchy.

Bella’s narrative implies that foreign experience does not guarantee less ethnocentric perspectives, but students’ views can be inflected by their limited relationships, experiences, and social interactions in and between their home country and foreign countries. Bella’s story also demonstrates how challenging it is to go beyond the colonial mentality, and how the media is detrimental in creating distorted conceptions by providing partial and racialized information.

7.3 In the Cultural Thirdspace

The nine exchange students encountered strange cultures through the interactions with local people in their host country. Discursive or physical expressions in their host country contributed to how they made sense of the foreign country. When they embraced, in their own ways, these unfamiliar verbal or behavioural practices, they gradually reinterpreted and reengaged with their common cultures. In doing this, some students associated these cultural nuances with moral, dispositional, or gendered implications; some conceived of these unusual cultural practices in a rather decontextualized way.

7.3.1 Embodied enunciations

After experiencing Canada for a while, most of the Korean exchange students in this study portrayed Canada positively, drawing on their embodied cultural codes such as greeting

someone in an elevator, uttering appreciations and apologies frequently, holding the door for strangers, and stopping one's car for pedestrians. Korean students generally accepted these foreign practices, interpreting them as signs that Canadians are kind, polite, considerate, and friendly. Hence, they tried to reproduce these forms of Canadian etiquette. However, some Korean students were occasionally confused by these practices because of their lack of cultural knowledge. For instance, although Sarang perceived Canadian greeting customs positively, they sometimes made her feel uneasy when she had to respond. Conversely, Gangin shared a story of how he engaged actively with this aspect of Canadian culture because he had already become accustomed to Western culture based on his many previous transnational experiences. Haram associated these 'kind' behaviours with 'relaxed' or sometimes even 'slow' lifestyles. While she relished this relaxed culture, in some ways she was also perplexed when as a customer she was expected to endure this unhurried pace.

Here, people have priority over cars. I walked from a distance, but cars didn't pass by; they waited for me...It looks good and I feel they live in a very relaxed way. But at the same time, it is very frustrating because they are doing their job very slowly, although I have urgent things to do. [Haram, female, DU]

Although Haram expressed somewhat unsatisfactory feelings toward too relaxed working styles of some Canadians, she generally admitted that Canadians were very kind. Interestingly, these 'kind' Canadians affected Haram's rather normalized perception in relation to specific groups of people. Haram did not have any stereotypes of Chinese people before going on an exchange. However, she frequently encountered impolite Chinese students during her exchange sojourn. For example, a group of Chinese students cut in line, some did not hold the elevator for her even though they saw Haram running to catch it, and some Chinese people pushed her when they got off the bus. Such stereotypes are reinforced and reproduced by the evidence that seems to

support the stereotype, whereas contradictory evidence that contravenes the stereotype is dismissed (Montgomery, 2010). Even though Haram might have met a lot more Chinese students who were polite than those who were impolite, she selectively paid attention to the negative encounters with Chinese people and she started to view Chinese through this “selective filter” (Montgomery, 2010, p. 14). If Haram met these allegedly ‘rude’ Chinese students in China rather than in Canada, how would she conceive of them? An American exchange student going to China described these kinds of Chinese people’s behaviours not as “rude” but as “just a different standard” (Veal, 2013, p. 188).

In her narrative, Haram commented that “comparing these Chinese people with friendly Canadians, those Chinese people were looked very rude,” however if she had a different referential group other than ‘friendly’ Canadians, she might not perceive those Chinese people as impolite. I also wonder: if ‘friendly’ Canadians lived in a region that was overcrowded, such as metropolitan cities with high population densities, would they behave the same way in such hectic, crowded, and competitive urban areas? Social practice reflects multifaceted dimensions of temporal, spatial, and social characteristics because embodied cultural performances have been constructed by historic, geographical, and demographic features. Despite this, can we define specific groups of people in binary terms, laden with moral values such as friendly/indifferent or polite/rude?

In the prelude, Angela shared her experience of how she had been surprised when a Korean man had not opened the door for her. After experiencing Korean culture for a year, Angela felt that Koreans had a tendency to want to be free of other people’s attention because others’ attention often makes them uncomfortable. Gangin’s example may reinforce Angela’s argument about Korean people’s strong aspirations to be anonymous and part of a ‘normal’ group.

The Korean atmosphere is very strict. They pay a lot of attention to what others do, and they label people who act in an unfamiliar way as strange. I like to approach others first and have nice conversations with them. Whenever I do this, other Korean students gossip about me, saying that I am just socializing. They view me as irregular. But in Canada it's okay because talking with strangers is so natural and it was only some Daehan University students who labelled me negatively. But if I talk with strangers in Korea, all people except a few will label me as a weird guy. [Gangin, male, DU]

Gangin felt suffocated in Korea because he could not act like himself due to the implicit and explicit pressure of other Koreans to behave as a 'normal' Korean. When he did act this way, other students around him tended to gossip about him. Hence, when he was in Korea he did not display his outgoing personality of approaching strangers and talking with them freely. He did not even communicate with international students whom he had met during classes because to him, they seemed to have become accustomed to Korean culture and thus would see him as odd for trying to converse with them. Even though keeping a distance from strangers is the dominant social etiquette in Korea, Korean culture also subsumes contrasting cultural codes.

Korean mountain climbers usually greet strangers while on a climb, which is considered proper etiquette for mountain climbers (*Korean mountains*, n.d.). Regarding this greeting culture, some Koreans are uneasy with it because it feels superficial and insincere (Rit, 2014). This perception aligns with Haram's ambivalence about the 'friendly' manner by which Canadians greet each other and the 'shallow' relationships that were addressed before. Erica also commented that Canadians did "unnecessary favours," such as greeting and smiling at strangers, which often gave the impression that it would be easy to deepen relationships with them. She viewed this friendly practice as paradoxical because in fact it took a long time to develop superficial relationships into more sincere ones.

Meanwhile, some Korean students attributed Koreans' rather indifferent attitude toward

strangers to educational factors. Shinbi pointed to the prevalent fear of strangers in Korea that had been ingrained in them through their education in and out of home and school. This fear sometimes gets reinforced through heinous crimes committed by strangers.

The reason why Canadians are kind is maybe they have been educated to respect others since they were young. And Koreans seem to have a lot of fear of strangers. We've heard ever since we were young that we should not receive snacks if strangers offer them to us. Fear of strangers has been deeply rooted in Koreans' minds. [Shinbi, female, HU]

According to Jae-Ho Cha's (1994) genealogical investigation of Korean culture, Koreans show a "lack of courtesy" and thus there was a "decrease in kindness and hospitality" (p. 171) toward strangers after Korea was liberated from the Japanese colonial regime in the 1940s and during the Korean War in the 1950s. The Confucian humanitarian ethos of "humanism and kindheartedness" as "natural features" (Ong, 1999, p. 76) of humans has been embedded in many Asian cultural practices, including in Korea. However, after being devastated by the Korean War, Korea fostered a sense of competition in the effort to rebuild the country; this emphasis on a competitive atmosphere has caused the previous culture of stressing harmony within a community to recede, and has introduced new ideas of prioritizing materialistic pursuits for individual prosperity (Cha, 1994).

In addition, geographically, Korea is a small peninsula located in East Asia. Due to its geopolitical position as a bridge to larger Asian territories, historically, it has been attacked and invaded by both neighbouring countries and Western countries. From these frequent invasions, Koreans have inherited a sense of fear, animosity and serious apathy toward strangers who might inflict harm on them (Shim et al., 2008). Accordingly, Koreans should be vigilant against strangers, even those who look similar to Koreans, because they could be attackers who may harm the pure and homogenous Korean. Thus, Koreans have also learned not to get involved in

others' business and to take a rather indifferent attitude toward ensuring the others' safety.

Cultures are created and developed in contextualized conditions. Constellations of practices and associated ideologies are not given, but rather reified through different historic, social, and geopolitical occurrences and relations. Through these intertwined assemblages, thick national cultures are generated and represented as a distinct mode. Yet, with respect to Canadian embodied cultures of holding the door for other, and smiling at and talking to strangers, most of the Korean exchange students in this study willingly absorbed these practices and started to perceive the absence of similar cultural practices in Korea quite critically.

While Korean students predominantly viewed Canadians positively, see them as 'friendly' based on their words or conduct, students from Canada represented Koreans, in particular Korean women, primarily based on their well-groomed appearance. However, Erica and Angela were ambivalent about Korea's make-up culture. Erica was rather critical about Korean women's determination to apply their make-up perfectly even to go to class or to the gym where, from her standpoint, they should not have had to put a lot of effort into their appearance. Nevertheless, she admitted that Korean women felt obliged to do so under Korean socio-cultural circumstances in which women were expected to display their femininity and beauty. She also added that she acted more professionally when she had acculturated to the Korean cultural practice of applying full make-up. Similarly, while Angela said that she did not want to conform to Korean girls' standards of grooming, she could not help but feel inferior in terms of her appearance.

Koreans have a tendency to determine value based on the vantage point of others instead of their own point of view (Kropp et al., 2005). Therefore, some Korean women apply make-up even in situations in which Canadian female students would not put a lot of effort into their appearance. Nonetheless, Angela and Erica also admitted that in Canada, female students put a

lot more efforts into grooming than male students. Indeed, female students seemed to be more obsessed with meeting cultural standards of desirability and attractiveness. In tandem with the development of the beauty industry and the prevailing messages about femininity enforced through media, women around the world have assumed gendered obligations and social expectations of embodied difference by enhancing their appearance (Rice, 2014).

From the vantage point of Korean students, corporeal expressions like tattoos were identified as common among people in Canada. Maru was curious about how tattoos were acknowledged and accepted in Canadian society because in Korea most people who had tattoos tended to get rid of them once they got white collar jobs. However, he never asked his friends in Canada about this because it seemed to be too personal. Conversely, Sarang approached students in Canada and asked them about their tattoos. After conversing with them, Sarang got rid of her prejudice against tattoos.

I've seen a lot of friends who have tattoos. It is winter but they expose their tattoos wearing short sleeves. They reveal their tattoos even during classes. I asked them why they have tattoos and they said that it is normal. At first, I thought it was really interesting but I gradually regarded tattoos as a kind of fashion. Here, tattoos seem like they are as normal as wearing patterned stockings. After I changed my perspective about it, students with tattoos just looked no worse than people wearing patterned stockings. I don't have any repulsion against tattoos anymore. [Sarang, female, MU]

Under Confucian culture, Koreans learned that 身體髮膚 受之父母 不敢毀傷 孝之始也, which is translated into "Since your body is received from your parents, you should be careful not to harm your body, and this is fundamental to filial piety." Moreover, there was a recent social issue in Korea over whether native English teachers should let their tattoos show in the classroom because most Koreans assume tattoos may negatively influence students. As such, Sarang was

surprised when she saw students at Canada University exposing their tattoos in a pedagogical space.

Similarly, the Korean exchange students in this study, who had not experienced people with tattoos before, were alarmed when they first saw people with a lot of tattoos because the dominant social imaginaries of tattoos in Korea are rather negative. Tattoos in Korea are associated with social deviants or unethical ways to avoid military service (B. Hwang, 2007). Korean men with tattoos were acknowledged as ‘irregular’ men who were not eligible for compulsory military service, an indication of how Korean society ostracizes people with tattoos (Y. Kim, 2008). Koreans are also familiar with media images of gangsters with a lot of tattoos, often carrying lethal weapons. Accordingly, in Korea tattoos are easily associated with illegality and danger. Even though negative perceptions of tattoos in Korea have been gradually dissipating, this practice is still mostly reserved for those wanting to be ostentatious in their fashion or to increase their attractiveness through permanent make-up such as eyebrow tattoos.

Conversely, in Western countries, including Canada, tattoos are widespread and many people are comfortable with them. The current Prime Minister of Canada, Justin Trudeau, has a tattoo of an indigenous tribal symbol that is seen as an icon of inclusivity of First Nations in Canada; having it portrays him as a young, vigorous, and enthusiastic politician (Barford, 2015). Wendy Lee (2012) identifies a tattoo as “a dynamic site or venue for the ways in which the circumstances of human embodiment inform self-identity” (p. 156). Accordingly, tattoos seem to be regarded in Canada not as meaningless graffiti on human bodies but as significant evocations and inscriptions that expose one’s uniqueness.

7.3.2 Culinary and apparel practices

The dissimilar eating styles in Canada and Korea were one of the themes that appeared

frequently when I probed exchange students about cultural differences between their home and host countries. The nine exchange students experienced anxiety, uneasiness, or liberation when they encountered different culinary practices in their host country. The Korean students in this study were surprised that many students in Canada ate alone because most Korean undergraduate students preferred to eat with other people.

When Sarang had just arrived at Canada University, she was surprised to see students engaging in diverse activities on the lawn, including eating alone.

It was interesting to see people studying, lying, or eating alone on the lawn. I eat alone on the lawn. Nobody cares if I do. I felt liberated. We never eat alone in Korea. If we eat alone, people would say, “You don’t have any friends.” [Sarang, female, MU]

Sarang enjoyed this new culinary practice of eating alone outside, viewing it as a sign of being unshackled from others’ perceptions. She also ate alone on the lawn and shared her experience with other Korean students, recommending other good places to eat alone. Korean exchange students, who were stressed out trying to find lunch friends between collective eating practice and solitary individual schedules, began to relish the freedom to be fully immersed in Canadian culture and enjoying their own time by eating alone.

Meanwhile, due to the collective meal culture in Korea, Angela felt uncomfortable eating alone in the cafeteria so she ate alone in her room if she could not find someone to eat with. Erica and Angela were alarmed that sometimes Korean restaurants would not even accept single customers. In terms of culinary practice, Korea is more strongly structured around collective dining practices, whereas the Canadian social atmosphere seems to support individuals eating alone. Each exchange student responded to this unfamiliar cultural practice in their own way. Erica was not concerned about the common Korean eating practices, and she tried to exert her

agency by eating alone frequently, but then was prevented from doing so by some Korean restaurant policies of accepting only group customers.

Even though I am a person who isn't bothered by eating alone, I felt a little bit, 'Should I eat with someone else?' But I continued to eating alone. However, many Korean restaurants didn't take single customer, particularly BBQ restaurants. [Erica, female, CU]

Unlike Canadian restaurants, which accommodate single-dish, single-customer orders, Korean restaurants usually serve several kinds of side dishes of vegetables, meat, and fish in addition to steamed rice, soup, and kimchi (fermented spicy cabbage), which is referred to *hansik* (K. Lee, 2013). As such, Korean restaurants have an implicit policy of requiring at least two customers because of the cost of these side dishes. While Erica tended not to be bothered by Korean collective eating practices, Angela felt uneasy eating alone in the cafeteria, so her strategy to negotiate with this unfamiliar culture was to eat alone in her room.

According to a survey done by Geert Hofstede (2001), Canada ranked fourth among 53 countries and regions in terms of individualistic culture, whereas Korea ranked forty-third, which reflects Korea's very collective social atmosphere. Although Hofstede's study has been harshly criticized due to its essentialized approach to national cultures, his interpretation of Korean culture as a collective culture seems to align with the traditional Korean social atmosphere in some respects. Historically, Korea was an agricultural society, and sharing and eating meals with neighbours was the common practice, along with exchanging labour to help out on each other's farms. However, under neoliberal competition, some Korean students have to spend more time alone to prepare for their careers.

At the junction of a cultural legacy of collectivism and the current emphasis on neoliberal individualism, some Korean students are concerned about their meal practices. Therefore, these

Korean students, who are busy building their resumes individually but are still hesitant to eat alone, post advertisements on bulletin boards for a 밥 친구 (meal buddy) (YTN, 2015). With regard to the anxiety of eating alone in Korea, Korean scholar Hyunjeong Shin contends that “people who are psychologically independent and confident in themselves may not be afraid of eating alone” (J. Kim, 2014). Indeed, some Korean students, after their exchange in Canada, finally felt released from their compulsive practice of collective eating.

In Korea, we have a dominant culture of having meals together. It is normal when more than two people eat together. So people call eating alone ‘혼밥’ abbreviating 혼자 밥먹기 (eating alone). When they post their 혼밥 photos on SNSs, it means, ‘How pathetic I am.’ Koreans are really afraid of eating alone. Before going on an exchange, I used to think whenever I eat alone, ‘Why should I eat alone?’ But after the exchange, I came to enjoy my own time. The time for 혼밥 is really precious for me now. I don’t care about others’ attention anymore. [Shinbi, female, HU]

Before going on an exchange, Shinbi was very concerned about eating alone because in Korea this is often seen as pitiful. However, while she had learned to enjoy her own time, including eating alone, in Canada, she became independent and thus did not care about people’s biased views or gossip anymore. Actually, an eating alone campaign recently started in Korea. Students who experienced foreign lives like Shinbi try to interject new meanings of eating alone in Korean cultural Thirdspace, in which there had been only binary interpretations of this practice. Previously, eating alone was perceived as being unpopular and unsociable. Eating together was the only acceptable practice.

However, new translations of what it means to eat alone – that it is a sign of being independent and confident, free from other’s unnecessary and nosy attention – emerged recently in Korea. Young people in Korea try to associate eating alone with positive connotations, thus

overcoming the previous negative connotations. This inserting “an-Other set” of interpretations of Korean culinary practice did not erase “the original binary [interpretations]... entirely but is subjected to a creative process of *restructuring* that draws selectively and strategically from the two opposing categories to open new alternative” (Soja, 1996, p. 5). Through the interaction with this new cultural code, Korean culinary Thirdspace is being transformed into a hybrid space with multiple conceptions and performances. If these diverse culinary practices and translations prosper, “the Great Disembedding” (Taylor, 2004, p. 65) from the negative connotations of eating alone may happen in Korea, which will be accompanied by new social imaginaries in association with new social fabrics.

In Korea, eating out is not that expensive compared to Canada, so it is very popular. When Koreans eat out, some of them tend to fight over who pays the bill, as Angela conveys.

In Korea, people are fighting for the bill. It’s based on the hierarchy. 선배 (seniors) feel more inclined to pay...But Canadians are very individual and everything is about equality. So if somebody pays more than another person, they feel wronged. [Angela, female, CU]

Angela preferred the Korean style of paying because she saw this as the idea that “money cannot get between friends... friendships do not seem to be bothered by money.” What she understood of the social imaginaries underlying the Korean practice of older members of the group paying the meal bill was the hierarchical Korean social system and face-saving culture. By Angela’s observation, these two ideas are what underpin the Korean moral order of payment. On the other hand, she interpreted the Canadian practice of paying as based on individualism and equality. Thus, she viewed that Canadians preferred to pay according to what they ate. While Angela enjoyed the Korean paying culture, interpreting it as friendlier, Erica saw this as uncomfortable because she did not like situations in which men paid for her.

After group projects, we often ate together and the leader always paid for us. It was really uncomfortable that he paid all the time. [Erica, female, CU]

Erica preferred to take the initiative in paying. In a way, Erica seemed to adopt the Korean practice of ‘I will pay.’ Yet, she did not follow the “the underlying idea of moral order” (Taylor, 2004, p. 155) that meals in Korea are usually paid for by the person who was oldest or had the highest social status or best financial conditions. Her practice of paying did not seem to be a face-saving for her either. When she had a date, she usually took the initiative to pay because she wanted to break the bias that ‘women do not pay on dates.’ As such, Erica felt uneasy when the oldest male student from an affluent background always paid for other group members.

Although Angela and Erica experienced similar payment practices in association with eating out in Korean cultural Thirdspace, they perceived this practice differently and thus they maneuvered this cultural realm with different feelings, emotions, and mindsets. Comparing Korean payment culture with that of Canada, Angela felt favourably toward the Korean style of paying. Confessing that she sometimes felt inferior to rich people and men, Erica felt uncomfortable when affluent people or men paid for her, which happened in Korea. The practice of the oldest person or the person with the highest social rank paying the bill is prevalent in Korean culture, yet this culture is practiced rather differently among students who do not earn money yet or among people of a similar age who cannot determine a distinct social order among them. In these cases, Korean students tend to pay separately. Technological advancement has facilitated their individual paying practice as well.

