THE ROLE OF PERSONALITY IN CROSS-CULTURAL ADJUSTMENT:
A QUALITATIVE EXPLORATION OF INTROVERSION AND
EXTRAVERSION

By

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ABSTRACT

Supplementing the traditional descriptive emic (intra-cultural) studies, and comparative etic (inter-cultural) analyses, with an idiographic approach (individual personality factors) seems to be an effective strategy for researching the process of cross-cultural adjustment, as experienced by immigrants or refugees.

In a phenomenological research format, this double-case study, preceded by a pilot study, has tried to identify patterns of introversion and extraversion in the experience of recent immigrants to Canada during their cross-cultural adjustment process. The analytical perspective of C. G. Jung has been used in viewing the cross-cultural adjustment experience as part of the individuation process, as well as in defining and operationalizing the constructs of introversion and extraversion. The content analyses in the two case studies (one introvert participant and one extravert participant) and the pilot study (one introvert participant) have drawn from multiple sources of evidence: a two-hour in-depth semi-structured interview with each participant, their scores on the Myers Briggs Type Indicator, and the participants' responses on a sentence completion blank.

In these three case studies (including the pilot study), typical introversion and extraversion themes have been identified and have been found to play an essential role in the immigrants' experience of adjustment to a different culture. The effectiveness of certain assessment techniques and intervention strategies has also been discussed.

Implications of the Jungian type theory for the research and practice of cross-cultural counselling have been examined. This study may serve as a basis for the development of a three-dimensional model in cross-cultural counselling.
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INTRODUCTION

The 20th century has been a time of profound political, social, and psychological transformations. With the dramatic developments in technology and communications, the world has become a smaller and smaller place, and the reality of the global village has imposed new challenges on people's life styles. Within psychology, the young field of cross-cultural psychology has undertaken the complex task of discovering "laws that will be stable over time and across cultures" (Triandis, in Triandis & Brislin, 1980, p. ix). However, the research done over the past thirty years, has questioned the universal character of those psychological laws. Rather, researchers agree now that "different psychological laws can be held as true with varying degrees of confidence" (p. ix).

Berry (1969) introduced the terms emic and etic to describe two dimensions in cross-cultural psychology: culture-specific factors that operate within a given cultural group, and psychological universals, i.e. factors that apply to human psychology in general. In the broadest sense, cross-cultural counselling was born out of the need to increase communication effectiveness among different cultural groups, or among people coming from different cultural backgrounds. Cross-cultural adjustment, the focus of this thesis, is just one domain of the complex web of inter-ethnic relationships that involve different levels of social, political, and economical aspects, philosophical and anthropological considerations, as well as gender, inter-generational, and personality issues.

The topic of this thesis emerged from the author's dissatisfaction with current approaches in cross-cultural counselling, most of them based on the two main directions in cross-cultural psychology represented by descriptive
emic studies and comparative etic analyses. The present author believes that cross-cultural counselling should and can forge an individual strategy for theory, research, and practice, distinct from the current avenues in the parent discipline - cross-cultural psychology. In this sense, an accurate account of the process of cross-cultural adjustment cannot ignore the individual personality factors that shape the experience of immigrants or refugees, as active participants and creators of the stories of their lives. Regardless of the country of origin and the country of destination, aspects of the immigrant's unique, individual personality are bound to play a significant role in the immigrant's processing of his/her experience of cross-cultural adjustment. Such an approach is not meant to underestimate the importance of cultural factors in cross-cultural adjustment, but rather to complement the traditional etic vs. emic model with a third *idiographic* component.

According to the traditional model, in a multicultural society, counsellors have been encouraged to understand and acknowledge the clients' specific cultural background as a way of validating their past and current experience and, ultimately, of empowering them (Sue & Sue, 1990; Suinn, 1985). At the same time, stage theories of cross-cultural adjustment (Cross, 1971; Adler, 1975; Atkinson, Morten, & Sue, 1989) have emphasized the universal aspects of the adjustment process. While recognizing the validity of these approaches, the present author suggests that complementing these strategies with a focus on individual personality factors may increase the effectiveness of the cross-cultural counselling process.

In a recent article on multicultural training, Ridley, Mendoza, and Kanitz (1994) distinguished among the *etic/true universalist*, the *emic*, and
the *idiographic* approaches to the development of multicultural training programs. The idiographic approach, with its focus on individual differences, reduces the risk of cultural stereotypes and culturecentric perceptions of psychosocial health and maladjustment. The authors agreed that effective cross-cultural counselling must include an emphasis on "understanding what is useful or meaningful to the client as a person, not simply as a representative of certain cultural groups" (p. 242). Making the argument even stronger, among other supporters of the idiographic approach (Burn, 1992; Scott & Borodovsky, 1990), Ibrahim (1991) stated that the application of normative (etic or emic) information to idiosyncratic individuals violates their right to individuality and can be viewed as a form of cultural oppression.

The idiographic approach to cross-cultural counselling operates from an initially etic position which maps out a framework for inquiry consisting of universal cultural issues to be explored for their applicability and unique expression with a particular client. Normative emic information may also be incorporated into the inquiry framework. The major assumption underlying the idiographic approach is that all hunches about a client that are based on prior knowledge must be considered tentative until the counsellor obtains information directly from the client confirming or disconfirming the hunch (Ridley et al., 1994). The initial etic position or framework for inquiry adopted in this research project is C. G. Jung's universal personality type theory, more specifically, the extraversion - introversion dimension, while the qualitative case study research format (based on in-depth interviewing and phenomenological analysis) allows the expression of unique subjective personal meanings.
Emphasizing individual personality factors and their role in cross-cultural adjustment is also consistent with a constructivist paradigm, according to which individuals are not mere spectators to the unfolding destiny of their lives but rather active participants, by constantly creating unique personal meanings of their experiences (Rychlak, 1981). Kelly's (1963) *psychology of personal constructs* offers a fertile and rigorous framework for exploring the meaning of the experience of cross-cultural adjustment. By exploring the meaning and dynamics of a core personal construct, the counselling process engages the client's individual personality dimensions, whether or not that particular construct is shared by the larger cultural group that the client comes from.

McGoldrick and Preto (1984) agree that "people often hide behind their ethnic or cultural identity in order to avoid dealing with emotional issues" (p. 348).

Finally, the focus on the client's personal experience, as a meaning-making process in the phenomenal world, is also consistent with Rogers' (1951) client-centered approach. Rogers also uses such terms as *world of experience* or *experiential world*, which, having the individual as its centre, "includes all that is experienced by the organism, whether or not these experiences are consciously perceived" (Rogers, 1951, p. 483).

In this study, the experience of cross-cultural adjustment will be seen as an instance of the process of *individuation*, as understood by Carl Gustav Jung. It is the purpose of this thesis to illustrate how Jung's analytical framework, particularly his type theory, can be used to explore the experience of cross-cultural adjustment.

Jung published *Psychological Types* in 1921, and in 1923 the English translation appeared. In this seminal work, Jung defined the two attitude-
types of introversion and extraversion, with the subdivision of four functional types. This typology has often been misunderstood as a schematic cut-and-dried system of the psyche. In fact, the types are not static positions but represent a dynamic interplay of opposites, whereby any particular type of person is constantly engaged in a gradual assimilation of the missing adaptation. According to Jung (1923/1977), this is the essence of the individuation process. It can be defined as "a constantly progressing assimilation of unconscious contents or as a constantly growing synthesis between the conscious mind and the unconscious" (Adler in Tuby, 1986, p. 11). The individuation process thus achieves the union of the opposites in the psyche. Looking at the challenge of cross-cultural adjustment from the perspective of the individuation process can offer a rich insight into the immigrant's subjective world of personal meanings and transformation.

In the opinion of this author, a shift away from the behavioural paradigm is crucial for understanding Jung's perspective on the introvert's or extravert's experience. The actual behaviour is the result of a complex web of internal and external interactions and is only indirectly reflective of the individual lived experience. This may be the reason why psychometric instruments of personality types often fail to capture the phenomenological aspect of the experience as lived (perceived and felt) by the individual -- namely, due to their over-reliance on behavioural output. Thus, the present thesis is not concerned with evaluating the immigrants' level of cross-cultural adjustment or acculturation; rather, the focus is on specific patterns of introversion and extraversion, as individual attitudinal orientations to the process of adjustment to a different culture.
LITERATURE REVIEW

This literature review section covers two main areas of particular relevance for this study: a) theory and research in cross-cultural psychology and counselling, and b) theory and research in personality types, particularly the introversion - extraversion dimension. (For a review of research on psychometric instruments related to the Myers Briggs Type Indicator and to the sentence completion method see the corresponding sections under Method)

As mentioned earlier, most of the research in cross-cultural psychology has, until recently, focused on the etic/emic model (Osgood, May, & Miron, 1975; Triandis & Brislin, 1980; Marsella & Pedersen, 1981; Berry, Poortinga, Segall, & Dasen, 1992; Triandis, 1993). Recently though, Triandis, Bontempo, Leung, and Hui (1990) have proposed a method for determining cultural, demographic, and personal constructs. It has been acknowledged that "personal level constructs result from a pattern of construct variation unique to an individual, which cannot be meaningfully interpreted by reference to demographic or cultural membership" (Triandis, et al., 1990, p. 303).

From a cross-cultural psychology perspective, the authors mentioned above point out that "valid inferences about the meaning of subjects' responses can only be made when we know the pattern of responses present at the cultural and demographic level" (p. 303). Having made this important point for psychology in general, the authors add: "By ignoring cultural level constructs, psychology can be criticized for supposedly dealing with personality when in fact it deals with culture" (p. 303). From a cross-cultural counselling perspective, however, (where a focus on the client's
individual personality may take prevalence) this remark could be rephrased to read: by ignoring personal level constructs, counselling psychology can be criticized for supposedly dealing with personality when in fact it deals with culture.

The role of personality traits in cross-cultural adjustment has been an area of disagreement among researchers in cross-cultural psychology. Despite the negative arguments about personality effects from some scholars, Kim (1988) found certain personality traits to be consistently influential in determining cross-cultural adaptation: patience and flexibility. Subsequent research studies on the construct of intercultural effectiveness (Cui & van der Berg, 1991) suggested, however, that the personality traits factor (included initially in the factorial structure model of intercultural effectiveness) should be dropped, possibly due to its overlap with the other factors present in the model: communication competence, cultural empathy, and communication behaviour. In any event, the construct of intercultural effectiveness advanced by Cui and van der Berg (1991) is not identical with that of cross-cultural adjustment. To point out just one important difference, intercultural effectiveness has been tested as a construct in studies of sejourners' ability to relate to different cultures, while cross-cultural adjustment is particularly relevant for immigrants and refugees.

The Self-Validation Model proposed by Ishiyama (1987; 1989; Ishiyama & Westwood, 1992) recognizes the importance of personal constructs in the process of cross-cultural adjustment as experienced by immigrants and sejourners. While the model is a comprehensive, holistic approach to cross-cultural counselling (in light of the etic, emic, and idiographic distinctions made earlier in the Introduction section of this paper), the focus on the unique, individual aspects of a client's personality
is particularly evident with the central psychological theme or component of
the model: *Love, Fulfillment, and Meaning in Life* (see Appendix III). "The
model proposes that wellness and self-actualization are based on the
appreciation of both one's personal and cultural uniqueness and one's
transcultural relatedness to others" (Ishiyama & Westwood, 1992, p. 52). In
addition, the Validationogram accompanying the model, is an explicitly
idiographic counselling tool that offers an effective and non-threatening
opportunity for client's self-exploration and enhances client-counsellor
communication (Munteanu, 1993).

Implicit in the Self-Validation Model is the monadic (indivisible and
unique) character of the self (Munteanu, 1993). At an analytic level, one
can identify different aspects of self, where the etic and emic dimensions
are easily recognizable (transpersonal self, transcultural-existential self,
socio-cultural self); but the unique distillation of these layers, shaping the
individual personality, reveals the ultimate idiographic focus of the model.