After cell phone technologies became advanced, our paying culture started changing. Since we can do account transfers through a cell phone, when it is hard to split the bill, one person pays the whole thing and then the person sends a message of the exact amount of money each person should pay, along with one’s bank account information, through

KakaoTalk. [Gangin, male, DU]

Unlike Canadian restaurants which provide separate bills for each customer, Korean restaurants usually do not split bills. Therefore, if people want to pay separately, they should chip in for the bill. However, calculating the exact amount each person should pay can be somewhat burdensome. Consequently, some Koreans take turns paying the bill because Korean social gatherings take the form of first, second or third round. Most Koreans do not finish their social outing with only having a meal together. After they have dinner, they usually have tea or alcohol or go to a singing room because social gathering culture of engaging in back-to-back activities has been entrenched in many Koreans. However, as Gangin said, the changed technological landscapes are transforming Korean's traditional paying practice, in particular for students. In tandem with the growth of smartphone usage, smartphone banking has significantly increased also, and financial transactions through smartphones accounted for 74% of mobile banking in Korea as of 2011 (Kim, Kang, & Cha, 2013). Indeed, paying practice in relation to eating out in Korean Thirdspace is a multifaceted terrain imbued with diverse practices, interpretations, and engagements. It is also undergoing change because of technological advancements.

In addition to transformed eating practice of exchange students in a foreign country, a change style of clothing in the host country sometimes appears in exchange students' descriptions of their experiences (Covert, 2014). Like with liberal eating practice, all Korean students in this study were surprised when they observed the casual clothing styles of people in Canada. Influenced by this practice, those who had been conscious of their fashion started to adopt a 'Canadian' fashion style during their exchange. These students did not care much about their clothes in Canada because most students on the campus of Canada University did not seem to be concerned about what they wore either. Nevertheless, some Korean students do not seem to

transform themselves like this in the foreign country, as Maru's narrative conveys.

I think Canadians don't care about their fashion generally, but Koreans are always concerned about their fashion. Foreign friends told me that, "You Koreans are concerned about your fashion even when you go to the market"...I dress like I did when I was in Korea because it's not yet familiar to wear athletic clothes like other male students in Canada University. Actually, nobody notices me or watches me. Maybe, it is self-monitoring. Most Koreans may have internalized others' attention...If I go to an African country, then maybe I would dress freely because there might not be any Koreans or acquaintances there. [Maru, male, MU]

Some Korean students who are accustomed to strong collectivist cultures tend to be interested in the way they are perceived by others and thus they try to impress others (Y. Kim, 2009). As Maru shared his frank thoughts about this, he had already internalized what was described as Korean culture's excessive concern with what others think. Consequently, he did not feel liberated in Canada because there were still some people there who knew him. Harry Triandis (1988) identifies that people who embrace collective cultures tend to prioritize views of the ingroup over their own perceptions. Maru may consider his Asian friends and other Korean friends as his ingroup, and accordingly, he is focused on their evaluations of him. His argument that he might not be concerned about others if he went to Africa, where he would not have any acquaintances, seems to reflect that his ingroup is delineated by co-ethnic or co-nationals.

However, Maru's confession calls into question what 'authentic' really is. Since Maru had been influenced by specific moral codes and behavioural norms in Korea, he seemed to regulate himself accordingly. Nevertheless, enthusiasm for fashion did not seem to be an exclusive interest of Korean students. Canadian students also care about their fashion, as seen the example given by Gangin (in the previous chapter) of people in his business class dressing formally to give a presentation. Maru also discussed how students in Canada took care of their appearance

based on his recent experience at a dinner party. He recounted: “I don’t think Western people are unconcerned about attention from other people. A few days ago, we had a formal dinner in the reception room of our residence, and everyone got dressed up. There was not a specific dress code for that day but they were dressed formally.” Nonetheless, the difference between Canadians and Koreans may be, as Maru’s friend aptly noted, that many Koreans seem overly concerned about what they wear even when they go to the market. This narrative resonates with what Erica observed in a gym where women exercised in the early morning with full make-up.

Why are so many Koreans obsessed with how they are seen by other people? As I addressed before, for many Koreans maintaining 체면 (saving face) is important not only in the pedagogical arenas but also in social spheres. Since many Koreans appear to be conscious of keeping their 평판 (reputation) good through other people’s perspectives, they tend to be cautious about how they look to others. Korean scholars Sangchin Choi and Kibum Kim (2000) argue that there are two kinds of 체면, one is pursuing something for personal self-respect, through “reflected internal self” (p. 187), and the other is for the public, for saving face through “self-presentation” (p. 188). The attitudes of Korean exchange students in this study seem to align with the latter in that they wanted to keep their positive images through presenting tidy and stylish appearances to other people.

Furthermore, Maru’s propensity to be attuned to others seems to reflect the collective characteristic that he should be “in harmony with the wishes of the groups to which [he] belong[s] and [is] meeting the group’s expectations” (Nisbett, 2003, p. 49). Although Maru was still attentive to his clothing even in a ‘liberal’ foreign space, some Korean male students in Korea were perceived as being far from fashionable, according to Erica and Angela’s observations.

It was very weird that Korean students have a faculty jumper. Canada University sells

school sweatshirts, but who buys them? Some students who play on the sports varsity teams may wear them for pride. But people here usually wear yoga pants. But in Korea, many male students wear a faculty jumper. [Erica, female, CU]

Especially Hankuk University, 좀 심해요 (they're a little bit extreme). Male students don't take care of themselves at all. The majority of them wear basic flannel shirts, jeans, belts, running shoes, backpacks and 잠바 (jumpers). That's their daily uniform. Every day, they wear the same outfit but in a different colour. [Angela, female, CU]

Angela was surprised when she perceived many Korean male students who were not cautious about their appearance in contrast with 'regular' female students. Furthermore, the fact that many Korean male students wore a school jumper surprised Angela and Erica. Thus, wearing a school jumper was conceived and interpreted by Angela and Erica either as a weird practice or as an expression of Korean male students' indifference toward fashion. Yet, Shinbi provided another possible meaning of the practice of wearing a faculty jumper.

Faculty jumpers are made through group orders, by faculties or by clubs, to display their collective identity. And it is very cold in the winter. So students wear it because it's comfortable to put on. For some, it means, 'I don't care about fashion.' Freshmen wear it to advertise their home university. But as they grow older, they do not wear them because on the jumper there is the year when they started their college. [Shinbi, female, HU]

According to Shinbi, a common meaning of wearing a school jumper is expressing a collective spirit. Yet, specific meanings embedded in wearing a school jumper are transformed when students move into higher grades. Since Hankuk University is located in a mountainous area, it is colder than other areas in the winter. Therefore, some Hankuk University students wear it during the winter because it is warm and comfortable.

Moreover, Hankuk University is a prestigious university and so many students are constantly preparing for competitive national exams or certificates. In this situation, students

who do not want to be bothered by fashion prefer to wear a school jumper like it is a school uniform instead of ‘wasting time’ choosing what to wear every day. However, Gangin and Katy conveyed different implications of wearing a school jumper.

I have a Daehan University jumper but I rarely wear it...because of academic elitism. If I wear a school jumper, then people say that I’m wearing it to boast about my school. So I wear it only when there are school events. [Gangin, male, DU]

We exchange students ordered a Hankuk University jumper. It’s pretty, warm, and cheap, only \$40. But I was afraid to wear it outside the campus because I was concerned about whether I would ruin the good image of Hankuk University while I was wearing it. I had to live up to the reputation of Hankuk University when I wore it. It was burdensome.

[Katy, female, CU]

These days, students in Korea are sometimes reluctant to wear school jumpers because of the critical perspective of academic elitism that is embedded in wearing it. On the one hand, students from privileged universities are afraid of critical attention they might receive by wearing it to boast about their university, thus a disincentive to wearing it. On the other hand, students from mediocre universities are also afraid of others’ judgement because they go to second-rate school, at least according to the hierarchy of academic institutions in Korea. Moreover, within the same school, there is a rank among faculties, from the most popular to the least preferred departments. As such, some universities that are categorized as mediocre do not broadcast the name of their school, but instead emphasize only the name of the faculty so that students can wear the school jumper on and off campus (Park, Ryu, & Lee, 2015). Meanwhile, for Katy, wearing a Korean host school jumper had a different meaning. She was satisfied with the design, quality, and price of the school jumper she bought during her exchange. However, she was afraid of wearing it outside the campus like other Korean students were doing, although for a different reason. She

felt a burden of having to behave like a prestigious school student, even though she was an exchange student.

The nine exchange students' "*perceived* space of materialized Spatial Practice" (Soja, 1996, p. 10, emphasis in original) in and between Canada and Korea was represented in diverse configurations in the cultural Thirdspace. The discrepancies between their conceptual maps in terms of cultural engagements between exchange students and local students were narrowed when both groups shared the meanings embedded in different cultures. While interacting with foreign cultural assemblages, the cultural practices of the exchange students were transformed moment by moment. However, some material practices had been deeply ingrained in them in the home culture: hence, they did not become disembedded from their familiar cultural impositions.

7.4 Summary

The nine exchange students' relational Thirdspace is imbued with "a constantly shifting and changing milieu of ideas, events, appearances, and meanings" (Soja, 1996, p. 2). Before they embarked on their overseas exchange, these exchange students expected that they would expand their relational space in a foreign country. Although there were differences in how they navigated the foreign space embedded with diverse social relationships, most tried to build solid and meaningful connections with students around the world in their own singular modes. They tried to absorb the values of interactions with people in the foreign country with their own imaginations of time, geography, and culture. When exchange students encountered dissimilarities, cultural tensions, and perspectival differences throughout their exchange, they distinguished themselves from the group to which they supposedly belonged. Throughout ongoing processes of inclusion and exclusion in the relational Thirdspace, exchange students carve out their identification of "access to an image of totality" (Bhabha, 2004, p. 73).

Different cultural heritages in Canada and Korea dialectically interacted with each exchange student and resulted in disparate navigations and engagements in and between the two countries. Embodied performances generated ambivalent responses by exchange students. While Canadian customary greetings of strangers generally had a positive image of ‘friendly Canadians,’ some students grappled with the appropriate responses to this, and still others were disappointed with the ‘superficial and shallow relationships’ with local Canadians. While exchange students interact with new cultural modes in and between their home and host country, their “borderline engagements of cultural difference may as often be consensual as conflictual” (Bhabha, 2004, p. 3). The nine students’ cultural Thirdspace emerged as a realm where they could exert their agency, trying to be unfettered by the oppressive cultural legacies of their home country, while also trying to conform to the new cultural logics of their host country. Meanwhile, in this cultural Thirdspace, some students were still tied with their familiar social standards amid constant tensions between home and host cultures.

Chapter 8: Lives Afterward

The transnational journeys of the nine exchange students are now completed. Yet, this experience still has impacts on their lives. This chapter portrays the nine exchange students in terms of how overseas study introduced intercultural knowledge to their familiar spaces, relations, and practices; how they envisioned their home and host countries differently after their temporary foreign sojourns; and how they project their future lives in the global arena, mediated by their personal and socio-cultural conditions. When exchange students meet unfamiliar social, cultural, and substantial arrangements in their host country and interpret these alien social codes according to their pre-set ideologies or practices, their encounters with significant people, environments, culture, or experiences in a foreign country affect them. These new others instill in them a new spirit and allow them to reflect on their norms and routines. This process can gradually transform them, although those changes often appear to be temporary.

Relaxed and tolerant Canadian social structures left Korean students feeling liberated and respected; simultaneously, these unfamiliar ensembles irritated some Korean students. Promptness and the small territorial domain of Korea were satisfying experiences and amusing diversions for students from Canada. Nonetheless, the hegemonic host culture, such as collective practices in Korea imposed implicit acculturation imperatives on exchange students. Some exchange students pointed to the gendered and ethnocentric aspects of their home or host country, while espousing that Canada and Korea need to embrace a more inclusive ethos. Significant reverberations to them are unpacked in this chapter, along with the different adjustments and negotiations that students made. This chapter begins with the Table 5 in order to present how the students reflected on, regretted, and were satisfied with parts of their experience. Then I introduce narratives of Erica in the prelude.

Table 5

Reflections on the Exchange Experience

Pseudo-nym	Home/Host U	Values of exchange	Home/host country after exchange	Administrative suggestions
Angela	CU / HU	More hopeful about the future with a clearer vision of career; confidence in own global mobility.	Canada is boring but tolerant in embracing the marginalized; Korea is exciting but too competitive.	Host university should provide more advanced English-medium instruction.
Erica	CU / HU	Eye-opening experience; realized the significance of learning to empower one's life.	Canada is too lenient, pampers people; Korea is admirable in its hard work ethic, but too small to move forward.	Home university should hire professional staff and train them to provide benefits and practical support.
Shinbi	HU / CU	Acknowledged that content of conversations is more important than good pronunciation of foreign language.	Korea is too small and oppressive; Canada is friendly but hard to make friends.	Host university should provide specific programs tailored to exchange students.
Bella	PU / CU	Learned different styles of life, such as respecting otherness.	Korea is a country that makes people hurry; Canada is a liberal country.	Host university should provide more inclusive academic space for exchange students.
Katy	CU / HU	Motivated to take risks in foreign countries in the future instead of just settling down in a familiar space.	Canada is not advanced in terms of mobility facilities and technology; Korea is comfortable in terms of speedy service.	Host university should try harder to offer accommodation on campus for exchange students.
Sarang	MU / CU	Awareness of the necessity of gaining a more competitive edge to live abroad.	Proud of Korea but sees it as too competitive; Canada allows for a relaxed life free from others' attentions.	Host university should provide specialized language support to exchange students.
Haram	DU / CU	Became conscious of having mobility capital to immerse myself in a foreign space.	Korea is convenient but too fierce; Canada is slow, so a good place for affluent old people.	Host university should match local students with exchange students.
Maru	MU / CU	Became more patient after experiencing easy going lifestyle in a relaxed foreign space.	People in Korea live so hard compared with others, based on a standardized norm; people in Canada look happy.	Home university should share information about former and future exchange students who go to the same institution.
Gangin	DU / CU	Overcoming unfamiliar challenges, learned how to conquer them without feeling sorry for myself.	People in Korea live under standardized criteria, blindly following what others do; people in Canada seemed to live liberally, trying to think outside the box.	Host university should provide shared residential space for Asian and Western students.

8.1 Prelude: Erica's Story

Since the exchange, I've lived proactively, because I thought in Korea there were more opportunities and those opportunities were more accessible. So I thought if I would try harder, I could seize chances. And now in Canada, I try to maintain that mindset. Before, I thought that I would probably never get chances. But now, I think that I can get them if I try harder. Here, because human connections are more important to getting a job than in Korea, I am a little bit concerned. But I think, I'll be better than others because most students here are not independent. Their parents support them financially and emotionally. So they are not as strong as I am. Since I've done everything alone, I'm not afraid of anything. One of my friends says, "If you were in a desert, you would change the desert into a resort." So I expect that I would be able to survive in any harsh conditions.

After I experienced the exchange program, I realized that law was not what I wanted to pursue. I don't think that I have to get a job in a specific area just because I am good in that area or because it offers a stable job. To study law, everything is memorizing, and I am very good at memorizing. But, I thought it would be unfair to myself to pursue a future in law just because I'm good at memorizing, because I'm not interested in it. I often asked myself: should I go this way without pushing myself more?

Since the exchange, I realized how important and empowering it is in my life to gain knowledge. Before, I thought I had to learn for the sake of bettering my job prospects. But now, I've become aware that gaining knowledge itself is valuable. I've realized that the quality of my life can be improved by studying. Now, I want to put these insights about my life to use by helping people in need, including women or other marginalized people who have few opportunities. I've reflected a lot on how to find ways how to help those people. And counseling is what I can do not only to make a living but also to help those people in need.

Before going on an exchange, I thought Canadians were friendly and nice. But after the exchange, I think Canadians complain too much. Koreans have been educated that "patience is bitter, but its fruit is sweet." So they know that if they suffer, then others suffer as well. But there are a lot of Canadians around me who complain about everything. They do the bare minimum but want to gain twice or three times more than their effort. I'm not saying that protest is bad. But there are too many protestors. They only see their own problems and their own endeavours;

they aren't concerned about others.

Canada promotes itself as an equitable country that gives equal opportunities to everyone. But I don't think it is. For instance, when Canada University hires international students instead of local students, it should submit an explanation statement explaining why it did this. It's annoying. Who will hire international students? When Canada strives to present a positive image of itself as a humanitarian and inclusive country, I have high expectations of Canada. And that's why I am easily dissatisfied with it. In terms of gender equality, just looking at my faculty, there are a lot more female students, but there are more male professors. And especially most tenured professors are men.

I like Korea better than Canada. But I don't want to live in Korea permanently. Since I can live my life only once, I don't want to live in the same place again, doing the same things. Also, for me, going to Korea seems to be a retreat. My life in Korea was very comfortable. Going back to Korea means to go back to a small pond. Being stuck in a small pond is the scariest thing. It's time to move on to other places. If I go, I want to go to the sea. The sea embodies infinity. In this respect, rather than being stagnant in one place, I would go to the sea. Physically as well as psychologically, I don't want to say, "It's enough," stopping myself from trying more. If I go to the mountains, it protects me from wind or the scorching sun. But I want to look at the sun and face the strong wind because I want to experience as much as possible. Also, what is for some a scorching sun, for others is a source of warmth because they feel differently according to their conditions. I want to go forward. It doesn't always have to be about personal growth.

To future exchange students, I want to give this kind of advice. Instead of only studying too hard, try to accumulate diverse experiences because it is also good for your academic improvement. It is a time for rest, so take the time off to get recharged. Try to meet a lot of people. If I went on an exchange again, I would post an advertisement to seek help. If you help me settle in Korea such as helping me get a cell phone or something else, then I'll pay you. I think this kind of help at the initial stage of adaptation would make your transition smooth and easy.

Erica's journey to Korea was to advance her academic and career possibilities in the field of law. Despite her academic strengths in this field, she realized that it was not a good fit for her because she actually had little interest in that area. Hence, she decided to help people suffering

from psychological and emotional problems, drawing on her specialty in counseling. She wanted to fulfill this dream not in places that were familiar to her, such as Western Canada and Korea; rather, she wanted to go to unfamiliar places to experience more, meet more people, and learn more. With respect to her life in Canada before the exchange, Erica expressed metaphorically that it was like living in a dark place. Since she had accustomed herself to living under a dim light, she had not acknowledged that her living space had been dark until she experienced a brighter world. Her positive perceptions of Canada and Canadians changed to more critical perceptions when they were compared with Korea and Koreans, even though not all of her transnational experiences in Korea were positive. However, Canada was where she lived and Korea was where she stayed temporarily without big burdens. Therefore, the size and nature of the daily burdens in Canada and Korea were inevitably different. Erica conveyed that it might not be fair to compare ‘a space for real life’ with ‘a space for rest.’

As Erica commented, her harsh views of Canada originated from her high expectation of that country. As noted earlier, Canada is seen as a country that stands for social equity. Due to its global prestige, Erica expected that Canada would display signs of equitability in every dimension. Nonetheless, throughout her daily life at home she was confronted with and disappointed by the discrepancies between the lofty declarations of social equity and the daily reality. Erica’s argument that “there are a lot more female students [in my department], but there are more male professors. And especially most tenured professors are men” resonates with what Amy Scott Metcalfe and Laura González (2013) pointed out. They noticed gender gaps in North American countries including Canada, highlighting “difficult barriers to overcome for women in entering and advancing in academic profession” (p. 16).

Erica started to view Canada somewhat cynically, yet she changed her life in Canada in a

more optimistic direction. Before she went to Korea, she was passive about seeking opportunities in Canada. However, after she returned, her mindset changed. Even though there might be fewer opportunities in Canada, more competition over them, than in Korea, she made up her mind to at least try going after those opportunities. Erica's own ethical code aligns with one of the traditional Korean moral ethos that suffering and patience leads to greater outcomes and growth in the end. She described her exchange as an insightful moment, an "eye-opening experience" that allowed her to see what she had never seen before and to feel what she had never felt.

Furthermore, during her exchange she realized the importance of learning. Before, studying and learning was simply a practical tool to lead her to future economic prosperity. However, she became aware of the power of knowledge itself in enriching her life. Therefore, she decided to share her gifts, wisdom, and pedagogical insights with underprivileged people. Her transformed attitude toward her life is resonant with the cosmopolitan approach in relation to her commitment to embrace people in need, and to leverage her academic and intellectual endeavour to help and support the disadvantaged.

Instead of pursuing an easy and comfortable path, Erica preferred to take an unfamiliar one, even though the unknowns would not guarantee her a successful life. She did not want to settle in a fixed place. She did not want to go back to Korea, which was a "small pond" for her. She did not want to stay in Western Canada either, because it was too relaxed and thus her determination to go forward would run aground. She wanted to go to the "sea," even though it would be quite a demanding place. Just as her friend appreciated her potential as a person who could "change a desert into a resort," she had confidence that she would not surrender to external burdens, but would take advantage of those difficulties, transforming challenges into chances.

Although Erica spent most of her time during her exchange in the library studying law,

she did not advise future students to study so much during their exchange. Instead, she advised them to participate in numerous activities and to meet a lot of people. She might feel some regrets about her exchange, mostly focused on studying so much and spending so much time with a small number of Korean students, none of whom she maintained relationships with except for one. She did not even take any photos during her exchange. Because she had to move frequently due to her financial situation, she confessed that her life was like that of a monk, living with only a few very simple items. Without any photos of her life there, her exchange experience had been receded underneath her immediate consciousness. She mentioned that if she were to go on an exchange again, she would seek someone to help her to minimize the initial trials and errors so that she could immerse herself in Korea more promptly and effectively. She finished her narrative by conveying her hope that this research would contribute to prospective exchange students so that they would not make the same mistakes she made.

8.2 Values of the Exchange Experience

Amid endless negotiations with the burdens, concerns, and fears in Canada and Korea, the nine students suggested that personal growth, the cultivation of cosmopolitanism, and intercultural enhancement were meaningful accomplishments during their transcultural experience. Meanwhile, some students expressed regrets that their foreign space failed to satisfy the expectations they had before the exchange. In this section, I explore how the nine narrators evaluated their exchange sojourns in terms of their goals, their future trajectories, and their personal dimensions.

Before Shinbi went to Canada, she was obsessed with achieving her goals quickly. These goals were to improve her linguistic proficiency to an academic level to get rid of her insecurity about her English and Chinese. However, she realized that she had been driven by impetuosity,

and that her anxiousness only created feelings of nervousness and worry rather than helping her achieve her goals. Shinbi realized that expanding relationships with good people through in-depth, sincere communication was more beneficial to improving her language skills than were the blind pursuit of outcomes. This transformed attitude toward engaging in a new local terrain resulted in enhancing her linguistic competency. Shinbi's narrative is noteworthy because the literature stresses the significance of pre-set goals in maneuvering in a foreign space. Nemoto (2011) says that clear goals, especially in relation to learning English during exchange, help students carve out "situated identities" as an English learner and "motivational investment" (p. 152) in the foreign pedagogical space. Setting a goal is important, but Shinbi's story shows that exchange students need to embrace foreignness more fully instead of just sticking with a dogmatic approach to fulfilling performative goals.

Before going on an exchange, I had a plan to improve my English and Chinese. But later I realized that this kind of my anxiety prevented me from moving forward. So instead, I tried to meet good people with whom I could interact actively and from whom I could learn by sharing perspectives. Rather than focusing on language itself, I focused more on the content of our conversations. I continued to look for people with whom I could communicate about good topics in-depth. And I obtained foreign language proficiency through these meaningful interactions. [Shinbi, female, HU]

Sometimes, Shinbi's wake-up moments appear in a relational void. Some exchange students try to better understand themselves while all alone, reflecting on their trajectories, their current lives, and their future plans. Likewise, Shinbi made a habit of having peaceful time to meditate on her life during her foreign sojourn, something that was partly influenced by Canadian culture, which prioritizes having an enriched personal life rather than just trying to conform to other people's standards. After returning to Korea, she tried to maintain her new rituals even though it was quite

challenging to have this kind of relaxed time in Korea, where peaceful time was often translated as wasting time doing nothing.

Originally, I enjoyed getting along with friends and going out. But in my second term, I tried to save some time for myself. During those periods, I read a lot and thought a lot. I got a lot of insights and those insights have helped my current life in Korea. Without that reflection time in Canada, I may live differently now. In Korea, it is challenging to rest one day during the weekend. But I try to make my own time, reading books or reflecting on the previous week and planning the next week. [Shinbi, female, HU]

Before Shinbi went on an exchange, she thought that Korea was the only arena in which she should live and look for a job. Like her ‘traditional’ Korean friends, who followed typical career paths such as going to a law school, preparing for national exams, going to graduate school, or getting a job in a prestigious company in Korea, Shinbi had planned to pursue a career following one of the pre-approved tracks in the Korean marketplace. However, through her own silent and spiritual contemplation during her exchange, she realized that pursuing life on her own terms would be more meaningful than striving to achieve some standardized ambitions constructed by other people’s expectations. These awakenings allowed Shinbi to abandon her anxiety over needing other people’s approval by getting a job at a prestigious Korean company. This transformed perspective resulted in her taking the courageous step of doing an internship at a start-up company. Despite her hectic life managing an internship in an IT-related company and her academic life at Hankuk University, she tried to have reflective time at least once a week.

Constantly meditating on her life, as well as vicariously experiencing new territories and the lives of respected people through books, Shinbi has evolved bit by bit, reflecting on her own triumphs in transcending the traditional Korean myths of success. The desire to enjoy relaxation within a busy life was something that appeared frequently in conversations with most of the

Korean exchange students in this study. Sarang and Maru also described having transformative daily repertoires, highlighting how they were influenced by students in Canada who did not seem to be in a hurry but rather wanted to live according to their own tempo.

Conversely, Angela and Erica demonstrated how their lives in Canada have changed since they have interacted with and were influenced by hard-working Korean students.

After I came back from Korea, I tried to make my life busier. Before, if I had free time, it's okay. But now, I want to do something during that free time. If I don't do something daily, then I feel like it was wasted. [Angela, female, CU]

My ex-boyfriend in Korea was very dedicated to his study. Although he had motion sickness, he memorized English words on the bus to save time. He didn't waste a moment. It was very impressive. Now, I always read a book or a newspaper on the bus although I often look outside due to my motion sickness. [Erica, female, CU]

Many of the Korean friends whom Angela and Erica met during their exchange did not want to 'waste' their time. Those Korean students were always busy doing numerous things, including studying, volunteering, building their resumes, or maintaining friendships. When Angela first perceived her Korean friends as having busy lives, she asked them why they would meet many different people on the same day instead of meeting them on separate days, and why they did not have time when they were not doing something. What she realized from her Korean friends was that they viewed their lives as productive only when they had accomplished something, that is, something to show for their day; otherwise, it was considered time wasted. Despite her initial surprise and puzzlement, Angela has been transformed by this, and tried to follow similar practices, mainly studying, with her close Korean friends.

Likewise, Erica was very impacted by her former boyfriend in Korea. He showed her how he managed his time efficiently, which she viewed positively. Erica changed her lifestyle

not only in Korea, but also in Canada, including her study habits. When I first met Erica, she made it a rule to do five things on a regular basis regarding studying, exercising, and reading. To meet her daily goals, she did not sleep much because she promised herself that she would not go to bed unless and until she fulfilled her daily objectives. Thus, Angela and Erica seemed to embrace the neoliberal imposition of “being busy” (O’Flynn & Petersen, 2007, p. 465) as an ethos of their ‘improved’ lives.

During her exchange, Katy wanted to seek job opportunities in Korea. Before then, she had negative impressions of Korean working conditions based on what she had heard from her friends who had worked there. However, when she worked temporarily in Korea as a part-time staff member, she had a positive experience. People in her workplace respected her and offered to help her. She also worked as a substitute teacher. Even though this experience was not related to what she was expecting to do for her job, she discovered that she could get a job in Korea as an English instructor. Although Katy acknowledged that her case – working in an affirmative atmosphere – was probably rare, this experience, along with her overall positive experience in Korea, made her optimistic about her chance of finding work in Korea.

I had a chance to work in a big company as a translator. I had heard a lot of negative things about the Korean work environment: it’s too hard; they treat employees badly; there’s no personal life. But I was treated well. I felt a human bond. Maybe I happened to work in a good division. I don’t know, but they were very nice. [Katy, female, CU]

On the contrary, Haram felt strongly that she should have spent her time during her exchange better because her lives in the host country were very different from what she had expected.

My exchange was really different than what I had imagined. I did not travel a lot. I did not study all day long. I did not make a lot of different friends. So I felt that I did not spend my exchange meaningfully. [Haram, female, DU]

Haram experienced academic struggles, as I illustrated before. While she kept up with the academic challenges, she did not have enough time to get involved in extra-curricular activities. Moreover, because of her financial situation, she could not enjoy traveling in Canada as much as other Korean exchange students. Furthermore, she spent her exchange surrounded mostly by Korean exchange students because Haram's home university sent many students to Canada University. Sending many domestic students to certain foreign institutions has both benefits and drawbacks. It helps students adapt to a new terrain based on an emotional bond among co-nationals, but it also hinders them from interacting with other international students or local students (S. Park, 2010). If Haram had gone to a university where there were fewer Koreans, she might have had a very different experience during her exchange. In addition, Haram was a little introverted so she found it challenging to socialize with people and make friends in an informal party atmosphere. As such, she had a lot of regrets about her exchange, which was partly constructed by structural elements and partly by her own preferences and personality.

During their exchange programs, some exchange students clarified their future tracks and situated their futures as being both in and between their home and host countries and elsewhere. Before going to Korea, Angela experienced hard times grappling with her future career plans. However, while she was sharing her anxieties with Korean students, she also empathized with them and realized that fear of an uncertain future was an inevitable and common concern for young adults. Through insightful dialogues with friends and solemn time for her own introspection, she configured her future in the realm of Asian Studies and decided to go to Korea to get a deeper understanding in this area. When I met Angela, she was preparing to go to a Korean graduate school once she graduated. She felt strongly that an exchange program was recommendable for students who were struggling with their future because it gave them the

opportunity to expand their conceptual horizons through contemplation and interactions with diverse people.

During exchange, I realized my goals in the future more clearly. When you go on an exchange, you are on your own a lot, and you think a lot about your future. You become more introspective. I think that definitely helps to cement your future goals and decide what road I want to take. [Angela, female, CU]

Bella wanted to improve her English ability by interacting with diverse people. Since she did not have enough chances on campus to meet local Canadians or international people from around the world, she territorialized beyond that educational space during her exchange. Because of these efforts, she improved her English a lot and even had a romantic relationship with a White Canadian man, who is now her husband. For Bella, improving English was not just linguistic capital, but acted as a turning point, leading her to a different life in a foreign country: her exchange program was a threshold which led her toward a momentous transformation. She is “traveling cultures” (Clifford, 1992) between Canada and Korea. Since she lived in Canada, her parents and friends have the chance to experience Canada as well. She is a mediator in introducing Canadian culture to her hometown, where few people know about Canada. She is also a bridge to introduce Korean culture to Canada, especially as the only Asian in her White in-law family.

Without this exchange program, I wouldn’t have come here because I didn’t know about Canada at all. I could come here easily through the comfortable route that was officially initiated. My friends also appreciate me because they came here thanks to me. They say that without me, they would never have come here. [Bella, female, PU]

Bella’s husband did not know about Korea at all before he met her. He did not know that Korea is a neighbour of Japan. However, he started to learn the Korean language, and he began to do

research about Korea. Drawing on what he learned, he introduced Korean culture to his family and his friends. Before he met Bella, he assumed that Asian women were very shy. However, Bella was different from ‘typical’ Asian women. She liked to express her opinion freely and enjoyed interacting with diverse people. Bella had demythicized her Canadian husband’s essentialized perspective of Asian women by creating new “cultural expressions and practices” (Rizvi, 2009, p. 273). She also instigated conceptual and embodied changes in the people around her regarding Canada and Korea, and regarding Canadian and Korean people.

All Korean exchange students in this study except Maru lived with their parents before they went on an exchange. Even though they were adults in terms of biological dimensions, most of them tended to position themselves on the threshold of adulthood in psychological and financial terms. For these Korean students, their exchange period was a chance to practice living an independent lifestyle and to examine the possibility of living alone, as Gangin conveys.

I learned how to take responsibility for my behaviours. I learned how to live alone in a foreign country. Every day I confront challenges and learn to overcome them. If I have to live abroad in the future, I think I will deal with challenges wisely because I’ve already experienced it during exchange. [Gangin, male, DU]

Sarang depicted how she became more independent and developed when she was doing housework during exchange. Thus, doing housekeeping was not merely dealing with chores; for students who had lived under parental protection and guidance, it embodied self-reliance.

Whenever I cook, I realize that I am growing. Since I’d been dependent on my parents, it is surprising that I cook for myself. But housekeeping takes some time, so I realized that I should appreciate my parents for doing these things for me. [Sarang, female, MU]

Exchange students in this study all argued for the significance of territorializing alien cultures and terrains when they encountered foreignness. They asserted that these experiences enabled

them to move from the comfortable and standardized arenas where they had been settled. Angela grew up in an Asian family culture, but she tried to expand her perspectives through encountering diverse ethnic, linguistic, and socio-cultural people. She envisioned that if she did not displace herself from the comfort zone that had been constructed by her Asian heritage, she would not be able to enhance her perceptual and inspirational capacities. Her argument aligns with Pratt's (1991) notion of "transculturation" as "a phenomenon of the contact zone" (p. 36). A contact zone is an uneven and heterogeneous space where diverse cultures convene and collide, and thus produces multiple modes of cultural transformations beyond linear acculturation or assimilation (Pratt, 1991). A foreign country is imbued with new moral values, dissimilar impositions, and cultural practices. By interacting with these different spatial arrangements, exchange students create myriad interpretations, adaptations, and negotiations in and out of their foreign cultural space. These interactive dialogues between exchange students and the foreign realm expedite their transition into a more mature arena.

8.3 Imaginaries of Lived Places and Places to Live

After returning home, exchange students encountered nuanced otherness in their familiar spheres, including things they had previously taken for granted. They navigate customary performances and normative ideologies from a different perspective. As such, "the tensions between movements and social orders" (Ong, 1999, p. 6) arise after exchange students experience transnational space. After their foreign sojourn, some exchange students do not want to settle down within their localities envisioning their future trajectory beyond their home country, whereas others predict that they will permanently reside in their home country.

8.3.1 Canada and Korea as imagined and lived spaces

Through surprising encounters with cultural practices and material norms in the host country, exchange students started to embrace their home and host countries from a shifted stance. Angela has more complicated perceptions of Canada after her exchange. Since she was very familiar with Canada's spacious natural environment, Korea specifically Seoul, where modern skyscrapers exist alongside oriental palaces, was a place that evoked novel sentiments in her. Unlike most Korean students, who were overpowered by Canada's vast natural beauty because they were familiar with Korea's urbanized surroundings, Angela was overwhelmed by the dazzling stores open until late at night, the liveliness and glamour, and the passionate ambience in Korea that she had never experienced in her peaceful home country. She described her emotions of her first day in Korea as "bright, flashy, and exciting." After immersing in colourful and vibrant Korean culture for almost a year, Angela began to perceive Canada as a "boring" country that would be appropriate for older people, such as parents with children, workers with a stable job, or retired seniors. Despite her strong feelings about Korea as an attractive place for young people, she also poignantly detected the double-edged nature of Korean society, such as the stress of individuals face to achieve rapid growth and the undeveloped social systems in terms of embracing marginalized people.

After living in Korea for one year, I feel Canada is really boring; living in Canada is very casual, relaxed, and very chill. It is a huge country but when you settle down in one place, it feels like there's nothing to do. It's a smaller city and less people. I think it's a good place to live in if you are working or retired. But when you're young, I feel Asia is better...But Korea is a lot more competitive than Canada. Korea is a really nice place to live but I feel like if I have to live in Korea for a long term, I would be really stressed because there is so much competition to be the best in everything. [Angela, female, CU]

Comparing Canadians to Americans, Korean exchange students configured their own imaginaries of Canadians, although they were cautious about generalizing about national identity. Their conceptions of Canadians were embedded multiple and sometimes contrasting images based on their specific experiences. The nine exchange students concurred that Canadians were relaxed and kind. However, there were still nuanced differences in how they perceived Canadians. Whereas Bella and Gangin perceived Canadians as friendlier than Americans based on their trips to the US, Maru and Haram viewed Americans as friendlier than Canadians. They suggested that their different feelings toward Canadians and Americans might be because of the different characteristics of urban and rural people: the Canadians whom they met lived in a metropolitan area, whereas the Americans they met generally lived in rural areas.

Katy realized during her exchange that she had not known that much about Korea. While she enjoyed her life in Korea, she started to break her prejudice of Korea by communicating with local Koreans and thereby generated more positive images of Korea and Koreans.

Before exchange, I thought about Koreans negatively because I thought they worked hard only before college and after that they just play. But now I realize they work hard even after college. They go to private academies after school during their undergraduate years (to prepare for their futures). When they become office workers, they also go to private academies to learn more...So I changed my mind to see that Korea is a country where people want to improve themselves and specific institutes provide regular professional support for them. Koreans live very hard. [Katy, female, CU]

Before Katy embarked on her exchange, she had a negative perception of Koreans as college students who were insincere about their studies or too dependent on private institutes. However, while talking with a Korean friend who was in one of her classes, she changed her conception of Koreans. Her friend went to an academy to prepare for an exam to be a public official. When she

first heard her friend's story, she thought her friend was not independent because it seemed strange that her friend did not study by herself but relied on a private academy too much. Yet, she realized later that it was not only her friend but also other Koreans who went to private academies to learn new things. After acknowledging that going to such academies to prepare for a better future is a common social practice in Korea, Katy transformed her perspective of Koreans from seeing them as dependent people to seeing them as hard workers.

However, some Korean scholars are critical of this studiousness in Korea. In their recent book, *Study-holics*, Kiho Eom and Jihyun Ha (2015) critically examined the social imaginary of study in Korean society. Koreans who had been born in 1960s and had performed successfully in tandem with Korean economic development (that is, before Korea became entrapped in a period of jobless growth) reproduce and reinforce the 'myth of study' in Korea. In these Koreans' mind, study is considered a panacea for future prosperity and also an imperative because many Koreans are deficient and thus need to study more in order to really achieve something. For some young Koreans, study is used as an excuse to delay their entry into the job market, saying that they are not yet ready to enter the 'real' world. Thus, they claim they need to study and prepare more before they get a job (Eom & Ha, 2015). Even Koreans who are employed feel they still need to study more to be better workers. In this trend, people who study after work are referred to using the neologism of 'saladent': a combination of a salaried office worker and student (Son & Whang, 2012). Although Katy could appreciate this phenomenon of pervasive study in Korea, especially while her understanding of Korea was deepening, her conception of Korea in this regard may be based on a superficial and partial illustration of current Korean society.