Most of the cross-cultural studies in extraversion and introversion
have used the Eysenck Personality Questionnaire (EPQ) with the purpose of
establishing the universality of the EPQ scales and the degree of
resemblance of each country studied to the British standardized groups. In
collaboration with other researchers in different countries, Sybil Eysenck has
conducted tens of cross-cultural studies using the EPQ with a wide range of
populations. Pertinent distinctions have been made according to subjects'
age and gender (e.g.: Eysenck & Jamison, 1986). None of those studies,
however, investigated the role played by introversion-extraversion
personality dimension in the context of cross-cultural adjustment.

Eysenck (1981) and Gray (1972) made comparisons between the E/I
dimension and the strength of the nervous system. The physiological
mechanism in introverts is thought to be identical with that of high-reactive individuals, while the mechanism of extraverts with that of low-reactive persons.

To sum-up, there are several reasons why Eysenck's conceptual framework has not been selected for this study. Eysenck's premises are physiological (biological), the investigative methodology is quantitative (focused on behavioural output), and the results are situated at the intersection of the etic and emic axes. On the contrary, the present study subscribes to the constructivist paradigm (humanistic) and uses a qualitative methodology (exploration of personal experience) to reveal idiographic content. (See the sections entitled *The Myers Briggs Type Indicator* and *The Sentence Completion Blank* for the rationale behind test selection)

For the same reasons, the theoretical framework adopted by researchers in temperament has been avoided in the present study. Although extraversion and introversion are considered important temperamental dimensions, the focus is on the biological determinants:

In Strelau's definition of temperament the role of biological endowment is clearly emphasized. [...] According to Strelau, temperament is conceived as relatively stable features of the organism, primarily biologically determined, as revealed in the formal traits of reactions which form the energy level and temporal characteristics of behavior (Eliasz in Strelau, 1985, p. 69).

The introversion-extraversion axis has been the object of intense investigation by researchers in cognitive psychology, who view these personality dimensions as distinct ways of information processing. Broadbent (1958) described two forms of processing styles: *short-processing* in which each stimulus is reacted to with the most immediate previous or nearly automatic overlearned association, thus yielding a rapidity of reaction, while *long-processing* involves an extended reaction, with a
fuller survey of possible long-term memory match-ups before a response is produced. Along the same lines, Singer (1984a, b) proposed some links between extraversion, the cognitive style of field-dependence, and short-processing on the one hand, and thinking introversion, field-independence, and long-processing on the other hand. In a more recent work, Singer (1987) elaborated on his hypothesis in a way that may provide useful insights for an operational definition of introversion and extraversion in the present study:

It is my hypothesis that reflective awareness and longer processing may slow down reactivity, lead to some loss of information (but most of our environments are highly redundant), and establish a sense of control over input, which maintains an emotional stance of interest and even excitement or of joy. The inner environment of the short processor may lack a complexity and richness of or depth of processing, which may lead to a lack of complicated emotionality but, perhaps, a vulnerability through lack of preparatory rehearsal of material, to sudden fear or distress when extremely novel or complex external information is presented (p. 129).

From a Jungian typology perspective, three major personality tests have been developed to assess individual preferences and personality styles, including the dimension of introversion - extraversion: the Myers-Briggs Type Indicator (MBTI) (Myers & McCaulley, 1986), the Singer-Loomis Inventory of Personality (SLIP) (Singer & Loomis, 1984), and the Gray-Wheelwrights Jungian Type Survey (GW/JTS) (Wheelwright, Wheelwright, & Buehler, 1964). Of the three tests, the MBTI has undoubtedly known the widest recognition and application, while the SLIP and the GW/JTS have received mixed reviews.

The findings of a study performed by Allan and Horvath (1977), using the GW/JTS to determine the typology of 79 graduate students in counselling psychology, concluded that there was a significant degree of uncertainty as to whether the subjects were typed correctly by the
instrument. A very recent survey of the literature on the GW/JTS (Mattoon & Davis, 1995) concludes that there is moderately good evidence for the Survey's testing effectively for introversion - extraversion and for sensing - intuiting but little for the thinking - feeling dimension.

Both the MBTI and the GW/TJS are founded on the Jungian principle of opposites and offer the respondent forced-choice items for the dimensions under investigation. In contrast, the SLIP, by measuring for cognitive modes on an independent basis, challenges the bipolar assumption of the other two "Jungian" instruments (Loomis & Singer, 1980). Evidence for the validity of the SLIP has been increasing (Mattoon & Davis, 1995; Spoto, 1989) in spite of the continuing debate on the faithfulness of either the MBTI or the SLIP to the letter and the spirit of Jung's typological theory (MacDonald & Holland, 1993).

In his excellent study of Jung's typology, Spoto (1989) calls the philosophy behind MBTI a "too tight typology", while the SLIP, by comparison, seems to evince a "too loose typology". Through its ability to capture ambiguity and change in the development of a profile over time, the SLIP may be more appropriate in a longitudinal study of the process of individuation, as reflected by the changing dynamics of the four functions. Conversely, the high reliability (including test-retest) and validity coefficients of the MBTI make it a more suited instrument (capable of correct typing of the basic attitudinal orientations of introversion and extraversion) for a synchronic study of individual differences as the one performed in this research project. (For more details on the rationale for using the MBTI in this project, please see the corresponding section under Sources of Evidence below)
Since its conception in the early 1950s, the MBTI has been a very fertile assessment and research instrument (Myers & McCaulley, 1986). An impressive amount of studies have been performed in order to assess the role played by personality variables in such settings as: teaching and learning styles in education (Lawrence, 1989), career and employment (Tieger & Barron-Tieger, 1992), general personality styles, functioning and communication (Keirsey & Bates, 1984; Myers, 1992; Hedges, 1993; Pedersen, 1993). Despite the MBTI's extensive applications, a careful look at the more than 300 references provided in the MBTI manual (Myers & McCaulley, 1986) reveals no single study using the MBTI in a cross-cultural adjustment context. However, a number of studies referenced in the MBTI manual are of particular relevance for this project. 

Ireland and Kernan-Schloss (1983) investigated the role played by the introversion-extraversion (I/E) and the thinking-feeling (T/F) dimensions of the MBTI profiles through a pattern analysis of recorded daydreams and memories. 52 undergraduate psychology students volunteered for the study. The predicted effects of those personality variables on the nature and content of the participants' significant memories and favourite daydreams were analyzed along 6 characteristics: (1) style of presentation, (2) vividness of the passage, (3) primary focus of the passage, (4) interpersonal theme, (5) emotional tone, (6) emotional intensity (for the memory items), and style of content (for the daydream items). Table 1, included in the article (Ireland & Schloss, 1983, p. 122), clearly presents these correlations as well as the different levels of significance used in the statistical analysis. The interaction of personality variables and imagery were significant overall. Significant differences between introverts and extraverts were obtained on the memory scale with respect to the emotional tone characteristic:
extraverts show significantly more positive emotion in their memories than introverts. However, with respect to the other characteristics of the I/E dimensions, Ireland and Schloss's (1983) study did not confirm the strong differences reported in previous research using the Eysenck Personality Inventory. The authors concluded that the structural differences between the two personality tests were responsible for the disparities in the results.

The present research project is not intended as a replication of the study performed by Ireland and Schloss (1983). To begin with, this research study will explore the role played by the I/E dimensions in the cross-cultural adjustment context. Secondly, the Ireland and Schloss study contains the major flaw of not dissociating between the I/E and the T/F dimensions of the MBTI profiles. In other words, the same subject who happened to be an introvert also happened to belonged to the feeling (or thinking?) type. Without properly operationalized definitions, the I/E and T/F dimensions can work as intervening variables to each other and no correlation between either personality dimension and any other data can be considered meaningful.

The present study avoids the mistake noted in the Ireland and Schloss study by selecting two participants whose MBTI profiles are similar, except for the I/E dimension, and in this way reduces the effects of intervening variables (see the section on Criteria for Selecting the Participants). The design of this study includes further dissociation between the I/E dimension and the four functions (thinking, feeling, intuiting, sensing). Recognition is thus given to the role played by the auxiliary function and the inferior function within a complete MBTI personality profile. According to the Jungian type theory, the auxiliary function plays both a conscious and an unconscious complementary role to the introvert or extravert attitude (Jung,
An extensive phenomenological analysis of the experience of introversion was provided by Shapiro and Alexander (1975). The authors, accurately following the Jungian personality type theory, made a significant contribution to both Jungian type theory and phenomenological psychology in general. The present research project is inspired by Shapiro and Alexander's (1975) study in two major respects: the commitment to the phenomenological approach and an adherence to the Jungian analytical framework in defining and operationalizing introversion.

In their study, Shapiro and Alexander (1975) used objective standardized tests (the Myers Briggs Type Indicator), projective techniques (the Thematic Apperception Test [TAT]), and non-standardized intuitive procedures (sorting TAT stories by intuitive judgement, based on explicit principles). Ten TAT cards were administered in a group setting to undergraduate students enrolled in an introductory psychology course. The total number of records of TAT stories was divided into two pools. The first pool consisted of introvert and extravert records discriminated between by means of the MBTI. The second pool consisted of records classified according to the intuitive judgement of an expert in Jungian type theory: the records of 84 subjects were divided into "E", "I", and "uncertain". The 30 "E" records stories were combined with a random selection of 30 of the 44 "I" records to make a total sample of 60. Although agreement with the MBTI was not a precondition in determining the second pool, agreement between the judged ratings and the MBTI scores proved to be significantly different from chance ($x^2 = 15.1$, $N = 60$, $p < .01$, $df = 1$). The general
procedure followed was to read a number of TAT stories labelled "I" or "E", identify the difference between them, and frame it in the form of an operation or rule.

Two general themes emerged as a result of the rigorous and fully detailed procedures employed by the authors: sense of felt/perceived distance and a sense of self (focus on individual identity). In keeping with most of the research literature on introversion and extraversion (see also the section on Definitions), the authors were able to demonstrate that no significant correlation could be found between the I/E dimension and other apparently related constructs: affiliation or sociability (Shipley & Veroff, 1962), need for achievement (Atkinson, 1958), power motivation (Veroff, 1957), moving toward, moving away, and moving against people (Horney, 1937). With respect to the particular sense of self as unique, that differentiates extraverts from introverts, Shapiro and Alexander (1975) noticed that, in some situations, an I is more comfortable than an E with what Singer (1966) terms an internal focus. Also, it is possible that the sense of self as unique and emerging may be significantly positively correlated with Exner's (1973) concept of self-focus. However, as Shapiro and Alexander (1975) reveal, the sense of self particular to the I is only one component of the introvert's profile and, consequently, one cannot speak of a total overlap between the construct of introversion and any of the other constructs mentioned above.

The authors were able to identify fundamental themes of the introvert's experience of being-in-the-world and point out the complex character of introversion as a pervasive, often unconscious, attitudinal dimension. Also, the authors explored the different perceptions on intimacy, specific of the introvert or the extravert. While, for the I, intimacy is a
relationship based on a mutual awareness of the unique value of each
other's own world, for the E, to be intimate is to have the same world.

To make the contrast explicit, there can be no summation of worlds
for the I. To have as the center of intimacy a congruence of worlds
would be to destroy the I's world which is, for him, an own world
and a unique self (Shapiro & Alexander, 1975, p. 161).

In agreement with Jung's understanding of the inferior function and
its role in type dynamics (Spoto, 1989), Shapiro and Alexander suggested
that the extent to which both the I and the E can be intimate is the degree
to which they are no longer exclusively introverted and extraverted. One
can only appreciate the importance of all these findings at the level of
psychotherapy in general and cross-cultural counselling in particular. Such
implications will be explored in the final section of this study.

Finally, there is an important point that Shapiro and Alexander make
repeatedly throughout their study and to which the present author fully
subscribes, namely the dissociation between identifying the underlying E/I
experiential themes or patterns and predicting behaviour. As the authors put
it, "since introversion is an aspect of experience, there is no simple
discriminating behavior or behavioral index which locates all I's" (p. 55). To
apply this point to the topic of this study, i.e. cross-cultural adjustment, the
present author hypothesizes that both introverts and extraverts are just as
likely to attain a degree of healthy, functional, and rewarding adjustment to
a different culture, although they will do so through different coping
strategies, by capitalizing on different personal strengths and preferences.
HYPOTHESES

Definitions

Introversion and Extraversion

According to H. J. Eysenck (in Gregory, 1989), the terms *extraversion* and *introversion* entered popular use in England during the nineteenth century and were popularized on the Continent by C. G. Jung. Various current dictionaries of psychology (Reber, 1985; Gregory, 1989) offer a number of unsatisfactory definitions of these terms, at least from a perspective that is consistent with the Jungian theory. Shapiro and Alexander (1975) noticed that, through the twenties and thirties, the primary concern was to develop psychometrically rigorous instruments with which to measure I/E. "To incorporate certain desirable psychometric properties into their instruments, investigators felt compelled to modify the Jungian concept. In particular, they simplified it" (p. 15).