In terms of ethnicity, some students were able to break their ethnocentric perspectives of Canadians. The only Canadian Haram met before her exchange was a White native English

teacher. Based on a single encounter with a Canadian, Haram portrayed Canadians as White people. However, during her exchange, she realized she needed to debunk that ethnocentric bias.

When I imagine Canadians, I do not have any particular images. When my friends ask me, “What do Canadians look like?” I say, “Nothing.” There are not only Whites, but also others because there are a lot of immigrants. When I saw Asians here, I was sure that they were Asians from Asia, so I asked them, “Where are you from?” and they answered “From here.” So I realized that I cannot define Canadians. [Haram, female, DU]

Conversely, Maru still depicted Canadians as mainly White, which was not at all different from what he envisioned before his exchange. Most Canadian students around him were White, and his close international friends were other Asian exchange students.

Although most students in this study recalled Canada favourably in terms of its liberal, inclusive, and egalitarian culture, some also perceived it as inconvenient in relation to technology usage. In comparison with Korea, where technological advancement is world-renowned, these students talked about their disappointing experiences in Canada.

In terms of cell phones, in Korea, it is very fast and you can use unlimited data with only \$40. But here it’s too expensive and too slow. [Erica, female, CU]

Since mobile technologies had penetrated the daily lives of the nine exchange students, “Internet-connected mobile devices” (Tossell, Kortum, Shepard, Rahmati, & Zhong, 2015, p. 713) offered a wide range of conveniences in dealing with daily affairs. As such, for these young adults who were used to living with smartphones, convenient usage of their smartphones, such as connecting to the Internet quickly and having access to cheaper data, was necessary to their satisfaction in their foreign lives. In regard to this, Korea performed better than Canada.

According to Belson’s Akamai Report (2010), Korea is the fastest country in the world in terms of average Internet connection speed. It is also the most technologically linked in relation

to mobile telecommunication based on high-speed broadband networks (Park & Kim, 2014). This cost-effective and advanced usage of the Internet, e-commerce, and smartphones in Korea made some students feel their lives in Canada were more inconvenient compared to Korea. In particular, some Korean female students, including Sarang and Haram, assured their families in Korea of their safety by communicating through the free ‘apps’, so they prioritized speedy data usage. As a result, Canada was perceived as uncomfortable for students who needed prompt and reliable digital access.

After exchange, students in this study depicted Canada and Korea as their host country in different ways in terms of the temporal axis. Disparate temporal dimensions, such as quick vs. slow, extended hours vs. shortened hours, appeared dominantly. Korean students who were accustomed to prompt services were anxious about the slow procedures in Canada. Although Korean students found it difficult to adapt to Canadian temporal modes, while they had to be in a ‘slow’ space, they seemed to become gradually accustomed to these different time arrangements.

When I ordered shoes online in Canada, it took two weeks to receive them. I was really frustrated and wondered how they could live under this slow system. Later, I adapted to the long delivery time, and took for granted that this is how it is. But after coming back to Korea, I am impatient again. If I don’t receive parcels within a day, I call the delivery company. [Shinbi, female, HU]

Shinbi, who had been accustomed to the slow processing time in Canada, re-adjusted to expectations about promptness once she returned to Korea. In Korea, people expect to receive parcels after only one or two days after they place an order online because Korea is a small country and delivery systems are advanced. In this respect, for some exchange students, their transformation and embrace of different cultures seems to be temporary.

Fast and slow are not the only temporal difference between Canada and Korea. In Korea,

students experience lengthened temporal arrangement thanks to night culture. Many shops in Korea are open until midnight and some stores and cafeterias are open 24 hours a day.

My memorable place is a bakery in front of the central library on campus. I often drank iced tea and it was cheap, only \$2.50. The cafeteria is open until 3 am. I enjoyed eating there during study, so these things are memorable to me. [Erica, female, CU]

Unusual spatial dimensions were also identified by exchange students in relation to their home and host countries. In terms of external conditions, Canada and Korea are contrasts in the size of their territory and their populations. In terms of physical size, Canada is the second-largest country in the world, whereas Korea is only a little bit larger than one percent of Canadian territory. However, the Korean population is 50.4 million, while the Canadian population is only 35.5 million as of 2014 (World Bank, 2015). For Katy and Angela, Korea having many more people living in a much smaller geographic area seemed to make it a more interesting place than Canada.

I think the reason why I feel Korea amusing is not because it is funnier but because I can meet friends easily. When I was in Canada, friends live so far away and it's a huge country, so when I go somewhere, it takes a lot of time, at least one day. I didn't like that. In Korea, everything is prompt. And there are a lot of events and festivals. It doesn't take a long time to get from place to place on the subway. [Katy, female, CU]

Thanks to its small geographical size, Korean public transportation is well developed. Convenient and cheap transportation improves students' ability to be mobile. Erica had access to mobility capital thanks to the advanced public transportation system in Korea, but she was deprived of this mobility when she returned to Canada because the Canadian terrain was configured to be more favourable to people with cars.

In terms of autonomy, I felt more autonomy in Korea because in Canada, although there

are a lot of things, I cannot do them because I don't have a car. If we don't have a car, we tend to be passive. But in Korea, public transportation was very convenient. I think mobility is important in maintaining one's autonomy. [Erica, female, CU]

Canada as a place deprived Erica of her freedom of mobility, whereas for Gangin, it was a space to practice and improve his mobile capacity. He rented a car and practiced driving in Canada, which he assumed would be a better place to practice driving because of its broader roads, fewer cars, and more considerate drivers. The different perceptions of mobility capability in Canada between Erica and Gangin might be partly derived from their different financial conditions. Erica had been financially independent from her parents. However, Gangin got economic support from his family to cover academic fees and living costs during his foreign sojourn. Thus, the ability to exert agency in terms of one's mobility is contingent on individual economic conditions as well as geographical arrangements.

Perceiving Canadian students as care-free, Maru poignantly indicated that his imaginary conception of Canadians may have originated from his lack of knowledge of Canadians' way of life because he did not have enough opportunities to interact with them. Maru conceptualized Canadian students as being happy because most students he saw on the Canada University campus smiled and looked untroubled. However, Maru and Gangin recounted before how their local Canadian roommates were busy and struggling with academic burdens. Since Maru was an academic "tourist" (Bauman, 1998, p. 92; Kenway & Fahey, 2008, p. 168) who had relatively few responsibilities in his host country, he might have interpreted the facial expressions of Canada University students from the vantage point of his own lighthearted point of view.

In Korea, living a busy life would be the right answer. Korea is more competitive. Maybe the reason I think local Canadian students' lives are positive is that I don't actually know their concerns and I don't know how they live. [Maru, male, MU]

Some Korean exchange students who came across students in Canada who were enthusiastic about Korean culture began to conceive of Korea differently. Haram and Gangin felt proud of Korea when students in Canada knew a lot about Korea because few people around them had known about Korea when they had lived in a foreign country a decade ago.

When I went to the Republic of South Africa, people always asked me, “Are you Chinese or Japanese?” Then I answered, “I’m Korean” Then, they asked, “Where is Korea?” If people say, “I’m American,” then it’s enough. But I had to explain who I am...It’s interesting that now many people like Korea and many students want to get a job in Korea...When people ask me, “Are you Korean?”, and I say yes, everyone says one sentence: “안녕하세요?” (How are you?). I’m proud of Korea. [Haram, female, DU]

Even though I don’t know much about Korean entertainers, in Canada girls are really crazy about Korean K-pop stars, and boys are too. I was really surprised that the Korean Wave has spread so much around the world. [Gangin, male, DU]

Before going on an exchange, Haram and Gangin perceived Korea as a small country situated between the two powerful countries of China and Japan. During their previous study abroad, they had to explain their nationality because few people in the Republic of South Africa or New Zealand knew about Korea. The people in these two countries mistook Haram and Gangin for either Chinese or Japanese people, and did not seem to have any interest in Korea. In the transnational space, Haram, when she was younger, felt “a sense of racial/national inferiority and invisibility” (N. Kim, 2008, p. 83). Unlike “Visible-Empowered” Americans, who only have to identify themselves by revealing their nationality, “Not Visible-Disempowered” (N. Kim, 2008, p. 112) Haram had to prove herself by offering additional examples such as a world-renowned skater Yuna Kim or Korean brands like Samsung.

However, Haram was pleasantly surprised when foreigners approached her first and identified her as Korean rather than Chinese or Japanese. She was even more surprised when

random foreigners, such as the custodians in her residence, passengers on the bus, or officers at the immigration checkpoints, spoke Korean greetings to her. Haram did not have to explain her national identity anymore in a foreign country, which made her be proud of her home country. She realized that Korea was no longer the ‘small’ country she had imagined. In the club for teaching Korean language to students at Canada University, Haram met many students who had interests in Korea, either because of Korean popular culture or because they were hoping to boost their chances of employability in Korea. In the classroom, Gangin met Asian Canadian students who were enthusiastic about Korean songs and Korean entertainers. Those students in Canada knew even more about Korean music culture than Gangin did. He was proud that the Korean Wave had spread around the world and influenced young adults more than he expected.

While Haram and Gangin acknowledged Korea’s elevated cultural status in Canada, Sarang had already realized that Korea was perceived positively by foreigners from her interactions with international students in Korea. Sarang commented that she felt “thankful” that international students knew about Korea. The sense of appreciation she felt toward foreigners who knew about Korea continued in Canada. What if Sarang were an American? If international people shared that they knew even a little bit of information about America, would she still appreciate their positive responses to her home country? Nadia Kim (2008) contends that Koreans have a “national imaginary” of lamentation of their “proscribed self-determination at the hands of external powers: China, Japan, most recently, the United States” (p. 45). While Korea has been fairly continuously subjugated politically and economically by these countries, Koreans have developed a sense of “inferiority” and “devalued difference” (p. 45) in relating to foreigners.

I feel Korea is a weak country in terms of its foreign relations. Because I’m from a small and weak country, I also feel small when I interact with foreigners. [Sarang, female, MU]

Critical perspectives on Korean political conditions, hierarchical culture, and social conditions frequently emerged in the narratives of the other Korean exchange students. Introducing the historical background to why many Koreans perceive Korean traditions as inferior while positioning Western values and practices as superior, Joseph Sung-Yul Park (2015) identifies how Asian countries were positioned as underdeveloped, whereas Western countries were held up as examples of enlightenment at the time when Korea succumbed to the imperial powers starting in the late nineteenth century. After it emerged from the Japanese colonial era, Korea was enticed by the material prosperity conveyed through American popular culture, imagining the US as a modern country that Korea should learn from (J. Park, 2015). This unequal relationship between Korea and the US has perpetuated and reinforced Korean's general sense of inferiority when compared to Western countries, which was reflected in Sarang's narrative.

While doing her internship after exchange, Shinbi appreciated 'Western' aspects of her Korean company. Simultaneously she realized the limitations of a company like hers embedded in Korean culture. As the only woman in her division, she was often referred to as a good 'woman' coworker. She was identified as a 'rare woman' who was productive, creative, and focused on performance. This practice of labeling men and women separately made her uneasy. According to Cha (1994), hierarchical demarcation depending on "age, gender, and rank" is a cardinal principle in Confucianism, which has been extolled in Korea as "*loyalty* between sovereign and subject" (君臣有義), "*deference* between husband and wife" (夫婦有別), "*order* between the elderly and the young" (長幼有序) (p. 166, emphasis in original). However, identifying Shinbi as an Other, which may be rooted in 'traditional' virtues of Korea, left her feeling inferior as a woman.

Among 12 staff in my division, I'm the only woman. I've done well here but my

coworkers always say that I am the unique ‘woman’ co-worker, a hard-working and very rare ‘woman’ colleague. They always add the prefix ‘woman’ when they describe me. The fact that they separate women from men reflects that they are already inclined to separate when it comes to gender. It really makes me feel uncomfortable. [Shinbi, female, HU]

Furthermore, Shinbi found that her company evaluated every employee according to their achievement and managed them based on objectified, performative criteria. Shinbi viewed this system negatively, interpreting it as “too Westernized.” In fact, merit-based salary is prevailing in many organizations in Korea (Shim et al., 2008). From Shinbi’s perspective, Korea seemed to be a country imbued with allegedly premodern, negative cultures of ‘hierarchical, patriarchal, and standardized’ legacies, and was also too Westernized in terms of performance-oriented practices.

Most Korean exchange students in this study had ambivalent perceptions of Korea. On the one hand, they were proud of Korea and tried to behave as ambassadors to improve Korea’s national reputation. On the other hand, they were ashamed of Korea’s current political and social situation and the rather conservative attitude that worked against the embrace of otherness, including accepting refugees. Gangin conveys his opinion of this.

When I talked recently with one Korean exchange friend about Syrian refugees, I looked for situations and policies to help them. And I was surprised that Korea doesn’t actively accept refugees. I did not know that there are refugees who want to live in Korea. The Korean media does not cover these issues at all. It’s shameful. [Gangin, male, DU]

When I talked about refugee policies informally with Korean officers who work for the Immigration Office in Korea, I heard that the quota for refugees in Korea is filled mostly with North Korean defectors. Moreover, because the Korean government spends a tremendous amount of money on national defense, it does not have enough room to increase its budget for refugees. Nonetheless, for some Korean exchange students, Korea looked stingy and like it was

not proactive in contributing to world peace. Despite these mixed emotions about Korea, some Korean students revealed a strong moral obligation to behave as a representative of Korea. Hence, when people recognized their national identity, these students tried to act as respectable Koreans and globally-minded students.

8.3.2 Where to live and how to live

After their temporary sojourn, exchange students recognized the strengths and limitations of their home and host countries, and they started to depict their futures within a broader global territory contemplating how to live, where to reside, and what to pursue. Angela sensed that her identity as an Asian woman may be detrimental to map out her future cartography in Canada, which was generally identified as a multicultural and equal country but in reality even subtle, everyday racial discriminations occurred there. In Canada, her gender and ethnicity were not just representations of “corporeal marks of difference” (Kenway & Bullen, 2003, p. 12); her race and gender were incorporated into career restrictions in an uneven society. She acknowledged that her strengths as a Korean-speaking Canadian would have conflicting influences in carving out a career in Korea: although her Korean proficiency might be appreciated by Korean companies seeking opportunities in the global market, her foreignness would deter Korean employers from hiring her because they might be concerned about her lack of knowledge regarding Korean cultural codes. Nonetheless, instead of worrying about the uncertainties of her prospects, Angela visualized her near-term future in a positive light.

If I would work in Korea, the fact that I am a foreigner who speaks Korean, it could be a novelty factor because many companies want to expand internationally, so I could be considered an asset. At the same time, people will be very reluctant to hire me because I won't understand working culture and the language that everyone else uses. But in Canada, I think, sometimes I feel not my gender, but my ethnicity is more an issue

because here, racism does exist. And it's a fact that women are promoted less than men, and ethnic women are promoted even less than women in general. [Angela, female, CU]

Shinbi viewed Korea as a small country and from the perspective of an entrepreneur, as a small market too. Since Shinbi was in charge of promotion-related tasks at her company, her perception of Korea was not from a student's vantage point, but more from the vantage point of a businessperson. In a similar vein, a foreign country for her was configured as a big market with many commercial opportunities. She envisioned her future working in the global arena beyond Korea, mainly in China. Before going on an exchange, she praised the significance of reading a book as a way to engage with respectable people and experience new cultures and territories. However after exchange, she realized direct experience through global mobility, "being bodily in other places" (Urry, 2007, p. 169), would be as important as indirect experience through a book. Consequently, she wanted to meet diverse international people, communicating with them on various topics and transcending vicarious experiences based on textual encounters.

A foreign country seems to me a space that has a lot of opportunities in terms of business, because overseas markets are bigger. Korea is too small for an entrepreneur...I was afraid of living abroad before going to Canada. But now, I got a sense of living abroad, so I am seriously considering going abroad for my job. [Shinbi, female, HU]

Since the way people imagine their existential modes "sets the limits on our sense of self" (Taylor, 2004, p. 55), Shinbi's disembedding beyond the limited local terrains of Korea reflects how she expanded her identity as a cosmopolitan who territorializes and embraces different cultures around the world. After her exchange, Shinbi realized that she was equipped with motility, mobility as capital (Kaufmann et al., 2004). As I introduced before, motility is composed of three elements: access, competence, and appropriation. Through her professional career, Shinbi yearned for access to the broader world, where she wanted to live permanently. As

a global entrepreneur, she possessed foreign language competence in English and Chinese. She had a strong aspiration to take advantage of mobility opportunities. In this respect, Shinbi's "sense of belonging to the wider world" (Taylor, 2004, p. 152) may be undergirded by her motility sooner or later. For her, Korea is "a 'small' country whose limited horizons constrict personal self-development" (Abelmann et al., 2015, p. 5).

Sarang realized that Canada was an ideal country for her to live in and to let her children be educated in because of its liberal atmosphere and education circumstances, which were not as suffocating as in Korea. Nonetheless, Sarang understood how to be eligible to become a resident in Canada. Although she imagined her future life in a foreign country, to enjoy "the rights" as a new citizen of Canada, she had to perform new "obligations" (Taylor, 2004, p. 4) by accumulating different kinds of capital. She had already invested a lot of efforts in building her academic background in Korea. Yet, she discovered that those efforts to build a reputation by enrolling in prestigious Korean schools were not recognized at all in foreign countries. She would have to start from scratch to survive in an alien area beyond familiar Korea. Haram also echoed Sarang's lesson that one's educational background was meaningless because it was recognized only within the limited space of Korea.

I think when people are not sure about a person's ability they ask about the person's alma mater. I want to prove my capability without association with my alma mater. Frankly speaking, nobody in a foreign country recognizes Daehan University. It is appreciated only in Korea. [Haram, female, DU]

Sarang and Shinbi wanted to live in a 'better' country, but to do so required them to try even harder and have an even more competitive edge to get a job in a more challenging foreign space. Their yearning to live in a foreign country also included their concerns about living in Korea as a woman. Sarang said, "The fact that I'm a woman is really annoying. If I have to decide whether

to maintain a job or raise a child, then I am certain that I would choose the latter.” She identified her gender as a challenge for combining career and family life because Korea seemed to be structured so that childcare was the responsibility only for mothers, which forced working mothers to leave the workplace or risk being depicted as a selfish woman who disregards her sole responsibility as a mother. Sarang portrayed Canada as a country where she would not have to give up her career while playing the role of caregiver, although she did not know exactly whether Canadian women also faced challenges when combining a job and household responsibilities. Sarang wanted to practice “strategies of flexible citizenship” (Ong, 1999, p. 18), going beyond oppressive localities to offer her children a more liberal environment. Flexible citizenship is “the cultural logics of capitalist accumulation, travel, and displacement that induce subjects to respond fluidly and opportunistically to changing political-economic conditions” (Ong, 1999, p. 6). The option of employing this flexible citizenship appeared frequently in discussions of the students’ future plans. Sometimes, this yearning originated from their negative feelings toward their home country, as Sarang shares.

When I was in Korea, I thought everyone was experiencing pain. So I also thought I should endure this hardship by doing my best. Young people in Korea call Korea ‘hell Chosun,’ but when I was in Korea, it was not at all a hell to me, because I was not deficient in anything and I was in a privileged situation. So I was satisfied with my life then. But seeing Korea here, it seems like a hell. [Sarang, female, MU]

When Sarang was in Korea, she did not have a lot of interest in students with financial issues because she had always benefited from her parents’ support. However, she viewed herself as being inferior to other Korean international students in Canada in terms of her economic conditions. She noticed that many Korean international students around her in Canada had parvenu parents and these students squandered their money. By comparing her socio-economic

status with that of these Korean international students, Sarang realized that her status was inferior. In addition, after perceiving Korea from a remote stance, she realized that she had been privileged and that Korea was a harsh place for those who had been deprived. Nonetheless, she did not think that she should or could do anything yet to change Korea.