Given the phenomenological approach of this study and the way in which the constructs will be operationalized, the most appropriate definitions of introversion and extraversion are provided by Jung (1923/1977). The first definition, in compliance with a *structural model*, is provided in Chapter 10 of *Psychological Types*, the main expositional section: "[...] the introvert interposes a subjective view between the perception of the object and his own action, which prevents the action from assuming a character that fits the objective situation" (p. 373).

The second definition can be found in the glossary to *Psychological Types* and is inspired by a *dynamic (energy) model*: "Introversion means an inward-turning of libido [...]", in the sense of a negative relation of subject to
object. Interest does not move towards the object but withdraws from it into the subject" (p. 452).

Shapiro and Alexander (1975) pointed out that a unitary conceptualization of these two models is essential for a phenomenological approach to introversion, in other words, that each model is a depiction of a particular realm of the lived experience of the introverted individual.

Conversely, the extravert is defined by Jung (1923/1977) as a person whose "decisions and actions are determined not by subjective views but by objective conditions. [...] His interest and attention are directed to objective happenings, particularly those in the immediate environment" (p. 333-334). In the glossary, extraversion is defined as "an outward-turning of libido, [...] a positive movement of subjective interest towards the object. [...] In a sense, therefore, extraversion is a transfer of interest from subject to object" (p. 427).

Adjustment vs. Adaptation

Of particular importance for the present study is Jung's distinction between adjustment and adaptation. Jung sees adaptation as the higher, more comprehensive process of awareness not only of the surrounding environment but also of oneself. Adjustment, in Jung's terminology, is the mere compliance with the demands of society or the prevailing moral standpoint, whether or not that "can quite well be temporarily or locally abnormal" (p. 334-335). Adaptation, therefore, is, in Jung's vision, the aim of the individuation process. And it is this term that would include successful cross-cultural adjustment, as the phrase is used in this paper. This point is particularly important because it dissipates the misconception that the extravert type is usually well adjusted to the environment while the
introvert is prone to maladjustment. In his accurate use of terms, Jung (1923/1977) puts it clearly:

Adjustment is not adaptation; adaptation requires far more than merely going along smoothly with the conditions of the moment. […] It requires observance of laws more universal than the immediate conditions of time and place. The very adjustment of the normal extraverted type is his limitation. […] This is the extravert’s danger: he gets sucked into objects and completely loses himself in them (p. 335-336).

Theoretical Assumptions

This study explores patterns of the introversion and extraversion attitudinal orientations in the experience of cross-cultural adjustment as lived and reported by two recent immigrants to Canada. The introversion and extraversion themes, or patterns, have been identified from transcripts of in-depth interviews, the participants’ scores on the Myers-Briggs Type Indicator (MBTI), and the participants' responses on the Self Focus Sentence Completion blank (SFSC). It has been predicted that individual personality dimensions, such as introversion or extraversion, will emerge as identifiable and significant patterns in the participants' descriptions of their own experience of cross-cultural adjustment.

Underlying the entire framework of this study is the psychodynamic analytical theory of C. G. Jung. More specifically, the content analysis has tried to identify patterns of introversion or extraversion according to the definitions and psychological implications of these personality dimensions, as provided in Psychological Types (Jung, 1923/1977). In this sense, the present study is intended as a phenomenological application of the Jungian personality type theory to the process of cross-cultural adjustment.

The basic assumptions supporting this research study are psychodynamic in nature. From this perspective, a dialectical relationship
exists between consciousness and the unconscious (Ellenberger, 1970). The psyche is seen as a self-regulating system, the functioning of which is purposive, with an internally imposed direction toward a life of fuller awareness (Allan, 1992; Kaufmann, 1989). Consequently, the role of the counsellor is to facilitate the client's own process of individuation through the unification of opposites in the psyche (von Franz, 1993).

The adherence to the phenomenological paradigm is also part of the basic assumptions of this study (van Manen, 1990). The present author subscribes to the belief that every person is an experiencing being whose personality represents a particular mode of being-in-the-world (Gurwitsch, 1966; Spiegelberg, 1975). Furthermore, it is hypothesized that Jung's typological theory of personality, more specifically the introversion vs. extraversion dimension, can offer precious insights towards understanding the experience of cross-cultural adjustment.
METHOD

A Phenomenological Approach: The Case Study

Central to phenomenological psychology is the concept of *phenomenal field* that parallels Husserl's conception of the *life world* (Spiegelberg, 1975). According to Snygg and Combs (cited in Spiegelberg, 1975), an individual's phenomenal field is "the entire universe, including himself, as it is experienced by the individual at the instant of action" (p. 258). As such, it is contrasted with the *objective physical world*. In other words, the phenomenal field is "the universe of naive experience in which the individual lives, the everyday situation of self and surroundings which each person takes to be reality" (p. 258). The authors cited also identify several important characteristics of the phenomenal field when they describe it as more or less fluid, organized and meaningful (for instance on the basis of the figure-ground relation).

Given this phenomenological paradigm, the focus of this study is the *phenomenal self*, defined by Spiegelberg (1975) as "the most permanent part [of the phenomenal field that] includes all those aspects of the phenomenal field which the individual experiences as part or characteristic of himself" (p. 258). The purpose of this study is to identify those more or less fluid, organized, and meaningful patterns of the phenomenal self as expressed in the experience of cross-cultural adjustment.

While the central task of phenomenology is to make the lived experience explicit through a description of it, it must be pointed out that lived experience does not refer to a peculiar or occasional subset of experiences within a much larger context of ordinary everyday experiencing (Shapiro & Alexander, 1975). Rather, the lived experience, as captured
through a phenomenological approach, is the continuous way in which an individual experiences the world and him/herself in it, a way of knowing the world that is different from objectifying it. In examining the personal meaning of the lived experience, the aim is to capture an essential aspect of that experience even when other interpretations are possible. As Van Manen (1990) points out, "a phenomenological description is always one interpretation, and no single interpretation of human experience will ever exhaust the possibility of yet another complementary, or even potentially richer or deeper description" (p. 31).

The case study format has been identified in social and psychological research as a valid methodological strategy (Kazdin, 1981; Neimeyer & Resnikoff, 1982). Yin (1989) makes a strong argument in favour of the case study research: "[...] the case study allows an investigation to retain the holistic and meaningful characteristics of real-life events" (p. 14).

Particularly relevant to the case study design are: construct validity, external validity, and reliability (Yin, 1989). Construct validity is established by applying the correct operational measures for the concepts being studied. In this sense, a firm grounding in theory guides the case study research. The present study is based on Jung's typological theory and the concepts of introversion and extraversion are defined and operationalized accordingly. In addition, as suggested by Yin (1989), the use of multiple sources of evidence (in-depth interviewing, objective and projective assessment instruments) provides further substantiation and increases convergent validity.

External validity refers to the domain to which a study's findings can be generalized. In a phenomenological study, the unit of research is the individual. Unlike quantitative research, which relies on statistical
generalization, the case study relies on analytical generalization (Yin, 1989). The generalization is not automatic and replications of the study are needed to confirm the application of the theory to a broader context. However, due to the transient nature of the phenomenon under investigation, for a case study, the meaning of replication is limited to using the same investigation protocols. Also, other case studies can be conducted in the future to determine the role played by other personality type dimensions, such as sensing vs. intuiting (S/N), thinking vs. feeling (T/F), or judging vs. perceiving (J/P), in the same cross-cultural context (see also the section Limitations of the Study below).

The reliability of this study is enhanced by conducting a pilot study and then using the same case study protocol for the actual research project. In addition, the same interview format and protocols have been followed for both the introvert and the extravert participant (see Appendix II: Sample of Interview Questions). The goal of repeating the same case study protocols is to minimize errors and biases where no replication of the very same case study is possible (Yin, 1989). Inter-judge reliability has been secured by the input from an external expert on the scoring of the SFSC responses.

The rationale behind the qualitative paradigm is further clarified by the distinction between prediction and explanation: quantitative models are concerned with prediction, whereas qualitative analyses are concerned with explanation (Hogan, 1987). The present study is exploratory in nature, the main research question being: is the fundamental personality dimension of introversion or extraversion in any way connected with the "as-lived" experience of cross-cultural adjustment? In that sense, this research project is not concerned with predicting and evaluating behaviour (high or low level
of adjustment) based on personality type theory (introversion vs. extraversion).

To sum up, a qualitative research approach seems appropriate for this study due to the following characteristics: a commitment to a constructivist epistemology, an emphasis on description, the representation of reality through the eyes of participants, and the importance of viewing the meaning of experience and behaviour in context and in its full complexity (Henwood & Pidgeon, 1992).

Design

Criteria for Selecting the Participants

Introductory/Recruitment Letters (see Appendix I) have been distributed to various agencies and immigrant organizations, such as Multilingual Orientation Services Association for Immigrant Communities (M.O.S.A.I.C.), or Immigrant Services Society (I.S.S.), to colleges (Capilano College, Douglas College) and through friends and acquaintances in ethnic communities in Vancouver, targeting the immigrant population.

There have been several criteria for selecting the potential participants in this study. Each potential participant must be:

(1) a recent immigrant to Canada (having lived in Canada for at least one year and at the most four years);

(2) between 20 and 50 years of age;

(3) free from any history of diagnosed psychological impairment;

(4) under no influence from drugs or other psychologically debilitating substances;

(5) proficient in the use of the English language.
24 potential participants, who volunteered for the study, have been asked to fill out the Myers Briggs Type Indicator (Form G) and the protocol forms have been scored by an independent expert. Although no specialized instrument has been used to test the potential participants' level of proficiency in English, two potential participants have been excluded due to their manifest difficulty with level of language complexity of the MBTI items during test administration. There have been several criteria for the final determination of the two participants. First, extreme scores have been discarded (one standard deviation on either ends of the normal curve) for both introverts and extraverts. The aim has been to match an introvert and an extravert score which are similarly high (above the median value). Second, in order to minimize the possible influences of gender as an intervening variable, two participants of the same sex have been selected. In addition, thanks to the reasonably large pool size \((N = 24)\), a match could be found consisting of two MBTI profiles which were very similar, except for the introversion/extraversion dimension, representing two male immigrants from the same culture (Japan):

<table>
<thead>
<tr>
<th>ID No.</th>
<th>Gender</th>
<th>MBTI Profile</th>
</tr>
</thead>
<tbody>
<tr>
<td>(6)</td>
<td>M</td>
<td>I_{41} N_{17} T_{27} J_{27}</td>
</tr>
<tr>
<td>(10)</td>
<td>M</td>
<td>E_{39} N_{11} T_{23} J_{19}</td>
</tr>
</tbody>
</table>

Once the two participants have been selected, they have been asked to fill out the Self Focus Sentence Completion blank at the beginning of the 2 hour interview session. All participants, including the one interviewed for the pilot study, have been asked to sign Consent Forms for their participation in this research project (see Appendix III, IV, and V).
Procedure

This research project consists of two in-depth case studies preceded by a pilot study and using multiple sources of evidence to increase validity and reliability. The procedure sequence is outlined below:

(1) Administration of the Myers Briggs Type Indicator (MBTI form G - self scorable) (Myers & McCaulley, 1986) to volunteer potential participants for selection and subsequent analysis purposes;

(2) Scoring the MBTI by an external expert and selecting the participants;

(3) Administration of the Self Focus Sentence Completion blank (SFSC) (Exner, 1973) to the selected participants (one introvert and one extravert) (Note: in order to minimize bias during data collection, both the interviewer/main researcher and the participants remained blind as to the MBTI and SFSC scores until the interviews have been completed);

(4) Conducting an in-depth semi-structured interview with each of the participants, asking the participant to describe his/her experience of cross-cultural adjustment (each interview has taken approximately two hours and has been audio-taped and transcribed);

(5) Scoring the SFSC protocols (Note: the main researcher and an external expert have independently scored the SFSC protocols to ensure inter-judge reliability. Disagreement between the main researcher and the external expert occurred on only two items in all three SFSC protocols and it has been resolved by observing the scoring directions provided by Exner [1973]);

(6) Analysis of interview transcript and the participants’ responses on the SFSC, with the purpose of identifying E/I patterns/themes;
(7) Reconsideration of the entire MBTI profile, paying attention to the dominant process and the auxiliary function, with the purpose of isolating the significance of the E/I scores from the synergistic effect of other personality variables;

(8) Presenting the final analyses to the participants for content validation (see Participant Feedback Forms in Appendixes III, IV, and V).

The Pilot Study

Prior to conducting the actual study with the two participants, a pilot study has been performed analyzing the experience of cross-cultural adjustment from the perspective of the E/I dimension. The inclusion of a pilot study as part of this research project was based on several reasons:

(a) to familiarize the main researcher with interviewing and interpretation techniques;

(b) to serve as a background for possible adjustments and fine-tuning of the research protocols (interview questions); and

(c) to provide further cross-validation of the study's findings.

With minor additions, the same protocol has been replicated in the two in-depth case studies. The content analysis in the pilot study concludes with remarks on the lessons learned from this preliminary study.

Sources of Evidence

The Myers-Briggs Type Indicator

The descriptive phenomenological approach outlined earlier does not exclude the use of standardized objective measures of psychological variables. The introversion/extraversion dimension has been explored through many self-report questionnaires, inventories, or personality tests, such as: Myers-Briggs Type Indicator (Myers & McCaulley, 1986), Eysenck
Personality Inventory (Eysenck & Eysenck, 1968) and Eysenck Personality Questionnaire (Eysenck, 1970), Comrey Personality Scales (Mitchell, 1985), Keirsey Temperament Sorter (Keirsey & Bates, 1984), Singer-Loomis Inventory of Personality (Loomis, 1982), Jungian Type Survey (Wheelwright, Wheelwright, & Buehler, 1964), Strong Interest Inventory (Hansen, 1992).

For the purpose of this study, the introversion and extraversion scores obtained on the Myers-Briggs Type Indicator (MBTI) have been used to assess the participants' basic psychological attitude, as a starting point for the phenomenological investigation of their experience of cross-cultural adjustment. Following the recommendations made by Devito (in Mitchell, 1985), the Form G of the MBTI has been used and the results have been reported in terms of preference scores rather than continuous scores.

There are several advantages that the MBTI presents over any of the other measure instruments mentioned above. The test has been used and researched extensively and the high reliability and validity of the MBTI have been well established among many others by: Myers and McCaulley (1986), Devito (in Mitchell, 1985), Carlson (1985), Hogan (1987), MacDonald and Holland (1993), Mattoon and Davis (1995). The MBTI profile allows the integration of the introversion-extraversion score within a larger personality context (a richer understanding of the introversion-extraversion score is reached through the relationships between this basic attitude and the auxiliary and inferior functions). Unlike the Eysenck Personality Inventory, the MBTI assesses introversion and extraversion on two separate scales, which, coupled with the option of using either the preference or the continuous scores, provides a more refined assessment (Shapiro & Alexander, 1975; Mitchell, 1985; Myers & McCaulley, 1986). Finally, the
MBTI grew out of Jung's type theory, which serves as the basic framework for understanding introversion and extraversion patterns within the phenomenological approach of this study. In that sense, for instance, Eysenck himself disclaimed that his concept of extraversion had any source in or relation to the thinking of Jung (Eysenck, 1967). Indeed, Eysenck's concept centres on a constitutional or physiological individual difference in the degree of cortical inhibition and explicitly builds on the writings of Pavlov, Hull, Kohler, and Klein and Krech (Eysenck, 1955).

Turning to a possible criticism of the MBTI, in the opinion of Devito (in Mitchell, 1985), "it is only in the failure to provide normative data for continuous scores that the MBTI falls short of the criteria for being a psychological test" (p. 1032). However, given the descriptive, intra-personal, case-study format of the present research study, the introversion / extraversion scores obtained through the MBTI have not been used for interpersonal comparisons and, consequently, the study is not affected by the absence of normative data for continuous scores. Moreover, for participant selection purposes in this study, the Form G - self scorable MBTI protocol has been used (with preference, i.e. non-continuous, scores).

The Self Focus Sentence Completion Blank

The sentence completion method originated in the word-association technique and has been found to be a powerful instrument capable of revealing general personality styles as well as clues about specific conflicts and problem areas (Rabin & Zlotogorski, 1981). Easy scoring, simple administration procedures, flexibility in selection of item content, in administration directions, and in interpretation - have all contributed to the method's extensive use in both individual and group settings (Cochran, 1994).
Rotter and Rafferty (1950) have developed the Incomplete Sentence Blank which is accompanied by a rigorous and objective scoring system. The sentence completion method has been used to assess: ego development (Loevinger & Wessler, 1970), motivational forces like Murray's conceptual schema of needs and presses (Rohde, 1957), cognitive complexity, personality style, etc. It has been applied both to psychiatric and non-psychiatric populations.

Of particular importance for this project are the sentence completion tests designed for cross-cultural applications and those meant to explore personality styles related to the extraversion-introversion dimension. Cross-culturally, the sentence completion blank has been applied in cross-national studies (Holtzman, 1980), social attitude studies (Rohde, 1957), and in anthropological research (Lindzey, 1961). Ruiz (1984) developed an eight-item sentence completion meant to facilitate counselling of cross-cultural clients in groups settings. In Dana's (1993) opinion, those stems could also be used for assessment, as they deal with minority and cross-cultural experiences ("Cross-cultural experiences make me feel...; If Anglos would only...; If I could change my ethnicity, I would be..."; etc.). However, the projective power of the instrument seems quite limited due to the highly structured stems, which narrows the individual variation in response.

Sofue (1979) devised Japanese stems which were later translated into English and Italian.

Adler (1988) used a 51-item Incomplete Sentence Blank to study the responses of 80 participants (20 Canadian-born individuals, 20 refugee-immigrants having lived 1-3 years in Canada, 20 refugee-immigrants having lived 5-7 years in Canada, and 20 refugee-immigrants who lived in Canada for more than 8 years). All refugee-immigrants were of Czechoslovakian
origin, and the study provided both an English and a Czech version of the sentence stems. Based on analysis of variance and consequent multiple comparisons, Adler (1988) noticed that the mean score of the sample of refugee-immigrants who had lived in Canada for 1 to 3 years was significantly higher that of all the other samples, demonstrating this group's higher level of psychological difficulties. T-tests did not indicate significant differences between males and females in any of the groups.

In this study, the Self Focus Sentence Completion blank (SFSC) designed by Exner (1973) has been used due to the following reasons: (1) moderate number of items, (2) solid nomothetic base (normative data are based on 2,592 non-psychiatric subjects and 273 psychiatric patients), (3) very high reliability coefficients, (4) clear scoring procedure, including representative scoring samples, and, most importantly, (5) the instrument's focus on "egocentricity" as a response orientation or personality style.

Although, initially, the SFSC was constructed as an adjunct to the Rorschach test, the instrument was later developed as a separate projective technique and has been used extensively with non-psychiatric populations. In that sense, for example, Exner (1973) reports that no significant differences based on sex have been found in the non-psychiatric population.

Although Exner's (1973) concept of self focus (or egocentricity) is not identical with Myers and McCaulley's (1986) concept of introversion (the latter being strongly rooted in Jung's [1923/1977] psychological type theory), there is considerable overlap between the two definitions provided. The opinion of this author, supported by Krefting (1991), is that, until a sentence completion blank is developed precisely for the introversion vs. extraversion dimension, research can benefit from collecting data using slightly different sources of evidence and studying their compatibility. When
discussing the concept of triangulation (of data methods, of data sources, of investigators, and theoretical triangulation), Krefting (1991) recommends this strategy as a means to increase credibility, dependability, and confirmability in qualitative research.

At the same time, the present author is aware of the limitations inherent in Exner’s (1973) instrument. Unlike Myers and McCaulley’s (1986) interpretation of introversion - extraversion scores, Exner (1973) believes that a balanced ratio between the Self Focus score and the External World Focus responses is indicative of "normal" functioning. He states: "When the ratio is disproportionate, regardless of direction, less effective and more pathological behaviors are noted" (p. 454). In addition, since the publication of Exner's (1973) article, the taxonomy and the technical language of psychological literature have changed, and the current views on normality and psychopathology spelled out in the DSM IV (American Psychiatric Association, 1994) compel today's reader to put Exner’s (1973) interpretations in a time perspective. The implications of this difference in points of view will be addressed in the discussion section of this study.

The Semi-Structured Interview

A two-hour semi-structured interview has been conducted with each participant. The interviews have been taped and transcribed. The main objective of the in-depth semi-structured interview is to allow and facilitate the participant's free expression of his/her lived experience of transition to a different culture.

During the interviews, the main researcher has "bracketed" his own presuppositions about the phenomenon under investigation and has allowed the participants to tell their story. Open-ended questions and empathic listening have been used as general interviewing techniques in order to
secure the participants' full and uninhibited account of their experience. The participants have been encouraged to express their honest opinions and, particularly, their feelings regarding the various aspects of their life (Weiss, 1994).

Reflecting, probing, and asking for further clarification and elaboration, in a non-threatening non-judgemental atmosphere, has contributed to the overall accuracy of the account (Brunton, 1988). In addition, the interviewer has paid attention to other verbal and non-verbal indicators that may contribute to reveal further subjective meanings.

The extent to which the interviews have been structured has to do with time and content parameters: the interviews have been of relatively equal length (not exceeding two hours) and the topics explored have been more or less directly connected to the participant’s experience of cross-cultural adjustment. In choosing these particular interview procedures, attention has been paid to the specific area of interest and the overall goal of the study (Weiss, 1994).

The general structure of the interviews is outlined in Appendix II - Sample of Interview Questions. A number of those questions follow the structural guidelines of the Self-Validation Model and the Validationgram proposed by Ishiyama (1989, 1995) (see Appendix VI). During the interview, the inquiry has focused on such areas of the participant's phenomenal field as: activities, places, things, and relationships. Theoretical and empirical support for the use of the Validationgram has been reported in the research literature (Ishiyama, 1995; Fraser, 1994; Beck, 1993; Kalaora, 1992; Munteanu, 1992). In Ishiyama’s (1995) words: "There is a central tendency (i.e. constellation) in one's validation sources and themes, and
one's value structure will emerge in the process of exploring one's validationgram" (p. 143).

The incorporation of the Validationgram within the interview format has proven extremely fertile for the following stage of this research project - the content/theme analysis. The balance between structure and open-endedness makes the Validationgram framework very suitable for use in a semi-structured interview.

Theme Analysis

A pattern/theme analysis of the interview transcript and participants' responses on the SFSC has been performed with the purpose of identifying the underlying structures of introversion and extraversion, as modes of being-in-the-world. Like with the MBTI and SFSC scores, the major themes identified through the content analysis are not intended as diagnosis of the participants' level of cross-cultural adjustment, but as a way of providing deeper understanding of that person's experience (Dana, 1993).

Based on the operational definitions of introversion and extraversion provided above, the main researcher has tried to identify the dynamics and the patterns of relationships between the experiencing subject and the world around him. The reported experience of cross-cultural adjustment has been analyzed in terms of reflective style, self-concern, and distance from the world and others.

The pattern analysis has also pointed out the presence or the absence of an interposing subjective view between the perception of an event and the subject's own actions or subsequent behaviours. It is extremely important to notice that, according to Jung's understanding of the concept of introversion, the presence or the absence of the interposing subjective
view between the individual and the world around remains the central
element that defines the I/E dimension. The introvert interposes a subjective
view, an idea from the realm of the collective unconscious appears in
consciousness. In contrast, the extravert receives in consciousness an idea
which is more immediately related to the objective situation. As Shapiro and
Alexander (1975) put it, "it is this view or idea that constitutes Jung's
definition of introversion, not the behavior to which it leads" (p. 26) (my
emphasis).