Sarang's conception of herself as rather helpless in her ability to transform unequal societal systems resonates with some Korean people's critique of Korea as 'hell Chosun.' Chosun is the name of Korean kingdom that lasted until the late nineteenth century. Hell Chosun is the name to denote contemporary Korea as "an infernal feudal kingdom...where one is immediately enslaved by a highly regulated system that dictates an entire course of life" (Koo, 2015). There are sharp conflicts over the discourse of 'hell Chosun.' Some people criticize Korean youth as 'too pampered,' contrasting them with older Koreans who sacrificed their whole personal lives to rebuild Korea, taking for granted that they would have to endure a life of hardship and toil. Others lament the too-stressful Korean society, with its very dishonourable title of having the highest suicide rate among OECD countries, and youths being trapped in the vicious circle of accumulating 'spec' – the word used in Korea for one's academic and career background – to beat others in a notoriously competitive job market (Cheon, 2015; OECD, 2013b).

These conflicts have led to disputes between old and young generations, as well as between privileged and marginalized people. As Sarang acknowledged, people who had reaped the benefits of this system tended to be less critical of contemporary Korea, blaming things like social inequality on individual characteristics. These privileged people have a neoliberal mindset that those who strive to succeed get what they want, and only those who try hard deserve to succeed. Sarang started to open her eyes to the reality of an uneven society, trying to understand and embrace marginalized people. Yet, she was still entrapped within a strong sense of

helplessness, so she yearned to be part of Canada, which contrasted with Gangin's stance.

I want to change Korea but I can't do it now, so I want to change it as much as I can. I want to improve myself to contribute to Korean society...I think I have to work in Korea if I want to change it. I always wanted to live abroad, but now I don't want to escape from Korea. Instead, I want to face it. [Gangin, male, DU]

Gangin aspired to have a good mindset in order to share sound perspectives with others, and in the end, to have a positive impact on Korea. His approach – that he wanted to change himself first, then change Korea, and then, if possible, change the world – is strikingly resonant with neo-Confucian scholar Zhu's (2011) articulation that 修身齊家治國平天下. This Oriental ethos embodies the following: first cultivate and regulate yourself (修身); second, administer your household harmoniously (齊家); third, govern your nation successfully (治國); then, bring peace to the world (平天下). Although this was originally generated for the Dynastic Chinese emperors, this is the central theme of most classic Asian literature and thus has permeated Confucian countries. To recap, in this moral order, understanding oneself is a prerequisite to understanding family members, which is followed by understanding citizens and foreigners in her or his country. These should precede understanding others in the world.

Meanwhile, Haram had been sympathetic to underprivileged people, but she was gradually transformed after people around her seemed to consider her a pushover. Haram felt sorry for the “vagabonds” (Bauman, 1998, p 92) of refugees who were pushed from their homes. Refugees were on the move globally like Haram, but for very different reasons. Haram felt lethargic and unmotivated in a similar way to how Sarang felt about helping vulnerable people.

I am sad when I hear stories of refugees, but their stories sound like occurrences from afar. And I have a lot of hassles that I have to deal with right now. I have to graduate soon but I do not have any clear idea what I should do after graduation...I think people become

selfish as they get older. When I was young, I couldn't pass by beggars without giving them money. But I was the one who was hurt even while I advocated for marginalized people. So I thought I should be clever. I should help others as long as I am not hurt. I think I've changed a lot: too selfish, too secular, and really bad. [Haram, female, DU]

For Haram and Sarang, unequal societal problems seemed to be something happening far away, and they were too powerless to do anything about these social inequalities. Furthermore, Haram's unpleasant memories of trying to advocate for underprivileged people now made her cringe. If people who care about the rights of vulnerable groups are criticized, as Haram was, who would be the advocates for them, the underprivileged people, enduring their own hardships?

Maru and Haram acknowledged that living abroad would be good and they could get a lot out of that opportunity because they already experienced a foreign life. Yet, neither of them had a strong aspiration to live abroad permanently. They both had somewhat introverted personalities and since they wanted to marry a Korean spouse, Korea seemed ultimately to be a permanent place for them. As in these examples, each exchange student's future trajectory in relation to where to live and how to live is inflected with personal, socio-cultural, national, and professional conditions and plans. While some students vividly described their permanent disembedding from their home country after their exchange, others decided to be content with being temporary global nomads, recognizing the limitations of being part of a foreign country permanently.

8.4 Reflections on the Exchange Program

The tensions and meaningful academic arrangements experienced in a host country are fundamental to the images of that country as a perceived, conceived, and lived space (Singh et al., 2007). In addition, the satisfactions and frustrations in relation to administrative assistance in their foreign country are integral to the configurations of the host country. Because exchange

students go to a foreign country through an officially arranged program, they expect to receive a certain level of support from their host university. However, some felt this was insufficient.

It was really confusing when I arrived at Hankuk University because people didn't really make clear what I was supposed to do or the things that I needed to do. And a lot of times, there were some things that I only know how to say in English. But nobody really spoke English well enough to help me...The office was helpful, but they were also confused because they were so busy, and there were so many people. [Angela, female, CU]

Angela pointed out a couple of reasons why she felt the support at Hankuk University was unsatisfactory. Above all, there was no one 'control tower' for looking after exchange students, other than the main office that was in charge of general affairs of international students. Hence, exchange students had to arrange their lives in Korea by themselves because the basic information that Hankuk University provided on transportation, accommodation, and academic affairs was inadequate to decipher the mysterious territory and practices in a foreign space. Moreover, there were not enough people around exchange students to help them in their daily lives because local Korean students were reluctant to approach international students due to their limited English proficiency. Although Angela could get some official support from the International Office of Hankuk University, the staff in that office were always busy and overwhelmed because there were too many needs for such a small number of staff.

However, Katy highly appreciated a buddy program in Hankuk University (HU Chums), viewing this as beneficial not only for exchange and local students but also for the host university. She articulated how the program of HU Chums was systematic and helpful based on its long history, strong institutional support, and passionate and talented Hankuk University students. According to her, exchange students could get instant answers and advice from their HU Chum friends if they posted their questions on the online community club sites, which helped them

understand Korea better and adapt to Korean society well. With respect to local Korean students, they could improve their English and made international friends while they interacted with these international friends through online and offline communication and meetings. From the perspective of the host institution, since HU Chums responded and dealt with a lot of questions and issues from international students, these international students would not burden Hankuk University administration so much.

Some students expected to be more actively involved in their host university and in campus life. Shinbi identified insufficient support by the host university as one of the main reasons why exchange students tended to rely on themselves for personal amusement, such as traveling. She articulated that Canada University never held events for exchange students.

Canada University did not have any programs for exchange students. So students seemed to have to pave their own way. While they stay in Canada for a semester, they don't have any information from the host university. So, they just travel a lot. Whenever exchange students go to the exchange centre at Canada University, they cannot get satisfactory answers at all. [Shinbi, female, HU]

Maru and Sarang asked their home and host universities to create a shared online and offline space for former and future exchange students, as well as international exchange students and local domestic students.

When I see Japanese exchange students, they get a lot of stuff like dishes or a rice cooker from their former exchange students. But we do not know who will come here next semester. Maybe our schedules do not match up. So we have to sell or throw away kitchen appliances after our exchange. I want Minkuk University to organize a group of former and future exchange students and share our contact information so that we could deal with this more comfortably and efficiently. [Maru, male, MU]

I wish that Canada University would match a local student with an exchange student so

that we can make friends more actively. Minkuk University has such kind of a program, but Canada University does not have that kind of support. [Sarang, female, MU]

Many Korean universities run buddy programs as a type of club. As I introduced Katy's appreciation of HU Chums, a buddy program that creates a bond between international and local students helped exchange students settle into Korean geographical, educational, and social landscapes, especially during their initial adaptation period. This program not only enhances students' intercultural awareness, but also their transcultural learning through emotional, embodied, and pedagogical interactions with local friends (Bennett et al., 2013; Campbell, 2012). If Canada University had provided support like this kind of program, both Korean exchange students and domestic Canadian students would benefit from these intergroup relationships that transcend superficial interactions (Jon, 2013).

Although there are not any significant differences between Canada and Korea in terms of how exchange students viewed the administrative support of their host university, there were explicit dissimilarities in terms of the home university's expectations for outgoing exchange students. While Korean universities expected Korean students to be actively involved in the exchange program and to share their reflections by submitting papers (although the universities varied in how stringently they required this), Canada University did not seem to require a post-experience report.

I wasn't asked to write a reflection paper. But students can post short reviews if they want to do. Canada University showed us a link to the website. [Katy, female, CU]

In contrast, Korean students had to submit reflection papers. Maru said that he could not get his credits transferred if he did not submit it. Shinbi said that it was not mandatory, but most students wrote it to get a free transcript.

When we return, we have to write a report on our experience. It's a requirement. If we don't, our credits don't count. The report has to be in detail, over a certain number of pages, describing things such as which classes we took. [Maru, male, MU]

To get a Canada University transcript for free, you should write the exchange student report. I could get the transcript without it but it costs \$15 or \$20. So I thought it'd be better to write a reflection paper and get it for free. It's quicker to do it that way. So, we are held like hostages. [Shinbi, female, HU]

Although Maru and Shinbi felt that writing the review was burdensome, both acknowledged they benefited from the information that they got through reading former exchange students' reviews when they were preparing for their own exchange because those papers included detailed information about academic and socio-cultural issues. Furthermore, they also expected that writing the report about their foreign life would positively impact them, possibly nudging them to shape their transnational lives more thoroughly.

Submitting reflection papers was not the only burden that some exchange students had to bear. Their challenges continued even after they returned to their home institutions because of problems with credit transfer. Although exchange programs are generally initiated between transnational universities at similar levels of global prestige, universities tend to be quite strict about credit-transfers because they want to ensure educational quality. This is a big inconvenience for exchange students, some of whom have to delay their graduation because of it. However, students' situations depended on their particular faculties or schools, as Maru conveys.

Credit transfer depends on the school. My faculty and my school are generous about it. But I heard that Hankuk University is more rigorous. In that case, the mandatory courses for one's major and some elective courses are not transferred at all. That's why Hankuk University students do not take many courses during exchange. [Maru, male, MU]

Shinbi and Erica told of their struggles regarding credit transfer.

In my case, 3-credit courses that I took in Canada were transferred as only 2-credit courses. My faculty is really picky about credit transfer, so my graduation was delayed. I don't think it's fair because in other faculties, all of their credits are transferred. I have to attend school one more term because of this. [Shinbi, female, HU]

I took upper level courses, but they were transferred as 2nd-year courses. I didn't need any more lower-level credits. I paid a lot, but I didn't get full credits. [Erica, female, CU]

Insufficient credit-transfer delayed Shinbi's graduation by one semester. She perceived it as unfair because before going on an exchange, she had heard from former exchange students that all her credits would be transferred. Moreover, in other faculties, students got all of their credits transferred. Shinbi was at a disadvantage because her faculty was very strict about credit transfer in an effort to maintain its educational standards and reputation. Delayed graduation was very common for exchange students. Among four of the former exchange students who participated in this research, three had to delay their graduations because of incomplete credit transfer.

In the case of Erica, she took law courses with Korean graduate students in the law school during her exchange. Even though she worked hard to keep up with these hard-working graduate students, her law course credits did not transfer appropriately. They were transferred as lower-level arts courses because undergraduate students in Canada cannot take law courses. As a result, she had to enroll at her home university for one more year. Erica firmly expected her home university to have competent people and trained staff so that outgoing exchange students could get thorough and satisfactory support in terms of credit transfer. Conversely, Angela recommended her Korean host university should strive to provide more diverse upper-level English courses because the current English courses are limited and focused more on lower levels, and this seemed to deter sincere international students from joining exchange programs to Korea. She anticipated that if Korean universities would offer more upper-level English-medium

courses, students who would otherwise hesitate to participate in overseas education for fear of not graduating on time would go on an exchange to Korea.

As I described previously, many exchange students were aware of problems with credit transfer before they embarked on their foreign sojourn and they prepared for this very carefully even one year prior to their overseas exchange. To encourage more sincere students with interests in academic achievement, institutions should provide more information about credit transfers, and Korean universities should increase the number of upper-level English courses for exchange students who are not yet proficient in academic-level Korean.

8.5 Summary

Exchange students, deeply ingrained with the normative routines of their daily lives in the home country, did not recognize spatial ideologies and material practices in their home countries in a critical way before they embarked on overseas exchange. During and after their exchange, their seemingly familiar spaces emerged as novel realms, embedded with newfound value and shortcomings. While starting to notice their home country through a constant comparison with their host country, they looked at Canada and Korea from different vantage points and contemplated where to dwell and how to govern themselves in the future.

During their exchange, the nine students seemed to have little sense of being cosmopolitan because most of them already had been deeply entangled within the neoliberal thesis. Aware of their limited agency in their home country, some students wanted to displace themselves and reinsert themselves into a foreign country. Nonetheless, some students averred that being a global nomad required more rigorous criteria, which was challenging for them. For Angela, Canada was a boring and uncomfortable space; thus, she prepared for a future life in Korea that would allow her to enjoy an amusing and dynamic life. Although Sarang preferred the

relaxed Canadian life, she did not have the choice to stay in Canada. What she had earned throughout her life in Korea would not guarantee her a solid landing in a foreign country. While Erica abhorred ‘too lenient’ Canada, Shinbi felt an aversion of ‘too stringent’ Korea.

While the nine exchange students experienced singular emotions during their temporary sojourn, casting wistful gazes or feeling repulsion toward Canada and Korea, they realized their advantages and challenges to thriving in their future trajectories. Female students conceived of their home country and the global arena as unequally configured for women. Some students recognized that their limited resources and the nature of their personalities would be barriers to living abroad, and hence, they chose to be local dwellers. Angela anticipated her Asian ethnicity would be disadvantageous to working in a Western country, whereas Erica expected her Asianness would be the factor to encourage her to try even harder.

Despite these divergent interpretations and predictions of their future lives in the global sphere, exchange students recollected meaningful lessons based on what they had achieved through their exchange. Their education abroad prompted them to carve out their authentic selves by instilling in them different cultural, material, and conceptual theses of their previous selves – selves who had conformed to moral values and heritages inscribed in their home spaces. While navigating and negotiating with transcultural assemblages, exchange students uncovered their underlying desires to exert agency and a longing for a better life. A foreign country was a place where exchange students tested their independence, nurtured their intercultural competency, and contemplated on their extended life agendas. Thus, they advised future exchange students to grasp this precious chance with a lighthearted mind instead of bearing too much burden in terms of grandiose goals, because these performative goals might be detrimental to the sincere immersion in and genuine engagement with the foreign soil.

Chapter 9: Revisiting the Exchange Journey of Nine Narrators

Based on the theoretical frameworks of global flows, neoliberal and cultural globalization, social imaginaries, and Thirdspace, I have explored nine exchange students' storied, shared, and envisioned lives in and between Canada and Korea. In this final chapter, I elaborate on what I have found through this research in relation to my research questions. Then, I show how this study has contributed to academic theories, the literature on international students, and narrative methodology. After demonstrating the implications of this study, I offer suggestions to those who make and implement policy, and to other researchers in regards to the limitations of this research. I close this dissertation with my personal reflections on this study.

9.1 Summary of the Research

To answer my first research question about how global forces interact with undergraduate students of diverse backgrounds in Canada and Korea, especially how these dialectic interactions shape their motivations to be an exchange student, I delved into temporal, spatial, and relational realms to discover from where and for what reasons they embark on an overseas exchange. Starting from an examination of the students' idiosyncratic local terrains, I illustrated how their academic, linguistic, socio-cultural, economic, and transnational backgrounds shaped the landscapes that supported their international education. While investigating the gendered, ethnic, and administrative spheres of exchange programs between Canada and Korea, in addition to the students' individual demographic profiles, I demonstrated how exchange programs between Canada and Korea are located in an unequal territory.

Although exchange programs are generally identified as reciprocal, my study challenges this presumption. To be chosen as exchange students to the Western Anglophone countries, Korean students have to prove their outstanding academic achievements through things like a

high GPA and a high TOEFL score, whereas students from Canada University do not require a high GPA or foreign language proficiency to go to Korea. These meritocratic selection criteria of Korean universities hinder Korean students who are insecure about their English proficiency from going on an exchange, which perpetuates unequal social strata of the haves and have-nots of English capital in Korea.

To portray how these diverse personal landscapes interact dialectically with the forces of globalization, I scrutinized global cultural flows, drawing on Appadurai's (1996) notions of ethnoscaping, mediascaping, and technoscaping. The global backdrops are configured differently for each student, depending on their individual relational, preferential, and transcultural features. At the intersection of neoliberal globalization and cosmopolitan globalization, the nine exchange students envisaged their exchange program as an opportunity to enjoy the present as well as to prepare for the future. They were embedded with anxieties about employability and sought an outlet, a way to take a rest while at the same time nurturing their intercultural sentiments and developing a global competitive edge. Being an exchange student is a good opportunity for undergraduate students to try to satisfy both types of goals.

It was within the continuous and dialectic interactions between local terrains and global flows, that the nine participants in this study envisioned their host country. In contrast with their home country, which for students from both Canada and Korea, is imbued with academic burdens and many responsibilities, their host country was visualized as an open space filled with infinite possibilities and opportunities to expand their intellectual, relational, and cultural horizons. At the same time, however, the students depicted their host country as a vague portrait. For most Korean students, Canada was an exotic country that was primarily known for its harsh climate, its beautiful scenery, White people, and sharing a porous boundary with the US.

Although Korea was more familiar to the three students from Canada, their imaginary Korea was also inscribed in their minds based on superficial and fragmented images, such as Koreans as warm-hearted and fashionable people.

With regard to the second research question about how exchange students from Canada and Korea navigate and negotiate with their academic, relational, and cultural space in the host country, I showed the singular engagement modalities of each exchange student, relying on Thirdspace (Soja, 1996) and social imaginaries (Taylor, 2004). Canada and Korea are not just material spaces, but exist as Thirdspace, with a multitude of social relations, historic occurrences, and spatial practices. In these diverse terrains, the students interacted with unfamiliar performances, material dispositions, and relational spaces, trying to make sense of those new modes through the lens of the social imaginaries that had been formed in their familiar spheres.

In the educational Thirdspace, the imagined spaces of the host country emerged as dissimilar lived spaces for some exchange students. For Korean students, their imagined Canadian academic settings were hospitable and affirmative places where they would be warmly welcomed and exert their agency in taking courses. However, some of these Korean students' lived pedagogical realms in Canada were sometimes embedded with rather callous attitudes of local Canadian students toward international students and with challenging academic requirements that exceeded their academic capabilities due to their limited knowledge of Western cultural contexts. Yet, some Korean students enjoyed their academic lives in Canada because they could arrange their educational landscapes strategically so that their lives in the foreign country fit within the boundaries of what was do-able for them.

Before going on an exchange, most students mapped out their relational cartographies in positive terms. They imagined their proactive engagements with local students, hoping to expand

their relational horizons. In their relational Thirdspace, some exchange students succeeded in territorializing their host country, building new human networks and friendships with local students. However, most Korean exchange students in this study did not have enough chances to interact with local Canadians. Domestic Canadian students seemed to live busy lives, with academic burdens and other responsibilities, whereas most Korean exchange students resided in a relaxed temporal axis during their exchange period, with fewer and lighter personal and social obligations. These disparate priorities in different temporal, academic, and spatial arenas served as a barrier to exchange students' ability to relate with domestic students. As a result, some Korean exchange students could not be close with local Canadian students even though they shared a residence with them. In the cultural Thirdspace, exchange students experienced surprise, embarrassment, and amusement when encountering unfamiliar embodied practices and cultural materialization. In regard to different apparel practices in Canada and Korea, while some students from Canada discussed gender inequalities as an underlying factor in Korean 'outfit culture,' some Korean students interpreted Canadians' casual fashion as a sign of their liberal lifestyles.

My third research question was how these transnational experiences of the nine exchange students influenced the ways in which they envisioned their home and host countries. Most students in this study developed greater confidence and aspirations for future global mobility, articulating that the exchange experience endowed them with independence and mobility capital. Although some students expressed regrets about their exchange sojourn because they did not seem to succeed in expanding their relationships in their foreign spaces, most had pleasant reflections on their exchange sojourn. After their exchange, students began to provide more detailed configurations of their home and host countries, which had both positive and negative

images. For most students in this study, Canada as a lived space was portrayed as having vast natural scenery and friendly people. Canada was also a boring place, too lenient, and inconvenient in terms of connecting with technological devices and accessing physical mobility. Korea, however, was illustrated as the opposite of Canada. Students in this study highlighted Korea's dynamic, speedy, and exciting aspects, although they also pointed out negative aspects of Korea such as excessive competition, hierarchy, and oppressive social pressures to conform to uniform standards. After their exchange, some preferred their host country considering it as their future dwelling place. While some Korean students assumed their home country would be their ultimate abode, some students wanted to leave their home region because they wanted to design their future in the broader space.

9.2 Discussion of the Findings

9.2.1 Theoretical considerations

The storied, shared, and envisioned lives of the nine exchange students revolved around theoretical landscapes of global cultural flows, social imaginaries in the Thirdspace, and the intersecting spheres of neoliberal and cultural globalization. Global flows of people, technologies, and media were what initially triggered exchange students to embark on an exchange to Canada or Korea. For the Canadian students in this study, diasporic Koreans and Koreans 'on the move' were influential in fueling their aspirations to experience Korea as exchange students. In addition, positive images of Korea, disseminated through Korean mass media, as transmitted through advanced technologies, inscribed optimistic fantasies about Korea in the students' minds. Prior to departure, Korean exchange students in this study learned through word of mouth that Canada was a safe, tolerant, and liberal country.

While the nine exchange students navigated their foreign terrains, these globalization currents continuously interacted with them in their foreign space. When Korean students met non-Korean students in Canada who had an interest in Korean culture, people influenced by mediascapes, these Korean students started to perceive Korea in a more positive way, while also feeling greater psychological proximity with those non-Korean students who were influenced by the Korean Wave. Given that “media engagement is central to entrenching and challenging historically dominant definers of social, economic and political life” (Stack, 2010, p. 213), mediascapes sometimes encourage biased perspectives or ethnocentric hierarchies of exchange students by disseminating highly positive or negative images of specific groups of foreigners based on selectively chosen information.

Technoscapes were another recurrent theme during the students’ foreign sojourn. For female students, free phone calls and sending photos through technological apparatuses were a way to assure their families of their safety during their overseas exchange. Communications mediated by SNSs seemed to help solidify human relationships, yet some students felt that relationships maintained only through SNSs were superficial and shallow. Although some exchange students were active in using SNSs during their exchange to interact with other international students or people at home, after they finished their exchange, some no longer aspired to ‘show off’ their lives. My study has demonstrated how each exchange student interacted idiosyncratically with global flows, and how their navigations amid those global flows are shaped in their temporal, relational, and spatial continuums in different ways.

The Thirdspace, intertwined with social imaginaries, was useful in exploring the nine students’ negotiations in and between Canada and Korea. These students perceived and interpreted practices and dispositions in their academic, relational, and cultural foreign space

according to their familiar social imaginaries, which gave rise to multiple translations of the dominant ideologies of the host nationals. In the academic Thirdspace, there are different pedagogical practices and expectations of students and professors in Canada and Korea, although these practices and expectations depend on each professor's own inclinations, the size of the class, and the nature of the course. In Korea, professors are highly esteemed, so writing down what they say is assumed to be the foremost required skill, and students who follow this practice are viewed as caring about learning. Nonetheless, aligning this dominant Korean educational tradition with the academic norms in Canada was problematic. When Korean exchange students and teachers in Canada had different social imaginaries regarding ethical codes and required competencies, tensions arose. Thus, when some Korean exchange students failed to conform to the host institution's practices, they confronted challenging situations.

In the relational Thirdspace, some Korean students have ethnocentric social imaginaries of Canadians as White. Hence, even though they interacted with Asian Canadian students, they had a limited sense of what it means to be interacting with local Canadians. For these Korean students, 'local Canadians' seemed to be a synonym of Whites. As such, visible minorities as well as aboriginals appeared to be excluded in the notion of local Canadians. Some students assumed that their identity as a temporary sojourner and the geographical remoteness between Canada and Korea were barriers to them forming and cementing friendships with local students. Discrepancies between cultural imaginaries were identified as another obstacle standing between students from Asian and Western countries. Since Asian and Western students had grown up in different cultural milieu, they often found it difficult to have in-depth communication.

In the cultural Thirdspace, dissimilar social practices and embodied expressions in Canada and Korea expose how both countries have their own performative enunciations and

material customs. Most of the Korean exchange students in this study had social imaginaries that they had to monitor themselves in order to avoid falling back into the trap of endless competition. However, once the Korean students were in Canada, they encountered new modes of governing life in a different temporal-spatial axis. They realized that they should not have been managing their lives in such a hurried and hectic way, obsessed with achieving certain results. Meanwhile, some Canadian students were impressed by Korean students' style of self-management. Although they had been busy in Canada studying and working, they were surprised when they met local Korean students who managed their time by focusing on effectiveness, visible outputs, and practices that had been unfamiliar to them. After they returned to Canada, they embraced these new social imaginaries of self-governing techniques in their own lives. My study demonstrated how exchange students interacted with their home and host countries by injecting other cultural modalities, material practices, and ideologies into their lives, and how Canada and Korea emerged as multiple modes of Thirdspace through this transculturation process.

At the junction of neoliberal and cultural globalization, the nine exchange students expected that participating in an international exchange program would not only nurture their cosmopolitan sentiments by allowing them to interact with different cultures, people, and terrains, but also that it would enhance their professional capability by allowing them to accumulate transcultural experiences. Before they went abroad, most of them did not have an explicit awareness of cosmopolitanism in terms of recognizing their own privileges and unequal social apparatuses. However, when some of these students met other groups of students in Canada who were from more privileged backgrounds, they began to get a glimpse of marginalized people in Korea. Although their empathy for underprivileged people may have been limited, their sense of inferiority by comparing their social status with others contributed to their enlightenment about

injustice and uneven societal systems. However, transnational space did not provide these students with a strong willingness to act in support of social justice. They felt very helpless when it came to transforming the unequal global era because their attentions were focused on their own apprehensions about their future employability.

Tensions between neoliberal globalization and cosmopolitan globalization do not seem as though they will be reconciled anytime soon. Some may view this conflict between two ideologies rather pessimistically, that is, that cosmopolitanism would surrender to neoliberalism. Indeed, the neoliberal thesis seems to be a juggernaut that almost inexorably undermines social equity and philanthropic practices. Unprecedented rates of unemployment among young adults around the world have made them anxious about their lives, narrowing their perspectival space while also encouraging them to act in enterprising ways. Nonetheless, this study underscores that if global nomads encounter wake-up moments through interactions with global flows, they can sharpen their critical minds in relation to social inequality. Hence, their experience of transcending their own limited national boundaries could be empowering and insightful and help them evolve from mere tourists into cosmopolitans with an increasing awareness that the global arena is an uneven one; nevertheless, it could take considerably more time to put their cosmopolitan thinking to action to reform social inequality.

9.2.2 Contributions to the literature on international students

Despite the growing trend of short-term international students through overseas exchange programs, academically, there has been a lacuna in the literature on the different influences that fuel the motivations and shape the transnational experiences of these temporary sojourners. This study will contribute to the literature on short-term international students by presenting the narratives of the underexplored characteristics, perceptions, and experiences of exchange

students. Thus far, the literature on exchange students focuses on describing their characteristics in terms of discipline of study and previous transnational experiences. In terms of students' major fields, humanities, social sciences, and business are the most popular among exchange students, whereas students from law, science, math, or engineering generally do not seem to be interested in an overseas exchange (Daly, 2011; Daly & Barker, 2005; Goldstein & Kim, 2006). Regarding this, Susan Goldstein and Randi Kim (2006) explained that science-related curricula are less flexible than those of the social sciences, and that students who have to follow more inflexible curricula seem reluctant to go on an exchange.

Exchange students in this research, however, provided another opinion on this issue. Students who had vague ideas of their futures had stronger aspirations to embark on an exchange because they expected that they could use the time in the foreign space, where they would have fewer responsibilities, to contemplate and clarify their future career paths. All of the students in this study were from the humanities, social sciences, and business and most of them did not seem to have explicit career paths prior to going on an exchange, something that made them feel anxious and concerned for the future. According to what the participants shared, their friends whose majors led them down a specific career track, such as law or medicine, tended to finish their undergraduate programs quickly instead of accumulating foreign experiences because their career tracks did not require overseas experiences. Moreover, when Korean students wanted to go to Western Anglophone countries they had to get a high TOEFL score, which was a barrier for students from science and math disciplines unless they happened to be very good at English.

In regard to transnational experiences, much of the literature highlights that previous foreign sojourns encourage students to go abroad again (Brooks & Waters, 2009; Forsey et al., 2012; Nemoto, 2011; Nunan, 2006; Taraban et al., 2009). Nonetheless, some scholars have

empirically demonstrated that it is unclear what role of previous international experience plays in promoting additional overseas experience (Goldstein & Kim, 2006). Korean exchange students in this study offer possible explanations for this conflicting finding. All of the Korean participants had previous transnational experiences, but there were differences in their motivations for going abroad. Students, who had been abroad several times but never for the purpose of study, had a strong desire to use the overseas study experience to overcome their insecurities about their foreign language capabilities. Similarly students, who seldom had been abroad, imagined that their overseas exchange would be a chance to get rid of their feelings of relative deprivation in terms of mobility capital. Conversely, students who had not engaged with foreign terrains did not seem to be enthusiastic about going abroad; for example, many Korean male students who hesitated to go on an exchange were those who did not have previous overseas experience according to what some students in this study conveyed. Based on these narratives, previous transnational experiences seem to fuel aspirations for subsequent global mobility.

However, among the Korean exchange students, previous overseas experience, coupled with the goal of improving one's foreign language skills, mainly English, played different roles in exchange students' decision-making processes. Students who had already studied abroad did not seem to be as proactive in their exchange programs because they were already proficient in English. Two participants, who already had experience with study abroad, reinforced this assumption by explaining that their goal during exchange was not to accumulate English capital, but to widen their conceptual horizons. For the other Korean exchange students, however, their goal was indeed to enhance their English proficiency. These different motivations imply that students who already experienced study abroad may have less aspiration to embark on the

exchange program unless they feel the urgent needs to improve their foreign language skills, have a restricted sense of global mobility, or have unclear career plans.

This study also sheds light on the perceptual and experiential realms of exchange students in and between Canada and Korea, to which there has been only a scant amount of academic attention. Exploring the transnational experiences of short-term Korean international students in the US, So-Jin Park (2010) identified that these Korean students reconsider their Korean national identities and self identities by interacting with Korean Americans or Korean long-term international students in the US. Her research is meaningful in that it adroitly portrayed how short-term Korean international students conceived of diasporic Koreans and how they were positioned by other overseas Koreans. My research took a wider view of the relational space where Korean exchange students were placed to demonstrate the specific ways they carved out social imaginaries of Korea and Koreans when they interacted with various ethnoscapes of co-nationals, co-ethnics, local students, and other international students.

When Korean exchange students encountered Canadians or other foreigners who had an interest in Korea or Korean culture, they felt proud of their home country, which endowed them with new perspectival stances to recognize Korea's strengths. Meanwhile, when Korean students communicated with foreigners who had negative perceptions of specific Korean groups, they tried to debunk these foreign students' prejudices by behaving like Korean ambassadors, even though they also frequently viewed Korea in a critical way. Throughout these ambivalent and complicated perceptual trajectories in relation to their home country, these Korean students became multiple, oscillating, and fluid selves in and between Koreans and global citizens.

In sharing the experiences of international and local students in the UK, Catherine Montgomery (2010) showed that there were barriers to close relationships between members of

the two groups. She identified a lack of time-sharing and space-sharing as detrimental to international students' ability to develop relationships with domestic British students. Similarly, international students in Canada articulated that "[c]ampus isn't a good place to socialize" (K. Beck, 2008, p. 219) because local Canadian students return home after class rather than interacting with international students. My research provides additional explanations for the obstacles to cementing friendships in terms of temporal-spatial dimensions. Sharing space seemed to be essential to boosting mutual relationships, yet this did not seem to guarantee their intimate connections due to their different temporal arrangements.

Although the exchange students in my study shared a residence with local students, they could not extend their relationships with these local students beyond their accommodation because they lived in disparate temporal dimensions. Likewise, even though exchange students took classes with local students, those who took large lecture-oriented classes had few chances to interact with each other because local students seemed to be too busy and thus they did not seem to have any intention to communicate with international students. Moreover, since exchange students had stronger identities as transient sojourners than regular long-term international students, their temporal limitation hindered them from initiating and solidifying relationships with other groups of students.

However, when exchange students expected that they would have better chances to maintain friendships after their exchange, they did invest a lot in initiating and maintaining such relationships. Their expectation of being able to relate with other students in a foreign country was contingent on geographical proximity and temporal continuity. When they met students from neighbouring countries, they felt more psychological intimacy, expecting that they would continue their network by visiting each other after exchange. In addition, when they envisioned

that they would meet these international students again back in their home country, they tried to consolidate these relationships, anticipating future encounters. My study supports the finding that the space-time nexus is significant to understanding relationships between exchange students and other students in the host country.

Although some observers doubt the value of international education, arguing that students waste most of their time either doing “simple daily tasks such as washing, cooking, and making their own travel arrangements” (Forsey et al., 2012, p. 134) or being distracted by “socializing, partying, coffee drinking” (Tsoukalas, 2008, p.145), I believe there is value to students in performing these daily mundane practices and engaging in seemingly meaningless socializing. Learning does in fact happen, not only within traditional academic realms but also in multiple everyday spaces (Dewey, 1938/1998; Wenger, 1998). Also, the educational effect of international education cannot be identified easily because it takes time to notice such effects. Therefore, it may be myopic to underestimate the value of their culinary experiences, their social gatherings, the planning of their itineraries, and doing household affairs. Drawing on Baudrillard, Harvey (1990) contends that global food culture is the “interweaving of simulacra” by which people can “experience the world’s geography vicariously” (p. 300). Furthermore, these embodied experiences, such as interpersonal meetings, communication, contact, and socializing, as well as encultured knowing based on cultural knowledge are forms of “tacit knowledge” (H. Collins, 1993, p. 105; T. Kim, 2010, p. 583). My study has demonstrated that exchange students’ ephemeral experiences – compared with those of long-term students –have underlying implications and it underpins that these students’ day-to-day engagements need to be investigated from multiple approaches.

9.2.3 Contributions to the narrative inquiry methodology

Drawing on Clandinin and Connelly's (2000) narrative inquiry, this study focused on temporal, relational, and spatial dimensions of the storied lives and shared narratives of the nine exchange students. The trialectical space of narrative inquiry was appropriate to exploring these students' perceptual and performative arenas. With respect to the temporal dimension, this study arranged their narratives chronologically, placing their motivations at the beginning, their transnational experiences in the middle, and their reflections on their exchange at the end. This placement of their stories provides us with understanding of their transformative conceptions and practices over time.

In the relational dimension, this study examined the students' personal relationships with family and friends, as well as their social relationships with people in their academic and culturally foreign spaces. An investigation into their personal relationships before their exchange revealed how their motivations to go abroad had been triggered by interactions with people in their personal networks. Meanwhile, their connections with people during their foreign sojourn were supported by SNSs, which demonstrated how technoscapes are pivotal in understanding the transnational practices and relationships of global human flows.

Concerning the spatial dimension, I delved into the internal and external situations of each exchange student, looking at their conceptual terrains and contexts. This dual exploration helped us understand the reasons why students have certain perceptions of material practices in their home and host countries by allowing us to unpack their imaginaries. At the intersection of personal imaginaries and social imaginaries, when these students shared imaginaries with certain groups of people, they tried to conform to the dominant social practices. Yet, when they started to create ideas that were different from ideologies that were 'common' among their home and host

nationals, they tried to displace themselves from hegemonic social imaginaries. In this way, narrative inquiry methodology enables us to depict multifaceted transnational lives, harmonizing them with comprehensive theories of globalization and imagination.

In addition, narrative is not merely a recollection of past occurrences, but an active process of linking a person's temporal, spatial, and relational spheres. Therefore, narrative inquiry allows exchange students to unravel what was underlying their perceptions, helping them understand their previous behaviours and emotions in retrospect. Most students in this study recounted that through participating in this study they were able to recognize the value of their exchange experience. This implies the significance of narrative inquiry as an alternative method of exploring exchange students' transnational lives.

Thus far, some exchange students have been depicted negatively in the literature as immature students who enjoyed extravagant international travel. However, when I examined their pedagogical, cultural, and relational realms in the host country, I realized that what some viewed as wasting time actually had meaningful lessons, and thus presumably trivial moments were in fact important learning experiences beyond physical movement. Their seemingly 'travels' were moments when exchange students could extend their previous conceptual, relational, and cultural horizons. However, the implications and value of these instances would be hard to convey through quantitative research or qualitatively by a one-time inquiry based on a structured interview protocol. Narrative inquiry was a good approach to elicit new ideas and unique narratives because it allowed participants to more fully relate their experiences and describe their perceptions in-depth. Narrative inquiry can also be a transformative experience for research participants. Given that some exchange students in this study were from a privileged social status, reflecting on the 'taken-for-grantedness' of overseas study made them more critically aware of

their status.

Narrative inquiry was also appropriate for demonstrating that ostensibly homogenous national, cultural, and ethnic identities in fact had multiple layers. Exchange students in and between Western and Eastern countries described their hybrid, transformed, and evolving selves because of their transnational experiences, which shows that research on international students needs to be conducted qualitatively. When students narrated about Canadians and Koreans, what they perceived, conceived, and experienced varied, and thus it was challenging to configure generalized portraits of each national group. Because of this complexity, if we were to define these students as having fixed identities as Asians/Westerns or local/international, it would hinder the opportunity to see the nuance in their narratives and thus result in biased and fragmented descriptions. In this regard, narrative inquiry was an appropriate approach to enhance my critical awareness of polyvocal national groups of students beyond binary and essentialized perspectives.

9.3 Implications and Recommendations

In this section, I discuss the administrative implications of this study based on the suggestions that surfaced in the nine exchange students' narratives and in my own reflections. Then, I address suggestions to future researchers in conjunction with limitations of this study.

9.3.1 Recommendations for policy implementers

Based on the findings of this study, I recommend that educational administrators initiate more inclusive exchange programs so that students from diverse backgrounds can participate in overseas exchange. As I demonstrated in Chapter 3, the terrains of the exchange programs between Canadian universities and Korean universities are unequal. What are supposed to be reciprocal relationships were actually uneven power geometries that favoured English-speaking

countries. The unequal status in terms of geography, language, and ethnicity supports a hierarchy, with Anglophone countries at the top. While many Korean students aspire to attend Canadian universities, fewer students from Canada want to go to Korea. The fact that more than half of Canada University's outbound exchange students to Korea were Korean international students and other Asian international students means that the actual number of Canadian exchange students who went to Korea is very low.