The theme analysis has been inspired by two strategies for performing
content analysis in qualitative research. First, Cochran's (1980) concepts of
contrast and alignment have proven to be effective strategies for organizing
case material and revealing subjective, often implied meaning. By
contrasting and aligning content units, the researcher can more easily and
more rigorously make pertinent distinctions, which, in turn, serve as reliable
basis for theoretical interpretations. Second, in its overall strategy, the
theme analysis has followed the framework proposed by Mostyn (1985). Of
particular importance has been the implementation of such stages as:
hypothesis development, hypothesis testing, immersion, categorizing,
incubation, synthesis, "culling", interpretation, and rethinking.

Finally, the analysis of E/I themes has drawn from the results of
Shapiro and Alexander's (1975) study of the experience of introversion and
from criteria they used in interpreting the TAT stories. In that sense,
introversion and extraversion themes have been found to differ significantly
along such lines as: self-focus (self as source of experience, self as unique,
self as emergent), view of the relation between self and the world, sense of
interpersonal distance.
THE CASE OF PABLO - A PILOT STUDY

Background Information

Pablo is a 29 year old immigrant from Mexico who has been living in Canada for two years. Upon his arrival in Canada, he married a Mexican-born woman whom he had dated in his early 20's in Mexico. Pablo is currently working as an accountant in a medium-size travel agency in Vancouver. He has no children. His wife, though, has a daughter from a previous marriage, who lives with her father.

Pablo comes from a well-to-do Mexican family and is the youngest of three siblings. His sister died a year ago, in Mexico, while he was already living in Canada. His parents, his brother, and other relatives are all living in Mexico.

Pablo has a Mexican university degree in Commerce and Business Administration. He appears to have enjoyed a happy childhood in his home country, which was made possible by his family's fairly privileged social and economic position.

Pablo mentioned briefly that, at some point, he and his wife received some couple counselling, in Canada, for some "minor" marital concerns; he described them as the "normal ups and downs of most marriages".

He appears in good physical shape, he does not suffer from any medical condition, and he is not taking any psychotropic medication.

Summary of Scores

According to Exner (1973), "the most useful scoring summary is one which provides a meaningful review of the data from which nomothetic comparisons may be made plus offering some idiographic information" (p. 441). Given the overall rationale of this study, the participant's scores on
either the SFSC or the MBTI have not been interpreted in a diagnostic
manner (see the section on theme analysis above).

Pablo’s scores on the SFSC can be summarized as follows (the key
data are highlighted in bold characters):

<table>
<thead>
<tr>
<th>S</th>
<th>Sn</th>
<th>S + Sn</th>
<th>Sn%</th>
<th>E</th>
<th>Ea</th>
<th>E + Ea</th>
<th>Ea%</th>
</tr>
</thead>
<tbody>
<tr>
<td>16</td>
<td>3</td>
<td>19</td>
<td>19%</td>
<td>3</td>
<td>1</td>
<td>4</td>
<td>25%</td>
</tr>
</tbody>
</table>

Where:
- S = Self focus responses
- Sn = Self focus negative responses
- E = External world focus responses
- Ea = External world focus - affective
- A = Ambivalence responses
- O = Neutral responses
- d = Difference between all S (S + Sn) and all E (E + Ea)
- Sn% = Percentage of negative responses out of all self focus responses
- Ea% = Percentage of affective responses out of all external world focus responses

Disagreement between the two raters occurred only with item 14: "At least I’m not dumb", where vacillation existed between rating the response as S or O. The final decision has been to score the response as neutral, following Exner’s (1973) recommendations.

Pablo’s profile on the MBTI is: ISTJ

\[
I_{43} S_{3} T_{47} J_{31}
\]

Where:
- I = Introversion
- S = Sensing
- T = Thinking
- J = Judging

(Pablo’s SFSC and MBTI protocols are included in Appendix III)

Theme Analysis and Discussion

Like most other immigrants who decide to start a new life in another
country, Pablo had certain expectations about Canada. He had actually
visited Canada on four occasions before he moved to this country. However, in spite of his familiarity with a lot of aspects of Canadian life, and with the English language, Pablo soon discovered that the direct experience of adjusting to a different culture was more difficult than he expected. He didn’t find Canadians as friendly as they had appeared to be during his former visits and he felt frustrated with some of their "attitudes". He also expressed his disappointment with the way in which some businesses are conducted.

On the other hand, Pablo was quick to admit that he appreciated some other aspects of his life in Canada. He enjoyed the efficiency of most services and, more importantly, he appeared quite positive and optimistic about his professional future.

Whenever a rich amount of data is gathered by using a variety of sources of evidence, it should come as no surprise that, instead of a simple redundancy of information, the researcher is often faced with the puzzle of an apparently divergent picture. In that sense, Pablo’s account of his experience as an immigrant in Canada is no exception. His thoughts and feelings about himself and the world around him mirror the complex process of transition to a different culture.

For instance, considering data from both sources of evidence, the following cross-cultural paradox (in Pablo’s perception of his life in Mexico and his current experience/situation in Canada) is revealed:

Positive Past, Negative Present

I was happiest when I was in Mexico [SFSC item 2]; Friends are hard to find [18]; My mother loves me [21]; I wish I had more money [7]; I dislike the attitude of most Canadians (my paraphrase); I am disappointed with the way in which business is being conducted (my paraphrase);
versus:

Negative Past, Positive Present

My father never understood me [SFSC item 4];
I guess I’m happy [20];
As a child I was naive [8];
Canadians are efficient, get things done (my paraphrase);
Mexico was bureaucratic (my paraphrase).

By using the same contrasting technique, another paradox can be revealed, this time at the level of the self-concept

<table>
<thead>
<tr>
<th>Positive</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>I am mature and intelligent [9]</td>
<td>If only I would be more energetic [13]</td>
</tr>
<tr>
<td>I’m at my best in all aspects [10]</td>
<td>The worst thing about me is being too critical [23]</td>
</tr>
<tr>
<td>I like myself [30]</td>
<td>It’s hardest for me to concentrate [6]</td>
</tr>
<tr>
<td>The thing I like best about myself</td>
<td>It upsets me when I do something wrong [16]</td>
</tr>
<tr>
<td>[is] all [17]</td>
<td></td>
</tr>
<tr>
<td>I think positive [1]</td>
<td></td>
</tr>
</tbody>
</table>

In order to make sense of the multitude of data presented in the interview and on the SFSC, it is essential to organize the material by paying attention to both its content and its form. Table 1 is just such an attempt at ordering the interview material along priority of content items and other verbal and non-verbal indicators, with the purpose of extracting the main themes that seem to dominate Pablo’s experience.

The most striking aspect that emerges from Table 1 is Pablo’s focus on activities and things, meant to provide him with significant personal satisfaction. His work is his first priority. If he works hard he will get the recognition he expects from his superiors, which in turn will lead to securing a stable social and professional position. When at the office, he seems to be focused on his work rather than being engaged in significant interpersonal exchange. He does not mention anything about his colleagues and he refers
Table 1: Organization of Interview Content Items for Theme Analysis
The Case of Pablo

<table>
<thead>
<tr>
<th>Activities</th>
<th>Places</th>
<th>Things</th>
<th>Relationships</th>
</tr>
</thead>
<tbody>
<tr>
<td>P</td>
<td>(1) work (social and</td>
<td>(1) jewelry</td>
<td>(1) wife (sharing)</td>
</tr>
<tr>
<td>r e</td>
<td>professional position,</td>
<td>(2) clothes</td>
<td>(2) sister</td>
</tr>
<tr>
<td>i e</td>
<td>recognition, good income,</td>
<td>(3) home decorations</td>
<td>(3) friends</td>
</tr>
<tr>
<td>o v</td>
<td>basic needs)</td>
<td></td>
<td>(socializing)</td>
</tr>
<tr>
<td>r e</td>
<td>(2) personal development</td>
<td></td>
<td></td>
</tr>
<tr>
<td>i l</td>
<td>(MBA, foreign language,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>t s</td>
<td>piano, volunteer work)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>y</td>
<td>(3) physical exercise</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(going to gym)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(4) reading</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(5) socializing</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Verbal and Non-Verbal Indicators

<table>
<thead>
<tr>
<th>Voice Tone</th>
<th>clear</th>
<th>clear</th>
<th>clear</th>
<th>conventional, jocular (1)</th>
<th>sad, soft voice (2)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Time (Tense) Focus</td>
<td>present; future</td>
<td></td>
<td></td>
<td>past (1) (2)</td>
<td>only on weekends (3)</td>
</tr>
<tr>
<td>Pronominal Reference</td>
<td>I</td>
<td>I</td>
<td>I</td>
<td>you; we (1)</td>
<td></td>
</tr>
<tr>
<td>Promptness</td>
<td>prompt</td>
<td>pause</td>
<td>prompt</td>
<td>prompt</td>
<td></td>
</tr>
</tbody>
</table>

to his superiors in an impersonal manner, as "the management". Also, work is important for Pablo because it is a way to satisfy his basic needs (good income), as well as other plans for personal development. Even the volunteer work that Pablo plans to get involved in seems to serve a personal purpose rather than a philanthropic one: it can bring some additional excitement in his life, or it can contribute to personal development, along side with learning how to play the piano, or learning a foreign language.

Of course, all this is fully supported by Pablo’s high Self-Focus score on the SFSC. But, what the interview material does is to bring elaboration, meaning, and life to an otherwise dry numeric representation of an individual's experience.

Probably, the clearest evidence of this high self-focus quality comes from Pablo’s answer to the interviewer’s question about his favourite places: "It's really hard to say, Pablo answered after a long deliberation, I
don't have that kind of a favourite place; it depends on my mood". The dialogue continued:

I: So, in a sense, depending on how you feel at the moment, you sort of carry with you that degree of comfort, or you change the place according to your feeling at the moment...
P: Aha; exactly.

The focus on the inner world of thoughts and feelings and on the personal goals is further substantiated by Pablo's almost hedonistic attention to personal objects: jewelry, clothes, and the home environment.

The evidence gathered during the interview seems to point to a domain of Pablo's experience that apparently does not confirm strong self-focus quality evoked by the SFSC score. And that is the importance which Pablo seems to give to the sharing aspect in his relationship with his wife. However, upon closer examination of other verbal and non-verbal clues, one cannot help but notice the strange blend of conventional, jocular, and nostalgic tones used by Pablo when talking about his wife. The pronominal reference changes from the 1st person singular to the impersonal "you". In addition, quite significantly, the grammatical tense used here by Pablo is the past:

P: ... when we met we used to share the same things, and enjoy moments together, go out for dinner, the theatre, do everything together, host parties; we used to enjoy those things together...

The same nostalgic tone is used by Pablo when talking about his late sister. But the nostalgic tone associated with the sharing aspect of a problematic relationship with his wife, or the lost closeness with his late sister, can hardly confirm Pablo's high "egocentricity". One would rather expect that the word "sharing" did not even enter the vocabulary of a self-focused individual.
At this juncture, two points need to be emphasized. The first is that human beings are complex creatures, who resist being boxed in clear-cut categories of "completely self-focused" or "devotedly philanthropic". The second point is that further elaboration of the individual's subtle meaning of "sharing" is essential in order to shed more light on this apparent discrepancy between Pablo's account and his SFSC score. Prompted by the interviewer, Pablo elaborates on the importance he assigns to sharing:

P: ... If you want to share an experience that you had, you also obtain the feedback from the other person. And that can be either corrective or supportive of your actions.

In other words, for Pablo, sharing may temporarily provide the much needed balance to a more self-focused tendency, but it ultimately closes the circle back to the individual's benefit, whether in a supportive or a corrective way. Sharing is important for Pablo because it can be a source of self validation and personal growth.

The world of interpersonal relationships is given a secondary or tertiary place in Pablo's life. Socializing is "the last priority", and seeing friends happens "only on weekends". Socializing, just like sharing, is seen by Pablo as the "deserved holiday", the odd break from the more important routine of work. Nor are Pablo's ties with his family much stronger: "... the relationships are good, but they are kind of cold relationships, like distant, not much communication..."

By using the technique of contrast and alignment (Cochran, 1980) one can further distill the main themes that permeate Pablo's vision and experience of life. Drawing from both the interview material and Pablo's responses on the SFSC, the following lines of meaning seem to be the most powerful:
In addition to the main themes of personal development, recognition, and balance identified above, there seems to be a sense of realism in Pablo's account, which tells him that, probably, he's not going to become a millionaire, that miracles don't happen just like that, and that certainly he is not going to become a monk. The same sense of realism suggests to him that he should seek balance in everything: there are positive and negative aspects to the life in Canada; one can control only some things, not all things; in life one needs moments of sharing, but also moments of solitude. As he puts it, "My appearance has to be balance" [27]. Pablo seems to believe that by trying to achieve this sense of balance he has done his best. How similar this is with his response to item 28: "My parents are not perfect, but they did their best"!.

By organizing the data in a systematic manner, the link between the main themes becomes apparent; and that link seems to be introversion. For Pablo, happiness is equated with attending to his needs for personal development and growth. His plans for the future are clear and they encompass a fairly wide range of goals, from obtaining a Canadian degree in Business and Administration to learning a foreign language or playing the piano. He seems to be a conscientious worker, steadily engaged in the process of rebuilding his career. His inner sense of duty tells him that holidays cannot be enjoyed if they are not deserved.
In Pablo’s view, self-appreciation is a prerequisite for happiness; and that includes: holding oneself in high esteem (I am mature and intelligent 9; I’m at my best in all aspects 10; The thing I like best about myself is all 17; I like myself 30), sharing with oneself, enjoying one’s own privacy. And as an introvert, Pablo is very comfortable with focusing on his inner world of feelings and ideas, such as in daydreaming. As he puts it, It’s fun to daydream about almost any kind of situation 3.

It comes as no surprise that Pablo’s score on the MBTI defines him as a high introvert: I43. Thus, the findings of the theme analysis provided above is fully confirmed by the evidence coming from this objective psychometric instrument. Since the introversion-extraversion dimension on the MBTI is fully integrated into a larger typological picture, providing the brief description of Pablo’s full profile is in order:

ISTJ - Serious, quiet, earn success by concentration and thoroughness. Practical, orderly, matter-of-fact, logical, realistic and dependable. Make up their own minds as to what should be accomplished and work toward it steadily, regardless of protests or distractions. Live their outer life more with thinking, inner more with sensing (Myers & McCaulley, 1986, p. 20).

Pablo’s dominant function on the MBTI profile is sensing which, in an introvert’s case, leaves the other three functions on a secondary, tertiary, and fourth position - as mostly unconscious and extravert in orientation. With respect to the dynamics between the dominant and the inferior function characteristic of this type, von Franz states:

The negative aspect of sensation is that the type gets stuck in reality. As Jung once wrote: for them the future does not exist, future possibilities do not exist, they are in the here and now, and there is an iron curtain before them. They behave in life as though it will always be the same as it is now; they are incapable of conceiving that things might change. The disadvantage of the type is that when his tremendous inner fantasies well up, the person has great difficulty in assimilating them because if the accuracy and slowness of the conscious junction. [...] So he does not know how to deal with the problem and goes through agonies because the only way his inferior
function can be assimilated is by loosening the hold of the superior function. (p. 73-74)

At this juncture, it is important to consider the values of both the dominant and the auxiliary functions in Pablo's profile. The low sensing score (S₃) suggests a similarly low destructive counter-force from the inferior intuiting function (N) (Notice the nonchalance in extraverting this intuitive function: *It's fun to daydream about almost any kind of situation* [3]). In addition, given the high score on the thinking function (T₄), Pablo seems to be able to compensate for the critical intuiting function by accessing his highly developed thinking auxiliary (*At least I'm not dumb* [14]).

Pablo's overall attitude seems to be that of an introvert and this aspect is apparent from the interview data, his responses to the sentence completion blank, and is further substantiated by the MBTI score. It is important to stress, however, that a strong introversion or self-focus tendency should not be construed as "neurotic egocentricity", let alone selfishness or egoistic personality. A sensitive analysis of phenomenological material can and should go beyond labeling and abstract categorizing. As mentioned earlier (see the section on the SFSC above), since the publication of Exner's article on the SFSC, in 1973, both the language and the content of psychological diagnostic categories have changed. In the opinion of this author, the SFSC is backed by impressive psychometric reliability and its use can provide remarkable heuristic richness. The test's diagnostic value seems to attract less attention today.

How is Pablo, as an introvert, likely to react to the challenges of adjustment to a foreign country, where friends are hard to come by and people don't quite understand him ("Others don't see the real me" [11])? Possibly by becoming more of an introvert, by focusing more on his work
and his personal development. While introversion appears to be an enduring attitudinal orientation, it is possible that, faced with the exigencies of the circumstance, Pablo would tend to resort more to his preferred, most "comfortable" attitudinal style. As a consequence, he may be more prone to display a self-focused behaviour, which can be understood as a transitory coping strategy.

This interpretation is consistent with Adler's (1988) findings. Using a sentence completion blank to measure the degree of difficulty experienced by Czechoslovakian immigrants to Canada, Adler (1988) found that the group of "new" immigrants (who had lived in Canada for a period of 1 to 3 years) scored significantly higher than all the other groups on a number of items reflecting their perceived adjustment difficulties. Adler's (1988) study also proved that the degree of perceived adjustment difficulty tended to decrease significantly after 3 to 5 years of living in Canada.

Along the same lines, Exner (1973) too admitted that: "Most likely, responses to the SFSC represent some form of response style common to the respondent which concerns his tendencies to be self-centered or other-centered at a given time", and "... this response style can and does change" (p. 454)

This researcher has learned a number of important lessons from conducting the pilot study. One suggestion for future interviews has been to try to elicit more projective material from the participant, by asking such questions as: "Where would you like to be buried after you die?" (for possible cross-cultural significance), or "How would you like to be remembered after your death?", or "Do you have a favourite colour? If so, why?" (for more general projections). By using such projective questions, more personally meaningful material may surface. These insights have lead
to improvements in the interview structure used in this study (see Appendix II - Sample of Interview Questions).

The results of this pilot study tend to suggest that, maybe, the SFSC and the introversion-extraversion dimension of the MBTI capture the same construct. At this point, more research is needed in order to validate of this statement.

A Brief Anecdote

As the author reflects back on this glimpse of human existence, two images in particular seem to linger on in the emotional memory: the image of a highly self focused person and the image of an individual at a crossroads, immersed in a powerful process of transition, adjustment, and personal upheaval. One cannot but appreciate the compensatory nature of the relationship between these two lines of force, and wonder which serves a compensatory function to which. Did Pablo emigrate because of an unconscious need to challenge his own self-centredness, or is his self focus overplayed in order to protect a threatened ego in transition? This may sound very much like the chicken and the egg question.

At the beginning of this project, the participant was given information about the nature and the purpose of the study. This author also made it clear that confidentiality would be respected and that the participant's real name would be changed with, say, Pablo. To that, he remarked: "Oh, no. I don't like Pablo. I prefer Maurice".
THE CASE OF NICK

Background Information

Nick is a 40 year old entrepreneur immigrant from Japan who came to Canada one and a half years ago. He is currently trying to establish a trading business to export goods from Canada to Japan. His wife, who is a few years younger than he is, is of German origin. They have no children.

During the last 14 years of his life in Japan, Nick worked as a product planner for a big automobile corporation. He decided to leave the security of his stable job and move to Canada because, among other reasons, his wife could not adjust to living in Japan.

Nick has a university degree and comes from a well-to-do Japanese family, with a long intellectual tradition. He has one brother who lives in Japan, as do the rest of his family. During the interview, he also mentioned that his father had died about five years ago.

In spite of his predominant concern about having to establish a business from scratch, Nick does not regret his decision to move to Canada and looks toward the future with optimism.

Summary of Scores

Nick's profile on the MBTI is INTJ:

\[
\begin{align*}
I_{41} \ N_{17} \ T_{27} \ J_{27}
\end{align*}
\]

Where:

- \( I \) = Introversion
- \( N \) = Intuiting
- \( T \) = Thinking
- \( J \) = Judging

With the INTJ type, \( N \) is the dominant (introverted) function, \( T \) is the auxiliary (extraverted) function, \( F \) is the tertiary function, and \( S \) is the least developed, inferior function.
Nick’s scores on the SFSC are tabulated below (the key scores are highlighted with bold characters). The scoring was based on the directions provided by Exner (1973) and no disagreement occurred between the ratings of the main researcher and those of the independent expert. (For the completed SFSC protocol, please refer to Appendix IV)

<table>
<thead>
<tr>
<th>S</th>
<th>Sn</th>
<th>S + Sn</th>
<th>Sn%</th>
</tr>
</thead>
<tbody>
<tr>
<td>13</td>
<td>7</td>
<td>20</td>
<td>35%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>E</th>
<th>Ea</th>
<th>E + Ea</th>
<th>Ea%</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>0</td>
<td>3</td>
<td>0</td>
</tr>
</tbody>
</table>

| A  | 1  |

| O  | 6  |

| d  | 17 S |

Where:
- S = Self focus responses
- Sn = Self focus negative responses
- E = External world focus responses
- Ea = External world focus - affective
- A = Ambivalence responses
- O = Neutral responses
- d = Difference between all self focus responses (S + Sn) and all external world focus responses (E + Ea)
- Sn% = Percentage of negative responses out of all self focus responses
- Ea% = Percentage of affective responses out of all external world focus responses

Theme Analysis

The data provided by Nick on the sentence completion blank and the MBTI, amplified by the interview material, offer a complex yet consistent picture of an introvert personality. At this point in time, after having lived almost one and a half years in Canada, Nick is fully engaged in the process of cross-cultural adjustment. Like most recent immigrants, Nick is interested in making comparisons between the two cultures, Japanese and Canadian, as a way of processing the new information and restructuring fundamental values about himself and his position in the world. He does not hesitate to evince positive as well as negative aspects of both cultures. But the most
striking aspect of his story is the strong and consistent introvert colour that permeates his entire experience.

Nick's constant focus on his own subjective world leads to a highly selective perception of the world around him: when he is not engulfed in introspection, only those elements from the outside world will break into his awareness which have a personal, subjective value, which confirm or contradict an intimately held expectation. His own words spell out a clear definition of an introvert:

But I am not somebody who is interested in maximizing my contact with people. I would basically be interested in deeper relationships with a smaller number of people, so that I can maintain this depth of relationship. And I personally don't have too much respect for relationships that are only skin-deep, you know, or how should I say, only conducive to friendships that are superficial and for only business reasons.

Or, elsewhere in the interview:

Being able to spend time alone in my study, or fiddling around with things. I don't mind having a small place: if it's a cockpit it doesn't matter; but to have my niche, my corner, where I can be totally comfortable without having to be social with anybody, or have to make conversation with my wife, or so, where I can be totally alone - I really cherish that kind of environment.

To connect this fundamental attitude of Nick's personality to the very process of cross-cultural adjustment, one can easily see how Nick's appreciation of both the Canadian and the Japanese cultures is strongly influenced by this core introvert orientation. Canada is a fine country to live in as long as: the cities are not crowded, one can take solitary hikes in nature, one is not forced to "network" and entertain superficial business relationships, one can escape in your solitary hobbies. Also, as a strong intuitive introvert, Nick is very likely to have built detailed expectations and to have fantasized about his future life in Canada. The extent to which
reality fails to meet those fantasized expectations is a source of disappointment.

Nick's tendency to daydream (introvert intuitive) was almost evident during the interview. When asked about his favourite activities, Nick started quite a number of those: reading, watching movies, shooting with firearms, hiking. He had almost got lost in imagining himself engaged in those activities when, all of a sudden, he asked: "What was the original question?", while he was actually in the process of answering it.

An overview of the main sources of self-validation, as facilitated by the use of the Validationogram format (Ishiyama, 1995), makes it clear that the introversion-related themes are the ones associated with happiness. Conversely, for Nick, alienation means having to comply with an extravert type of orientation. Table 2 represents an attempt at organizing the content

Table 2: Organization of Interview Content Items for Theme Analysis
The Case of Nick

<table>
<thead>
<tr>
<th>Areas of Lived Experience</th>
<th>Activities</th>
<th>Places</th>
<th>Things</th>
<th>Relationship</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(1) hobbies</td>
<td>(1) study (alone)</td>
<td>(1) collections</td>
<td>(1) wife</td>
</tr>
<tr>
<td></td>
<td>(2) reading</td>
<td>(2) nature (solitary; sometimes with wife)</td>
<td>(2) mechanical</td>
<td>(2) father</td>
</tr>
<tr>
<td></td>
<td>(3) watching movies</td>
<td></td>
<td>(3) insectivorous plants</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(4) target shooting</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(5) hiking</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Verbal and Non-Verbal Indicators</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tone of voice</td>
</tr>
<tr>
<td>Time (Tense) Focus</td>
</tr>
<tr>
<td>Pronominal Reference</td>
</tr>
<tr>
<td>Promptness</td>
</tr>
</tbody>
</table>
of the interview and SFSC material in order to derive the main attitudinal themes.