The unequal terrain of exchange programs also appears in the Korean context. Whereas students at prestigious universities in Seoul have more options to go abroad, students in lower-tier universities in rural areas have fewer chances, especially to go to institutions in Canada or the US. Although there were exchange programs between these rural Korean universities and Canadian universities, the flow of students was basically one-way: Korean students going to Canada, but no Canadian students going to these universities. This meant that local Korean students who could not go abroad did not have the opportunity to interact with Canadian students. Universities' attempts to maintain their global prestige prevent them from initiating exchange programs with foreign universities that are seen as not having comparable reputations according to the global ranking systems, which perpetuates the existing unequal power geometry.

Students who attend universities in global cities have more opportunities to leverage exchange programs and thereby nurture their global competitiveness in their future academic and career fields. In contrast, students in rural areas in Korea have few chances, and in some cases almost no options whatsoever, to nurture their intercultural competency through exchange programs. Therefore, when universities launch exchange programs, they should acknowledge their privileged status in the global academic arena and open their doors not just to those from privileged foreign universities, but also to students from underprivileged universities so that the

latter can nourish their hopes, aspirations, and visions in transnational spaces.

I also recommend that university administrators incorporate diverse selection criteria, other than just meritocratic standards. Among Korean universities, this merit-based selection procedure was apparent when choosing potential exchange students who had applied to go to Anglophone countries. Given the fierce competition among Korean students who want to go on an exchange to English-speaking countries, it may be challenging to determine how to select them other than through ‘neutral’ measurements like GPA and TOEFL scores. Nonetheless, as my study has shown, these supposedly objective selection criteria prevented students from diverse backgrounds from participating in exchange programs. Korean exchange students in this study were from middle-class families and had already had transnational experiences. Participants in this study also recounted that many of Korean exchange students at Canada University were graduates of foreign language high schools, which is generally a sign in Korea of one’s middle-upper socio-economic status.

Universities should therefore strive to open their doors to exchange students from lower socio-economic conditions by providing scholarships. However, students from lower socio-economic backgrounds tend to “underestimate” the benefits of overseas education and “overestimate” its costs (OECD, 2004, p. 246). As shown in the cases of the Korean male students, they had less desire to go on an exchange due to their lack of previous transnational experience. Similarly, students who cannot afford to go on an overseas exchange may not have a strong desire to cross the border because they had few previous transnational experiences. Therefore, to motivate these students, it is important to inform them of the value of transcultural experience. In addition to providing financial support and disseminating information to the students of lower socio-economic backgrounds, universities should allow students who aspire to

go abroad but have not yet attained foreign linguistic competency to embark on an exchange.

When students from Canadian universities go to Korea on exchange, they are not required to be able to speak Korean proficiently because English-medium courses are available to them. However, if Korean students want to apply to attend Canadian universities, they need to get a high TOEFL score. Nonetheless, exchange programs can be initiated in differentiated forms by mutual agreement. Therefore, if Korean universities select Korean exchange students who are not competent enough in English competencies to take regular courses in Canada, Canadian universities could create special courses for them. If universities select only Korean students who are already good at English, social inequalities in association with English capital in Korea will be sustained and reinforced through exchange programs. In fact, “Canada University offers several options for English language learning on campus, through non-credit extension courses and new pre-degree programs tailored specifically for international students. These courses could be made available to short-term international exchange students with limited English-language proficiency” (A. S. Metcalfe, personal communication, January 18, 2016).

Even though universities initiate exchange programs to make their environments more equal, inclusive, and tolerant, they still need to make their pedagogical space more favourable to international students, otherwise exchange students will struggle to understand unfamiliar academic practices and cultures. Therefore, it is important to shape the intercultural learning space by generating curricula that contribute to intercultural awareness. Here, I understand curriculum in a broad sense as “the overall learning experience of the undergraduate while at university” (Reid & Spencer-Oatey, 2013, p. 128). As I demonstrated in earlier chapters, some Korean exchange students, if they do not have formal opportunities to collaborate with multicultural groups in class, have few chances to interact with diverse ethnic groups in general

unless they are very proactive about it. However, if professors incorporated tutorial methods or assigned small group-based tasks into their lecture-oriented courses, exchange students would have more chances to communicate with diverse local and international students.

Group work seemed to be an efficient way for most exchange students to enhance their cultural sensitivity. However, if these groups are composed homogeneously in terms of group members' nationality, ethnicity, and cultural backgrounds, the educational outcomes and the values of the learning experience will likely be stunted. Therefore, purposeful instructional design is necessary. When teachers interject diversity into each group, exchange students will have more chances to engage with diverse academic logics and cultural practices. Some scholars have shown empirically that students eventually overcame cultural barriers "when [they were] 'forced' to work together in multinational teams" (Rienties, Nanclares, Jindal-Snape, & Alcott, 2013, p. 348). Given the difficulties that exchange students face in participating in local communities due to their time constraints, instructors should pay particular attention to providing formal opportunities for these students to interact with local students through small group works.

In addition, buddy programs between local and exchange students will help boost their mutual understandings and solidify their relationships. The home universities of the Korean participants have buddy programs, and three students from Canada were highly satisfied with the support they received through their buddy programs. This buddy program could be an appropriate alternative means for underprivileged students to interact with international students. Also, if home universities gave incentives to local students, especially students from lower socioeconomic status, who participated in buddy programs when these local students applied for exchange programs, this buddy program could be a pipeline to link local and international students beyond locality.

The ability to bridge local and exchange students will also help debunk the perception of exchange students as temporary sojourners. For example, if the local Korean students who help Canadian exchange students through a buddy program take their turn to go on an exchange, their buddies can now be called on to support these Korean exchange students, and so on. Similarly, Nemoto (2011) suggested that future exchange students should establish networks with incoming exchange students from their host country to get a better sense of the host country's education system, and thus these future exchange students experience a smooth "shift of their positioning in a community from experienced community members to non-native background novice students" (p. 151) in the host country. Given that temporal limitations and spatial distance were significant obstacles to local students and exchange students forming relationships, this kind of connection would be beneficial to both groups of students. Furthermore, administrators should try to create a shared space for former and future exchange students so that valuable experiences and narratives of the former will be conveyed to the latter.

The other suggestion that I would like to offer administrators is that universities should consider their "role of 'pre-departure' programs" such as orientations before students go on an exchange or "institutional expectations about [students'] 'reflections' on [their exchange] experience" (T. Sork, personal communication, April 29, 2015). Given that exchange students who received country and institutional specific information were satisfied with their institutional pre-departure supports, universities should provide potential exchange students with detailed information of their host country and host institution. In addition, universities should have higher expectations of exchange students as long as these expectations do not become a disincentive to going on an exchange. For instance, if Canada University assigned exchange students to submit detailed reflection papers after their exchange, something most Korean exchange students are

required to do, these recollections would be valuable in two ways: not only would they be helpful information to future exchange students, but they would also help the authoring exchange students themselves by encouraging them to reflect on meaningful aspects of their overseas sojourn. While conducting my research, I realized that the act of narrating is beneficial to the narrators because it sheds light on implications they may not have otherwise known existed. When these exchange students have time to recollect their foreign sojourns under “adequate motivational structures” (Nemoto, 2011, p. 154), their temporary experiences will be remembered as a profound period in their lives.

Exchange students expect to enhance their cultural awareness during their exchange. However, some did not experience this diversity sufficiently because of institutional arrangements. Most Korean exchange students in this study argued that Canada University arranged the campus residence homogeneously in terms of ethnicity. Hence, Korean exchange students had a lot more Asian exchange students as their roommates, whereas most European exchange students lived in other residences. Although I could not confirm whether placing them in separate residences was a random or deliberate arrangement, if Canada University had tried to mix Asian and Western students in the same residence to enhance ethnic and cultural diversity, Korean exchange students would have had more opportunities to interact with Western students. In addition, in the case of Hankuk University, since there were only a limited number of advanced English-medium courses, most exchange students in Korea took a small number of these courses together, which were often taught by foreign instructors. Thus, these international students experienced similar pedagogical settings with those of their home countries. These kinds of rather homogeneous surroundings hindered exchange students in exposing themselves to cultural diversity.

My final suggestion is that administrators should try to create the educational circumstances that will support those students who are sincere about wanting to participate in exchange programs. Some exchange students are criticized due to their seemingly insincere attitudes toward their studies. However, what I discovered was that institutional environment has inadvertently made these students less sincere, or that educational systems are not stacked in their favour. The abovementioned limited options for advanced English have prevented such international students from going on an exchange to Korea. Since these students could not take advanced courses in Korea, it was students who had more interest in K-pop who tended to embark on an exchange. In addition, some prestigious Korean universities do not transfer credits fully, part of an effort to try to maintain their global reputations, a practice that deterred some Korean exchange students from taking courses that would count toward their majors. Due to this credit transfer restriction, these Korean students who had a genuine interest in foreign academic experience simply decided to pursue personal pleasures instead, such as travel or social gatherings. Although these embodied experiences of territorializing and human networks are influential and meaningful, given that academic experience is quintessential to exchange programs, it is important to construct pedagogical surroundings in which exchange students enjoy learning through meaningful educational interactions.

Although exchange programs are initiated and operated at the institutional level, the federal governments also could create a transparent space for sharing and disseminating information and for mutual collaboration. While conducting this research, I was surprised by the contrasting interpretations of similar practices depending on national contexts. Beyond the limited pedagogical space, exchange students encounter diverse cultural assemblages imbued with different culinary, apparel, financial, and embodied practices. Thus far, we have left it up to

students themselves to be responsible for understanding and adapting to the host culture. However, I strongly believe that it is the role of policy actors to be active in informing international students about different cultural perceptions, political histories, cultural morals, and geographical features. Such efforts would help future exchange students understand their host culture better by helping them avoid prejudiced assumptions, thus helping these students to more fully participate in student life while in the host country.

9.3.2 Recommendations for future research

This study aimed to unpack the motivations, transnational experiences, and reflections of Canadian and Korean exchange students on their overseas experience. However, this study does have some limitations in fulfilling this purpose. Firstly, in terms of diversity, my participants were rather homogeneous. All Canadian participants in this study were Asian Canadians and since they were rather familiar with Korean culture before their exchange, they did not experience significant cultural shock. Compared to the number of Korean participants, the number of Canadian participants was small, and thus the Korean participants' narratives appeared more prominently than the Canadian students' voices. In addition, most Korean participants in this study were from middle-class socio-economic backgrounds and were fluent in English. Therefore, they did not suffer seriously due to financial difficulties or linguistic problems. There were also no participants from science and engineering faculties and no male students among the Canadian participants. Given the bias in terms of the exchange students' gender, majors, and socio-economic status, if future researchers were to conduct empirical studies with an eye to expanding the diversity of the participants, then they could seek disparate and other enriched narratives from these students from different backgrounds.

Secondly, this study investigated incoming Korean exchange students and outgoing

Canadian students, focusing on the site of Canada University. If future researchers were to study this topic within Korean institutional contexts, then they may discover different emphases in differentiated narratives. When future researchers study exchange students in Korea, I would like to recommend that they incorporate both universities in large cities and universities in smaller regions in order to diversify the type of participants. Given the unequal situation of Korean universities in rural areas having few Canadian exchange students, it may be challenging to recruit Canadian participants at those schools. Nonetheless, if future researchers were to include students from marginalized backgrounds in terms of their academic, cultural, economic, and transnational experiences, they may find implications that transcend what I found in my study.

Thirdly, this study tried to unveil the biases in exchange students' perceived material practices by demonstrating the broader historic and social contexts of their home and host countries. Based on my personal, academic, and professional experience in Korea, I could delineate underlying Korean socio-cultural landscapes in association with participants' narratives. However, it was challenging to unpack in-depth Canadian historic, social, and spatial meanings beyond superficial descriptions. I would welcome Canadian scholars to examine specific realms that Korean exchange students conceived of as different, strange, and meaningful, and to offer their insights into implicit values and cultural interpretations so that international students in Canada can enhance their understanding of Canada, Canadian people, and Canadian cultures.

Lastly, my study explored how international exchange students dialectically interacted with global flows. When I delved into students' motivations, mutual interactions between students' local contexts and global flows such as ethnoscapes, mediascapes, and technoscapes appeared to exist explicitly. However, when I tried to illustrate these interactions in their transnational space, there emerged some contrasting dimensions in relation to exchange students'

engagements in their technoscapes. Although some students mentioned their virtual engagements with their friends at home through SNSs during their exchange as meaningful, some students argued that they were ‘too busy’ in experiencing their ‘new’ academic, cultural and relational space in the host country so that it was burdensome to maintain their ‘old’ relationships in the home country actively during their exchange. Two male students were not that active in their virtual space comparing to female students and four former exchange students were not that active in SNSs anymore after their exchange. I did not investigate this interesting dimension in-depth in this study so I hope that other researchers will study this realm so that they would reveal dynamic aspects of international students’ technoscapes.

If future researchers could elucidate the experiences of exchange students in and between Canada and Korea in a more comprehensive way, their efforts will help education administrators and other researchers understand short-term international students more fully. In particular, these narratives would be meaningful data for future overseas exchange students. Despite these abovementioned limitations of this study, I do believe that my study will have implications in understanding short-term international students beyond Canada and Korea because it demonstrates multifaceted narratives of how each exchange student’s perceptions and experiences could be inflected by individual singular contexts. I hope my specific investigation of Canadian and Korean exchange students’ sojourns is transportable to other contexts where exchange programs are a popular practice but lacking serious academic understanding of this increasingly common phenomenon by providing “local layers and conditions” (Liu & Metcalfe, 2016, p. 411) in understanding global human flows.

9.4 Epilogue

My doctoral journey through the encounters with nine exchange students in and between

Canada and Korea was a crucial and opportune moment in my life as an international student straddling Canada and Korea. While listening to their stories, I found myself growing with their narratives. As most Korean exchange students in this study did not acknowledge their privileged status before their foreign sojourn, I too was strongly entrapped within the neoliberal imposition that my current 'success' is thanks to my relentless efforts, and those who have difficulties should ascribe their destitute conditions to their lack of diligence and work ethic. However, just as these Korean students gradually recognized their privileged status while also trying to enhance their global awareness of 'Otherness,' especially in relation to marginalized people and different cultural codes, I also tried to debunk normative ideas by embracing conflicting value and practices, even if my efforts often failed to produce coherent and continuous outcomes.

While conducting this study, I could reflect on my forty-year life trajectory. The nine students' motivations to be exchange students and cross their national borders resonated with my own aspirations to be an overseas doctoral student. As their domestic lives were fraught with academic hassles and burdensome responsibilities, my life in Korea was filled with sighs, stresses, and fatigue. Having spent more than ten years under the harsh working conditions in Korea, I had reached my physical and emotional limit. The relative deprivation that I felt whenever I communicated with colleagues who had already experienced transnational academic and career experiences sparked my yearning to go abroad.

The nine students' transnational experiences in their academic, relational, and cultural spaces overlapped with my experiences in my intercultural spaces. Like those Korean exchange students who suffered in their pedagogical space, I too felt lost in a foreign education setting, at least initially, when professors facilitated 'our' discussions instead of giving a lecture. To ease my academic anxieties, I tried to prepare by reading all the mandatory materials even more

thoroughly. Nonetheless, it took a while to interject unfamiliar learning practices such as ‘theorize,’ ‘analyze,’ or ‘criticize’ into my academic habits.

In addition, like some Korean students who found it strange to transform themselves according to the host culture, I struggled to place myself in ‘liberal’ Canada. Whenever I tried to align myself with the relaxed Canadian style, the moral imperative that was ingrained in me to live efficiently often warned me of self-indulgence. My complicated feelings were amplified when my mother-in-law came to Canada to help me take care of my three children so that I could concentrate on my doctoral work and complete the journey by the due date, which was set by my workplace. I was worried that my spending some quality time with my children might be perceived by my in-laws as ‘wasting time’ and I might be labeled as a bad daughter-in-law who shifted her responsibilities onto her elderly mother-in-law. Under these ‘Korean’ social imaginaries associated with patriarchal hierarchy, familial duties, and gender inequality, I attuned my life in Canada according to the familiar hectic ‘Korean’ style. My restricted agency within my multiple constraints that I created for myself, influenced by familiar social imaginaries, helped me understand better when exchange students talked about their limited discretion despite their strong will to be freed from structural oppression.

After finishing my field work, I started to contemplate my future life back in Korea. Although I asked the participants where they wanted to live and why, I never asked myself such questions because I assumed that my life in Korea was a given. Just as some of the Korean participants were worried that their limited career-related capital might prevent them from being able to live in a foreign country, I was insecure about my linguistic competency, my cultural disposition, and my introverted personality, viewing these as barriers to dwelling in a foreign space permanently. However, instead of lamenting these limitations, I decided to embrace my

current self, envisioning my future life in Korea positively while also absorbing lessons, emotions, and implications from my time in Canada.

The nine exchange students demonstrated that their transnational sojourn did not transform them instantaneously. Likewise, I realized that I cannot be changed quickly, which was also identified in many international students' experiences (T. Sork, personal communication, September 29, 2014). I had lived in a neoliberal ethos and my future life will be strongly influenced by economic rationales. Nonetheless, what I have learned through my doctoral journey with my nine participants is that if I could find a small amount of courage to let invisible, unreadable, and inaudible groups of people have their voices heard, then Korea, Canada, and the world will be more equitable and better places, with enhanced understandings and a greater tolerance of otherness. Despite the limitation of my transformative identity, since "[a]ll people bear the marks of the places where they have lived, no matter how long or short a time they have lived there" (Ruitenberg, 2005), I will try to convey what I have learned in Canada to my future academic and professional arenas in Korea. It has been an empowering doctoral journey for me with my nine participants, and I sincerely hope that readers' encounters with these nine narrators through this dissertation will be meaningful and will deepen their understanding of these students' lives, imbued with their hopes, concerns, and yearnings.

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Appendices

Appendix A: Invitation letter for participants (English)



THE UNIVERSITY OF BRITISH COLUMBIA

Department of Educational Studies
2044 Lower Mall, Vancouver, BC, Canada V6T 1Z2
Tel: (604) 822-5374 Fax: (604) 822-4244

Have you ever been an Exchange Student?

If you have participated in the exchange program between Canada University (CU) and a university in the Republic of Korea (South Korea), you are invited to participate in this study.

Information about the study

- The purpose of this study is to explore motivations and international experiences of Canadian and Korean undergraduate exchange students.
- If you decide to take part in this research, you will be asked to complete a short demographic form and send it to Jeong-Ja Kang the co-investigator of this study.
- Selected participants will be asked to participate in at least three interviews to share your stories as an exchange student and each interview will take approximately 90 minutes.

Eligibility

- If you are a Canadian citizenship holder or a permanent resident in Canada
OR a Korean citizenship holder or a permanent resident in Korea

AND

- If you have been an undergraduate exchange student between CU and a Korean university
OR will be an undergraduate exchange student between CU and a Korean university in 2015
- Then, you may be eligible to participate in this study.

Honorarium

Participants selected for interviews will receive a \$20 honorarium at each interview.

Participation

To volunteer for this study, please contact Jeong-Ja Kang the co-investigator either in English or Korean including your name and contact information.

We are looking forward to hearing from you soon.

Yours kindly,

Dr. Amy Scott Metcalfe (Principal investigator) and Jeong-Ja Kang (Co-investigator)

Appendix B: Invitation letter for participants (Korean)



THE UNIVERSITY OF BRITISH COLUMBIA

Department of Educational Studies
2044 Lower Mall, Vancouver, BC, Canada V6T 1Z2
Tel: (604) 822-5374 Fax: (604) 822-4244

교환학생이신가요? 아니면 교환학생이셨던 적이 있으신가요?

CU와 한국 대학 간 교환학생 프로그램에 참여하셨던 분들을 본 연구에 초대합니다.