By contrasting and aligning these themes (Cochran, 1980), the picture appears with more clarity:

<table>
<thead>
<tr>
<th>Happy (True to oneself)</th>
<th>Unhappy (Sense of Alienation)</th>
</tr>
</thead>
<tbody>
<tr>
<td>landscape, nature, greenery</td>
<td>crowded cities</td>
</tr>
<tr>
<td>being alone</td>
<td>having to &quot;network&quot;, or socialize</td>
</tr>
<tr>
<td>few deep friendships</td>
<td>many superficial relationships</td>
</tr>
<tr>
<td>job security</td>
<td>uncertainty, joblessness</td>
</tr>
<tr>
<td>efficiency, punctuality</td>
<td>inefficiency, waste of time</td>
</tr>
<tr>
<td>people are tolerant</td>
<td>political correctness is oppressive</td>
</tr>
<tr>
<td>quality of life</td>
<td>high crime rate</td>
</tr>
<tr>
<td>unique character, original</td>
<td>average person, comply with other people's standards</td>
</tr>
</tbody>
</table>

The strong introvert nature of Nick's personality is echoed on the responses to the sentence completion blanks. The self focus score is very high \((S + S_n = 13 + 7 = 20)\) and the difference between the self focus response score and the external focus response score is strongly in favor of a self focus orientation \((d = 17)\). Even the SFSC stems that contain an explicit reference to people in the external world, with no exception, are completed with sentences that send back to the self: [3] My father would not have approved of what I'm doing; [11] Others may think that I was reckless to quit my former job; [18] Friends must be wondering whether they'll ever see me again; [21] My mother worries about me; [28] My parents wanted me to be a doctor.

As an introvert intuitive person, Nick's strategy of coping with vicissitudes is often that of escaping either into a fantasy or a hobby, or (why not?) concretely, in another country: [2] I was happiest when I was a kid; [3] It's fun to daydream about all that success business can bring; [24]
I always wanted to live abroad; [Interview] "I think my daily joy is often coming out of my own hobby, that is a kind of escape from reality..."

Talking about his distaste for superficial relationships, such as the ones promoted in business circles, Nick made a connection between his own introvert nature and the process of adjustment that he may have to undergo: "Well, perhaps some day I might come to like it, but at this moment I am not comfortable and I really do not see why I have to adjust myself to that". From Nick's own remarks, it appears clear that the introversion aspect of his personality is a core attitudinal component that he will find very hard to change.

According to Jung's (1923/1977) understanding of the process of individuation as applied to type theory, a person reaches a higher level of individuation with the assimilation into consciousness of more and more unconscious material, i.e. with the assimilation of the unconscious attitude and functions. When this becomes the task of a cross-cultural counselling process as well, the counsellor must pay attention to the particular personality dynamics of the client, to the client's level of readiness and ability to change. An introvert client, who also happens to be an NTJ, is likely to display a strong, almost stubborn, sense of independence (Myers, 1992). In Nick's own words:

Maybe I can basically characterize myself as somebody who doesn't like to be told what to do. Therefore, that automatically has something to do with my limited desire to comply to other [people]'s standards.

Another important theme that emerges strongly from the interview material and the SFSC is the need for stability and security. Nick's major concern right now is establishing a solid business that can provide for himself and his family. Uncertainty about the immediate future is frightening:
I think having to start a business from scratch is tough; If only I could get my business on a sure footing; I wish I had in Canada the same kind of job security I had in Japan; I am 40 years old but still need to establish a way of life; I guess I'm very afraid of failing. The data collected in all three case studies, however, shows this theme to be a common denominator for the extravert and both introvert participants. This result tends to suggest that the theme cannot be linked to either cultural determinants or individual personality traits (see section Comparison of Results below).

As a rule, Nick doesn't appear to be an adventurer and he doesn't particularly enjoy the challenge of fighting up his way, or the process of achieving a goal. Indeed, those characteristics would be more typical of an extravert. There is, however, another related introversion theme that surfaces clearly in the interview material, namely the need for achievement. Like in Pablo's case (a similarly high introvert, I43), the theme of personal development seems to be important for Nick as well. He puts it in his own words, in the beautiful metaphor of the mountain:

... well, I can't say I really enjoy climbing mountains, that is a pain for me. However, the joy of being on top, and being able to enjoy the vista, and the sense of accomplishment, that is very important and I find that to be a very rewarding moment.

And, later on in the interview, in response to the question "How would you like to be remembered after your death?" Nick continued the metaphor of the mountain and said:

... it's maybe akin to climbing this mountain. If I can show that I have come all the way up the slope before I die, that I have died with a sense of self-achievement... maybe this achievement may not be so important to the people who will remember me... maybe it's a... not such a great thing for them. But for me, achieving this and to be remembered as maybe the only person to have done this or that is worthwhile and important.
What is important to remark in this confession is the complete lack of any sense of competition with others. If there is any competition, that is only with oneself. The achievement itself is important because it has a subjective, personal, and unique meaning, even though it may not be important for others. All achievement can only be, as he puts it, "self-achievement".

And this last point, more specifically, the emphasis on the uniqueness of the lived experience, brings the analysis to one of the core elements in the definition of introversion. Echoing the results of the phenomenological study performed by Shapiro and Alexander (1975), the quality of uniqueness in the lived experience of the introvert seems to represent the backbone of Nick's sense of being-in-the-world. There is a unique, highly subjective, and transient (permanently changing) quality in the introvert's sense of lived experience, which was pointed out in Jung's definition of the concept. No experience can be felt twice, in the same way, by an introvert.

Here are some of Nick's own words:

I do not normally want to go back and redo... go through the same experience to climb the same mountain. That would more or less mean the same thing as me having not achieved it, you know... having to go back again and start all over again.

[...] Some items are very rare [talking about his collection of military relics], meaning that there is the satisfaction of being one of the very few owners of something that rare.

[...] Somebody who was unique, in terms of character and ability, originality, and so forth. I... [short pause] I wouldn't want to be remembered just as an average business man who went through the routine and normal channels in life without leaving some kind of special impression...

[...] I just don't want to be a very average, number-like person.

In conclusion, the analysis of the interview material, coupled with data from the two assessment instruments, has revealed several important themes in Nick's sense of lived experience: enjoyment of solitude (strong sense of self-validation coming from solitary activities), need for security
and stability (related to expectations, little desire to change, and need for predictability), sense of independence, need for achievement (achievement equals self-achievement), and, most importantly, sense of uniqueness (originality). All these themes can be conceptualized as harmonics of the introvert attitudinal orientation. They permeate every aspect of the introvert's experience of being-in-the-world and, as such, are highly relevant for the process of adjustment.
THE CASE OF BILL

Background Information

Bill is a 28 year old immigrant from Japan. He spent two years in Nelson, B.C., after which he decided to move to Canada for good. He returned to Japan and successfully applied for a working permit in Canada. For almost a year now, he has been living in Vancouver with his wife, who is also Japanese. The rest of his family live in Japan.

Bill works with a trading company that exports lumber to Japan and, given the nature of his job, he interacts a lot with Japanese customers. He has a university degree in Forestry from Japan.

Bill enjoys his life in Canada very much and considers himself quite Canadianized. Due to his constant interactions with English speaking people and due to his own motivation and ability, he has managed, in only three years, to attain a fairly high level of proficiency in English. He looks toward his future in Canada with optimism: he plans to buy a house and, maybe, have a kid.

Summary of Scores

Bill’s profile on the MBTI is ENTJ:

\[ E_{39} \ N_{11} \ T_{23} \ J_{19} \]

Where:

- \( E \) = Extraversion
- \( N \) = Intuiting
- \( T \) = Thinking
- \( J \) = Judging

With the ENTJ type, \( T \) is the dominant function, \( N \) is the auxiliary (or secondary) function, \( S \) is the tertiary, and \( F \) is the inferior function.

According to Jung (1923/1977), the last three functions are opposite in every way to the dominant (i.e. unconscious and, in this case, introvert).
Bill's scores on the SFSC are presented below (the key scores are highlighted with bold characters). The only difference in scoring, between the independent expert and the main researcher, occurred with item [22] I wonder what I want to do in the future, where a vacillation existed between scoring the response as an S (self focus) or O (neutral). Exner's (1973) directions were followed and the item was scores as O.

\[
\begin{array}{llllll}
S &=& 12 & Sn &=& 1 & S + Sn = 13 \\
E &=& 8 & Ea &=& 1 & E + Ea = 9 \\
A &=& 1 \\
O &=& 7 & d &=& 4 S \\
\end{array}
\]

Where:
- \( S \) = Self focus responses
- \( Sn \) = Self focus negative responses
- \( E \) = External world focus responses
- \( Ea \) = External world focus - affective
- \( A \) = Ambivalence responses
- \( O \) = Neutral responses
- \( d \) = Difference between all self focus responses (\( S + Sn \)) and all external world focus responses (\( E + Ea \))
- \( Sn\% \) = Percentage of negative responses out of all self focus responses
- \( Ea\% \) = Percentage of affective responses out of all external world focus responses

**Theme Analysis**

The first question that the interviewer asked Bill was what nickname he would choose for confidentiality purposes. This brought to the forefront the topic of Bill's admiration for a Japanese soccer player, as well as his passion for sports in general: "You know Kazu? He is the best soccer player in Japan. I wish I could be like him." Bill was invited to elaborate on his personal meanings concerning his interest in sports and his admiration for that Japanese soccer player, now of international reputation. In the process of elaboration, several underlying themes emerged with clarity.
Bill's admiration for the successful soccer player revolved around several personal and professional characteristics with which he himself would like to identify: the ability to break with tradition and challenge the current conventions, the determination to succeed in a competitive environment, the congruence with one's personal vision and goals in life.

B: Oh, because in soccer he is famous. But, the thing is he... most Japanese people don't go out to other countries: but after he graduated from junior high school he went to Brazil, because he wanted to be a professional soccer player. According to the Japanese thinking, or Japanese attitude, that's really unusual. People don't do that often. Anyway, he wanted to be a soccer player and he went to Brazil. I guess he had a very tough time there, because Brazil is... you know, he could not make money, you know... And sometimes he plays better than the Brazilians. So, he tried hard to be a soccer player and he made it. Ya. And he's nice: he doesn't swear, you know, he doesn't do bad things...

As an extravert intuitive, Bill has a vision of an personal identity towards which he aspires and which he does not hesitate to enact. The sources of that vision are not so much subjective, as would be the case with an introvert personality, but are derived from assimilation of external role models. The interview paragraph just quoted encapsulates, to a surprising degree, most of the self-descriptive remarks that Bill made throughout the interview. The level of fusion between the self-perceived identity (subject) and the attributes of the role model (object) is in consonance with Jung's (1923/1977) definition of extraversion, whereby no subjective quality in interposed between the subject’s view and the external object.

The interview material and the SFSC data converge in crystallizing Bill's sense of honesty, genuineness, and congruence with his own vision:

[3] It’s fun to daydream about being successful; [5] If only I could be a professional soccer player; [10] I’m at my best playing soccer; [24] I always wanted to [be] a professional soccer player; [6] It’s hardest for me to lie;
the thing I like best about myself is [that] I'm pretty honest; I try hardest to please myself I guess.

In other words, as an extravert, Bill makes little distinction between the private domain and the public domain: if he thinks something he might as well say it, or act upon it; as for his feelings, those are likely to be quite repressed and relegated to the position of the least developed inferior function. In this sense, it is important to notice that, with the ENTJ profile, the dominant thinking function is conscious and extraverted.