연구 관련 정보

- 동 연구는 캐나다 한국대학 간 교환학생으로서의 동기와 경험을 탐색하는데 목적이 있습니다.
- 동 연구에 참여의사를 밝히시게 되면, 본 연구의 공동연구자인 강정자가 보내는 간략한 양식에 기본 인적 사항을 작성하셔서 보내주셔야 합니다.
- 선택되신 참여자 분들께서는 적어도 세 번의 인터뷰를 하시게 되며, 각 인터뷰는 약 90분 가량 진행됩니다.

연구 참여 자격

- 여러분께서 캐나다 시민권자 또는 영주권자 아니면 한국 국적보유자 또는 영주권자이시면서,
 - CU와 한국대학 간 교환학생이셨거나 2015년에 교환학생이 되실 분이라면
- 본 연구에 참여하실 수 있습니다.

사례금

인터뷰에 참여하시는 분들께서는 각 인터뷰가 끝날 때마다 20달러씩을 받으시게 됩니다.

참여 방법

본 연구에 참여를 원하시는 분들께서는 공동연구자인 강정자에게 영어나 한국어로 여러분의 성명과 연락처를 기재하셔서 연락 주시기 바랍니다.

여러분들의 연락을 기다리겠습니다.

Amy Scott Metcalfe 교수(주 연구자) 및 강정자 (공동연구자) 올림

Appendix C: Demographic form (English)



THE UNIVERSITY OF BRITISH COLUMBIA

Department of Educational Studies
2044 Lower Mall, Vancouver, BC, Canada V6T 1Z2
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Introduction of the study

This research project investigates the motivations and experiences of undergraduate international exchange students between Canada and the Republic of Korea. It aims to explore exchange students' aspirations and expectations for their transnational experience, their navigation in the host country, and their future trajectory.

How to participate

Please fill out the following information and send it to Jeong-Ja Kang the co-investigator either in English or Korean.

1) Personal information

- a) name
- b) age
- c) gender
- d) ethnicity (e.g., Asian, White, Hispanic, or Black)
- e) nationality (e.g., Canada, China, or South Korea)
 - In case of a permanent resident in Canada or Korea, please identify the length of stay in Canada or Korea as well.
- f) previous foreign experience (e.g., overseas study or travel)
- g) contact information (email address and phone number)

2) Academic information

- a) host and home university
- b) major
- c) academic status (e.g., sophomore or junior)
- d) study duration and year of the exchange program

Thank you so much for your participation. Your personal information will be treated in complete confidential. We will respond either via email or phone to all those who contact us regarding your eligibility for participation in the interviews.

Yours kindly,

Dr. Amy Scott Metcalfe (Principal investigator) and Jeong-Ja Kang (Co-investigator)

Appendix D: Demographic form (Korean)



THE UNIVERSITY OF BRITISH COLUMBIA

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연구 소개

본 한국-캐나다 간 교환학생의 동기와 경험 탐구를 위한 연구는 캐나다와 한국의 대학생들이 어떤 이유로 교환학생 프로그램에 참여하며 동 참여와 관련해 어떤 기대를 하는지, 한국과 캐나다 교환학교에서 어떤 경험을 하는 지, 그리고 이 외국경험과 관련해 미래설계를 어떻게 하는지 등에 대해 고찰하고 그 시사점을 도출하는데 목적이 있습니다.

참여 방법

아래 정보를 영어나 한국어로 작성하셔서 공동연구자인 강정자 이메일로 보내주시기 바랍니다.

- | |
|--|
| <ul style="list-style-type: none">1) 개인정보<ul style="list-style-type: none">a) 성명b) 연령 (학번)c) 성별d) 인종 (아시안, 백인, 히스패닉, 흑인 등)e) 출신지역 (한국학생의 경우 출신지역, 캐나다 영주권자 학생의 경우 캐나다에서의 체류 기간)f) 사전 해외경험 (유학, 여행 등)g) 연락처 (이메일 및 전화번호)2) 학업정보<ul style="list-style-type: none">a) 소속대학 및 교환학생 체류 대학b) 전공c) 학년 (예> 3학년)d) 교환학생 체류기간 |
|--|

참여해주셔서 진심으로 감사드립니다. 여러분의 개인정보는 철저히 익명성이 보장됩니다. 연락주신 모든 분들께 인터뷰 참여 가능 여부와 관련해 이메일이나 유선으로 연락드리겠습니다.

Amy Scott Metcalfe 교수 (주 연구자) 및 강정자 (공동연구자) 올림

Appendix E: Consent form for participants (English)

THE UNIVERSITY OF BRITISH COLUMBIA



Department of Educational Studies
2044 Lower Mall, Vancouver, BC, Canada V6T 1Z2
Tel: (604) 822-5374 Fax: (604) 822-4244

Research Project Title

A narrative inquiry of the motivations and experiences of undergraduate international exchange students between Canada and the Republic of Korea

Principal Investigator

Dr. Amy Scott Metcalfe
Associate Professor
Department of Educational Studies
University of British Columbia, Canada

Co-Investigator

Jeong-Ja Kang
PhD Student
Department of Educational Studies
University of British Columbia, Canada

Purpose

This study aims to explore motivations and experiences of undergraduate exchange students between Canada and the Republic of Korea. The purposes of the interviews are to understand exchange students' aspirations and expectations for their transnational experience, their navigation in the host country, and their future trajectory in relation to their transcultural experience.

Study Procedures

The one-on-one interview with the co-investigator of this study will take place in a mutually agreed upon location and the interviews with students in Korea will be held over Skype. The interview will be either in English or Korean whichever you prefer. One interview will last approximately 90 minutes and at least three interviews will be held. With your permission, the interview will be digitally recorded to create a more accurate transcript of data. You will have access to a copy of the transcript and have the opportunity to make corrections or additions to the interview transcriptions. You may be contacted for brief follow-up conversations via emails or phones for clarification.

Potential Benefits

When you participate in this study, you will receive \$20 in a gift card or in cash after finishing each interview. Your participation may help Canadian and Korean universities and educational administrators to understand exchange students and support them better. Your experiences will also help prospective exchange students prepare for their overseas study. When this study is

completed, you will receive a summary of the findings by email.

Potential Risks

There are no known risks associated with participating in the interview. You are under no obligation to participate and you may end or withdraw your participation at any time.

Confidentiality

Your identity will be kept confidential through the use of a pseudonym in your choice. No names or identifying information whatsoever will be used on copies of individual files and recordings. You will not be identified by name in any reports of the completed study. All documents will be kept in a locked filing cabinet or in computer files protected by passwords known only to the researcher for up to five years according to the UBC policy and then they will be destroyed.

Contact for concerns about the rights of research subjects

If you have any concerns or complaints about your rights as a research participant and/or your experiences while participating in this study, contact the Research Participant Complaint Line in the UBC Office of Research Ethics at 604-822-8598 or if long distance e-mail RSIL@ors.ubc.ca or call toll free 1-877-822-8598.

Contact for information about the study

If you have any questions or further information regarding this study, please contact Jeong-Ja Kang.

PARTICIPANT CONSENT AND SIGNATURE PAGE

My participation in this study is entirely voluntary. I may choose to end or withdraw my participation from this study at any time without giving a reason.

I have understood the nature of this study and wish to participate. I have received a copy of this consent form for my own records. My signature below indicates my consent.

Signature: _____

Printed name: _____

Date: _____

Appendix F: Consent form for participants (Korean)

THE UNIVERSITY OF BRITISH COLUMBIA



Department of Educational Studies
2044 Lower Mall, Vancouver, BC, Canada V6T 1Z2
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연구 제목

한국-캐나다 간 교환학생의 동기와 경험 탐구를 위한 내러티브 연구

지도교수

Amy Scott Metcalfe 박사, 부교수, 교육학연구과정, 브리티시 콜롬비아대학, 캐나다

공동연구자

강정자, 박사과정생, 교육학연구과정, 브리티시 콜롬비아대학, 캐나다

목적

본 연구는 캐나다와 한국 간 대학생 교환학생의 동기와 경험을 탐구하고자 합니다. 따라서 교환학생이 교환학생 경험에 대해 어떤 기대를 하는지, 외국에서 어떻게 생활하는지, 그리고 이 외국경험과 관련해 미래설계를 어떻게 하는지 등에 대해 인터뷰를 하게 됩니다.

연구 과정

공동연구자와의 인터뷰는 상호 합의된 장소에서 1대 1로 진행됩니다. 다만, 한국에 거주하는 학생과는 스카이프를 통해 인터뷰를 하게 됩니다. 인터뷰는 영어나 한국어 중 참여자가 원하는 언어로 진행됩니다. 1회 인터뷰에는 약 90분 정도 소요되며, 적어도 총 3회의 인터뷰가 이뤄집니다. 보다 정확한 데이터 기록을 위하여 참여자의 동의 하에 인터뷰는 녹음되며, 참여자는 동 필사본을 수정하거나 보완할 수 있습니다. 인터뷰 내용을 보완하기 위해 간단한 사후 의사교환이 이메일이나 전화를 통해 진행될 수 있습니다.

예상되는 혜택

본 연구에 참여하시는 분께는 각 인터뷰가 종료된 후 20달러를 현금 또는 상품권으로 지급합니다. 여러분의 참여는 캐나다와 한국의 대학과 교육행정가들이 교환학생의 경험을 이해하고 조력하는데 큰 도움이 될 것입니다. 또한 교환학생이 되고자 하는 학생들은 여러분의 경험을 바탕으로 보다 내실 있게 교환학생 프로그램 참여를 준비할 수 있을 것입니다. 동 연구 종료 시에 참여자 분들은 연구결과를 이메일로 받아보실 수 있습니다.

예상되는 위험

본 연구 참여와 관련해 예기되는 위험은 없습니다. 동 연구 참여에 따른 어떠한 의무사항도 없으며, 언제든지 원하시는 때에 연구 참여를 중단하거나 철회하실 수 있습니다.

비밀 유지

참여자 분의 개인정보는 여러분께서 직접 선택하신 가명을 통해 기록되며, 개인정보일이나 음성파일 등에 포함된 개인정보 식별이 우려되는 이름이나 어떠한 정보도 절대 자료에는 사용되지 않을 것입니다. 모든 자료는 UBC 정책에 따라 5년간 밀폐된 캐비닛과 연구자만이 알 수 있는 암호로 저장된 컴퓨터 파일로 보관되며, 이후에는 폐기됩니다.

연구참여자 권리 관련 문의 연락처

동 연구 참여 중에 제기되는 우려사항이나 불만과 관련해서는 UBC 연구윤리위원회 연구참여자불만 신고라인, 전화번호 604-822-8598 또는 이메일 RSIL@ors.ubc.ca이나 무료전화 1-877-822-8598로 문의하실 수 있습니다.

연구 참여 관련 문의 연락처

동 연구와 관련한 질문이나 추가 정보가 필요하신 분은 강정자 이메일로 연락 주시기 바랍니다.

연구조사 참여 동의서

본 연구 참여 여부는 참여자 본인의 동의 하에 결정된 것입니다. 참여에 동의한 후에도 언제든지 연구 참여를 중단하거나 거부할 권리가 있음을 알고 있습니다.

본 연구 내용에 대해 숙지하고 있으며, 동 연구 참여를 희망합니다. 본인은 동의서 양식의 사본을 받았습니다. 아래 서명은 본인이 동 연구 참여에 동의한다는 것을 나타냅니다.

서명: _____

이름: _____

날짜: _____

Appendix G: Interview protocol for participants (English)

Given the diversity of participants, the following protocols will be adjusted according to the interviewee's specific conditions.

Before Starting an Interview

- Check the participant's preferred language (English or Korean)
- Introduce myself and the goals of the study
- Discuss confidentiality and pseudonyms
- Request the participant's signature on consent form
- Ask for permission to record
- Elicit brief stories about demographic backgrounds that participants offered before interviews.

At the First Interview

The first interview will be focused on the first research question that dialectic relationships between global forces and students' decisions in their spatial, relational, and temporal landscapes.

- Regarding the participant's decision to be an exchange student
 - Why did you decide to participate in the exchange program?
 - Could you tell me about your decision making process in relation to your socio-cultural and academic backgrounds?
 - Please tell me the process of your decision to participate in an exchange program in terms of challenges and supporting factors?
- Regarding the participant's decision to choose Canada/Korea as their study destination
 - What was the main reason why you chose Canada/ Korea as your destination?
 - Please tell me about your thoughts on your host country before going/coming there/here.
 - Do you remember when you see or hear about your host country for the first time? If so, how did you conceive of it at that time and why?
- Regarding the meaning and expectations for students' participation in an exchange program
 - Please tell me the meaning of being an exchange student in your life.
 - What do you expect from your experience as an exchange student?
 - Please tell me about predeparture programs provided by your home and host institution.
 - Could you tell me your goals during the exchange program? Why did you set those goals?

At the Second Interview

The second interview will be focused on the second research question that how students from diverse backgrounds navigate their academic, relational, and cultural space in the host country

- Regarding the participant's academic experiences in the host country
 - Please tell me your challenging experiences in your classroom in the host country.
 - Please tell me your meaningful experiences in and outside the classroom.
 - Please tell me your general feelings about the academic environments in the host country.
 - Please tell me your interactions with your classmates and faculties in the host country.

- Regarding the participant's relationships in the host country
 - Please tell me about your relationships with your unit mates.
 - Please tell me your relationships with local people.
 - Please tell me your relationships with other international students.
 - Please tell me your communications with people in your home country.
- Regarding the participant's cultural engagements in the host country
 - Please tell me some stories about your extra curricula activities.
 - Please share some memorable items such as photos or souvenirs and tell me some stories associated with those materials.
 - Please tell me your story that you feel challenging/interesting so far.
 - Please tell me your story about cultural difference between Canada and Korea.

At the Third Interview

The third interview will be focused on the third research question that influence of transnational experience to students' perceptual transformation. However, given that the third interview may be the final interview, other questions may be posed to clarify or explore specific areas in depth.

- Regarding the valuable and challenging encounters in relation to transnational experiences
 - Please tell me about your expectations and concerns after you return to your home institution.
 - Please tell me whether you fulfill your goal during exchange.
 - Please tell me about your home or host institution's expectations for your foreign experience.
 - Please tell me about your overall evaluation on the exchange program.
- Regarding students' conception on their future in and between their home and a global arena
 - Please tell me your future plans.
 - Please tell me what you figure potential challenges and advantages in pursuit of your future plans in relation to your personal and social characteristics.
 - Please tell me whether there is any change in the ways you conceive of your home and host country.

After Finishing the Interviews

- Check the participant's willingness to be contacted for follow-up inquiries
- Explain the following research process
- Offer an honorarium in gratitude for participation

Appendix H: Interview protocol for participants (Korean)

연구참여자의 다양성을 감안하여 다음 인터뷰 질문지는 면담자 상황에 맞춰 수정 보완 여지가 있음

인터뷰 시작 전 확인 사항

- 면담자가 원하는 언어 확인 (영어 또는 한국어)
- 연구자와 본 연구 목표 소개
- 비밀유지와 가명 사용 관련 안내
- 연구 참여 동의서에 서명 받기
- 인터뷰 녹음 관련 양해 요청
- 사전에 면담자가 제공한 개인 정보에 의거한 간략한 이야기 도출

첫번째 인터뷰

국제화 요인과 교환학생의 동기가 학생의 시공간과 관계적 망 속에서 어떻게 형성되는지 탐색

- 교환학생이 되기까지 결정 관련 질문
 - 왜 교환학생 프로그램에 참여하게 되었습니까?
 - 교육, 사회, 문화적 배경을 포함해 교환학생 참여 과정을 말씀해 주시겠습니까?
 - 교환학생 프로그램에 참여하게 된 결정과 관련한 도전, 지지요인을 말씀해 주십시오.
- 한국/캐나다를 유학 대상국으로 선택한 이유 관련 질문
 - 한국/캐나다를 대상국으로 선택한 가장 중요한 이유는 무엇입니까?
 - 한국/캐나다에 가기 전에 그 나라에 대해 어떤 경로로 얼마나 알고 있었습니까?
 - 혹시 유학대상국 관련 정보를 처음 보았거나 들었을 때를 기억하십니까? 그렇다면, 그때 그 나라를 어떻게 인식하셨습니까?
- 교환학생의 의미와 기대 관련 질문
 - 과거 경험과 앞으로의 계획에 비춰 교환학생이라는 경험이 갖는 의미에 대해 말씀해 주십시오.
 - 교환학생 경험을 통해 기대하는 바는 무엇입니까?
 - 소속대학이나 상대국 대학에서 제공한 사전준비 관련 프로그램이 있다면 말씀해 주십시오.
 - 교환학생 프로그램 참여 중 여러분의 목표는 무엇입니까?

두번째 인터뷰

교환학생들이 외국에서 관계적, 학문적, 문화적 삶을 어떻게 영위하는지 탐색

- 유학 대상국에서 학업 경험과 관련한 질문
 - 유학 대상국에서 수업 중 어려웠던 점은 무엇이었습니까?
 - 교실 안팎에서 의미 있었던 경험에 대해 말씀해 주십시오.
 - 유학 대상국에서의 학업과 관련한 전반적인 느낌을 말씀해 주십시오.
 - 수업을 함께 들었던 학생들과 교수들과의 관계나 상호작용에 대해 말씀해 주십시오.

- 유학 대상국에서의 인간관계 관련 질문
 - 지금 거주하는 곳에서 함께 사는 분들과의 관계에 대해서 말씀해 주시겠습니까?
 - 현지 사람들과의 관계에 대해 이야기를 좀 해주시겠습니까?
 - 다른 국제학생, 같은 인종 학생, 같은 국가 학생들과의 여러분의 관계를 말씀해 주시겠습니까?
 - 본국의 사람들과 의사소통을 어떻게 하고 있는지 말씀해 주시겠습니까?
- 유학 대상국에서 문화적인 체험 관련 질문
 - 동아리나 봉사활동 등 교외 활동에 대한 이야기를 들려주시겠습니까?
 - 교환학생 경험과 관련해 의미 있는 물건, 예컨대 사진이나 기념품 등을 공유해 주실 수 있으십니까? 있으시면 그 물건들에 얹힌 이야기를 들려주시겠습니까?
 - 지금까지 경험 중 힘들었던/흥미로웠던 점은 무엇이었습니까?
 - 캐나다와 한국 간 문화적으로 다른 점에 대한 이야기를 좀 들려주시겠습니까?

세번째 인터뷰

교환학생 경험이 학생의 인식에 미친 변화상에 초점을 맞춰 진행할 예정이나, 마지막 인터뷰일 가능성이 높다는 점을 감안하여 의미를 명확하게 해야 할 필요가 있거나 보다 깊은 이야기를 도출해야 할 필요가 있을 경우, 관련 분야 질문이 제기될 수 있음

- 교환학생 경험에 대한 본인의 고찰과 관련한 질문
 - 소속 대학으로 돌아간 뒤에 갖게 된 기대나 우려사항이 있습니까?
 - 교환학생에 참여하기 전에 목표가 있었습니까? 그 목표를 달성하셨습니다까?
 - 여러분의 소속대학이나 상대국 대학에서 여러분의 교환학생 관련 기대하는 바가 있었습니까?
 - 교환학생 프로그램에 대한 전반적인 평가를 내려 주십시오.
- 교환학생경험이 자국을 인식하고 미래를 설계하는데 어떤 영향을 미치는 지와 관련한 질문
 - 미래 계획에 대한 이야기를 들려 주시겠습니까?
 - 여러분의 미래 계획을 구현하는 데 있어 여러분의 개인적인, 사회문화적인 배경이 걸림돌이 되거나 유리하게 작용할 것이라고 생각하십니까?
 - 외국경험을 한 뒤로 한국과 캐나다, 한국인, 캐나다인에 대한 생각이 달라진 점이 있습니까?

인터뷰를 마친 후

- 사후 의사 소통 관련 면담자의 참여의사 확인
- 본 연구 관련 차후 절차 안내
- 감사 인사 및 사례금 전달