A careful study of the implications of the feeling function as an inferior function (in an extravert's profile) suggests that, under critical circumstances, material from the repressed, unconscious, and introverted inferior function may surface in an unexplained and unexpected manner (Singer, 1994; von Franz, 1993). In this sense, Bill's own words are very revealing when he talks about his emotional attachment to his native culture:

B: ... now the World Cup in rugby is being held in South Africa and Japan is participating. And I watched TV the other night and I started crying, you know... "Oh, hey, hey Japanese!", you know? "Do your best!", or whatever... My emotion goes up, and when I hear the national anthem - we just don't have a national anthem; there are symbols for Japan; but I don't want to call them a national anthem, or song, whatever... So, even if I don't like that song, I cried, I missed that, you know...
I: So, you felt an emotional bond, and emotional attachment which was very strong...
B: Ya, ya. Attachment, really... Even though I don't like that Japanese song...
I: Could you tell what it is in those symbols that makes you feel so strongly connected, emotionally...
B: Well, you know..., maybe..., because, usually I don't feel that I miss Japan; but all of a sudden I missed Japan very badly. I don't notice it in day to day life, I don't notice that; but sometimes in very tiny stuff... ya. I was crying... and I don't cry often; I don't cry in front of people; if my wife is in the room, if she was there, sometimes I go in another room, or I go [making a gesture as if he's wiping his tears], you know... I don't want my wife to see me crying, you know... [pause]...
Understanding these dynamics may be critical for the effectiveness of the cross-cultural counselling process, especially in the case of dealing with feelings of anger and frustration from the part of the client as a result of racial discrimination. Bill too has experienced those feelings; fortunately, in spite of some isolated situations where he has been a target of discrimination, Bill is largely appreciative of the climate of tolerance and acceptance of diversity in Canada.

Other important patterns in Bill's experience of adjustment to a new culture will become clearer as the major themes of the interview material are being contrasted and aligned (Cochran, 1980):

<table>
<thead>
<tr>
<th>Likes</th>
<th>Dislikes</th>
</tr>
</thead>
<tbody>
<tr>
<td>quality of life</td>
<td>lack of recognition</td>
</tr>
<tr>
<td>uncrowded (country side)</td>
<td>crowded (big cities)</td>
</tr>
<tr>
<td>easy-going</td>
<td>social pressure to conform</td>
</tr>
<tr>
<td>acceptance of diversity</td>
<td>(racial) discrimination</td>
</tr>
<tr>
<td>tolerance</td>
<td>intolerance, lack of education</td>
</tr>
<tr>
<td>Canadian social system</td>
<td>American &quot;sick&quot; society</td>
</tr>
<tr>
<td>job stability</td>
<td>joblessness</td>
</tr>
<tr>
<td>security</td>
<td>risks, too much responsibility</td>
</tr>
</tbody>
</table>

As in the cases of Nick and Pablo, Bill is in the process of establishing his new life in Canada and is naturally concerned about his professional career and job stability. For him, a secure job means a stable job. He has a sense of financial responsibility towards his family, which prevents him from venturing on the more risky entrepreneurial avenues. He believes that setting up his own company would be too risky and would bring "too much headache". For the time being, the sense of security that comes from working for an already established company seems to take priority over his spirit of independence and discovery. However, a strong sense of curiosity
and interest in assimilating new values from different cultures is very present:

So, I'm curious about different things. I don't think I had a really tough time adjusting to the different culture, because the one thing I came to Canada was that I'd like to see a different country, I wanted to accept what the others... other cultures think... [...] But, I don't want to live the same thing. I like to challenge different things. So, if I had a chance to go to the university, I'm going to study Latin countries, cultures, learn Spanish, go to South American countries to research their culture and stuff. That would be nice. That would be really interesting.

Consistent with the extravert type, Bill's attention is focused on the present and the future. By organizing the principal content items revealed in the interview around the four major areas of lived experience, following Ishiyama's (1995) format of the Validationgram, the sources of self-validation appear with more clarity (see Table 3). His preferred activities and

<table>
<thead>
<tr>
<th>Areas of Lived Experience</th>
<th>Activities</th>
<th>Places</th>
<th>Things</th>
<th>Relationships</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(1) sports, soccer</td>
<td>(1) forest (with people's activities)</td>
<td>(1) wife</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(2) farming, fishing</td>
<td></td>
<td>(2) friends</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(3) walking in the forest, camping</td>
<td>(2) country side</td>
<td>(3) parents, grandma, sisters</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(4) watching TV</td>
<td>(3) South America</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Verbal and Non-Verbal Indicators

| Tone of Voice | very animated (1) clear (2) (3) (4) | clear | clear |
| Time (tense) Focus | present present (1) (2) future (2) (3) | past, present, and future (1) present (2) (3) |
| Pronominal Reference | I I | we (1); I (2) (3) |
| Promptness | very prompt prompt | prompt |
his favourite places are strongly connected to the presence of human interaction. Not devoid of significance is the fact that the area of favourite things is empty: as an extravert, Bill seems to find it difficult to attach any form of personal symbolism to inanimate objects.

Very typical of the extravert's attitudinal orientation is the personal meaning that Bill attaches to his favourite activity: sports. Two major themes emerge from Bill's description of his passion for sports: competitiveness and communication. For Bill, the sports arena provides an excellent context in which he can assert his identity in relation with others. He almost equates external recognition of his success with quality of life:

Wouldn't that be nice? To be a professional soccer player? People watching you, you know? Playing soccer, you know... If you are better than others... I don't mind making lots of money; I don't care. Because, as I told you, I am not here to make more money. Because, if I stay in Japan, I can make more money. Money is important, but money is not as important as the quality of life. So, the reason why I came here is I wanted a better life. Better quality of life. Anyway, what was the question?

The similarities with Kazu, the idealized soccer player figure, are striking: according to Bill's words, Kazu too had the courage to do what few Japanese people would do; he left Japan for Brazil and, in spite of the hard time he had in the beginning, he demonstrated to the world that he can play soccer even better than the Brazilians. In the same way, competition can provide the external recognition for his personal success and, as such, is an important source of self-validation for Bill.

When Bill was asked to elaborate even further on the personal meaning that he attaches to his passion for soccer, his account revealed the importance of interpersonal communication in the extravert's experience. For Bill, soccer is an international language: it provides an avenue for sharing and human contact across country borders, across cultures, across
races. As an extravert, Bill's sense of lived experience does not centre around its unique quality but rather on its shared aspect. As he puts it:

**B:** ... you know, soccer is a world sport, you know... I can talk to Mexicans about soccer, I can talk to Italians about soccer, I can talk to whoever about soccer; except Americans.

**I:** Ya, an international language...

**B:** International language! International sport, ya. And..., how can I put this?... Unfortunately, Japanese soccer is not major in the world; but... [...] when I went to Brazil, wherever I go to different countries, I like to see a soccer game, if there are any professional soccer teams. Like, I went to Costa Rica this month, and I went to a soccer game, and people are crazy about... And I can be like them, you know... You don't have to speak Spanish. Our mind is the same. We share a game and we are together. Ya, I like that.

The reference to communication and language just made above brings the analysis to a final and very important point concerning the interesting implications noticed in the process of acquisition of English as a second language. As Bill pointed out, learning and speaking English have meant for him assimilating another culture (customs, way of being, etc.), almost to the point of acquiring a "new" personality. This "new" personality is, in fact, more communication-focused, more extravert, and in his own words, more genuine, more honest. Bill's account is revelatory:

**B:** I don't try to be Canadian, but automatically I feel I am Canadian, so I can accept what they are saying, or whatever. Anyway, I found this: when I speak English I'm more like a Canadian. And I'm really comfortable to be that way. Ya, I'm different from when I speak Japanese.

**I:** So, it's almost like the language sort of triggers another way of being, another way of behaving...

**B:** ... ya, personality, or whatever. Well, my character is basically the same. But, ya... I found that that's the way it is when I speak English.

**I:** Ya. And then, when you go back to speaking Japanese you find yourself acting and behaving in a more Japanese way automatically.

**B:** Ya, so, I don't find myself being Japanese when I speak English. That's why it's really difficult to speak English with the Japanese people. But, in English, I can be much more honest. [...] So, speaking English gives me a different way of behaving. Ya, that's it. I didn't quite understand that, but I was just wondering why I can be like Canadians when I speak English, you now? I didn't know this; but I found that way. That's interesting.
The interview paragraphs quoted above seem to be a perfect illustration of Jung’s definition of extraversion, whereby no subjective view interposes between the subject and the object. The extravert’s energy is invested in the unmediated relation with the outer world, almost towards a complete fusion with the object. While that happens, Bill feels that he "can be much more honest", meaning much more true to himself. Quite a leap from the introvert’s portrait presented in the previous case study!

In summary, the analysis of the interview material coupled with the data obtained through objective (MBTI) and projective (SFSC) assessment techniques, has revealed, in the case of Bill, a number of major themes that constellate around the attitudinal orientation of the extravert’s mode of being-in-the-world: interpersonal communication and sharing, need for external recognition, competition, curiosity and open-mindedness, sense of independence (determination and courage), and need for stability. All these themes have been found to shape Bill’s sense of lived experience at the time of this cross-sectional view of his process of adjustment to Canada.
COMPARISON OF RESULTS

The analyses performed in the two case studies above have revealed a number of similarities and differences between the participants' sense of lived experience as it relates to the process of cross-cultural adjustment. By selecting two male immigrants, whose scores on the MBTI are very similar (with the exception of the introversion/extraversion dimension), and who also happen to come from the same cultural background (Japan), an attempt has been made at minimizing the effect of possible intervening variables such as gender, country of origin, different MBTI functions. To the extent to which such an attempt has been successful, the results of this study tend to suggest that the differences between the two clusters of experiential themes can be accounted for on the introversion vs. extraversion differential. Although the main personality themes have been summarized at the end of each analysis, a number of implications of these results are worth discussing here.

Both Nick and Bill have decided to make Canada their new home and, as such, leave behind their country of origin, including family members, friends, familiar places. They both prove courage and a sense of independence by their determination to break away from conventional rules, become agents of change, and take control over the course of their own lives. This common theme has emerged with clarity from all three sources of evidence used in this study. The NTJ common denominator between the two MBTI profiles is visible in Myers and McCaulley's (1986) descriptions of the two types: "INTJ - have great drives for their own ideas and purposes. Skeptical, critical, independent, determined, sometimes stubborn. ENTJ - hearty, frank, decisive, leaders in activities." This interpretation is fully
At this stage in the process of establishing their new life in Canada they both are, naturally, concerned about their immediate future and express a need for security and stability, particularly in the professional, or employment area. This common theme, identified in all three cases, suggests that the need for stability may be related to the immigrants' stage in the process of resettlement (all participants have been living in Canada for about 2 to 3 years) rather than to specific cultural determinants or individual personality type. Furthermore, the way in which these participants seem to cope with the challenge of uncertainty may be strongly determined by the fact they do not belong to the clinical population: they seem optimistic about the opportunities available to them, and their levels of concern have not reached a critical point (none of them has sought counselling help, nor have they reported feelings of hopelessness associated with depression).

There are, at the same time, important differences in the two participants' reactions to their experience of cross-cultural adjustment which are mirrored by their different attitudinal orientations. While both of them reject externally imposed standards, perceived as oppressive, with the goal of enjoying an environment more congruent with their genuine selves, the ideal destinations of their journeys are different: Nick is aiming towards the full expression of his uniqueness (self as unique, self as emergent), Bill is enjoying the expression of his sameness with others through communication and sharing. The introvert's sense of uniqueness of the lived experience has also been evident in the case of Pablo (the pilot study), whose drive for self-
development constitutes the main theme that permeates his entire attitudinal orientation to the world.

The specific adjustment strategies employed by the two main participants have been found to differ substantially along the introversion vs. extraversion axis. The information collected through the interviews, coupled with the psychometric data, suggest that the two immigrants' strategies of adjusting to a different culture are in no way at odds with their overall coping style as dictated by their attitudinal orientations.

These findings are highly consistent with the typological themes identified by Shapiro and Alexander (1975) in their phenomenological study of the experience of introversion. As the authors put it:

The introvert feels that what he is experiencing is not being and cannot be experienced by another in the same way. Not only is the experience felt to be unshared by another, the introvert also feels that he is not sharing and cannot share the other's experience. [...] What the extravert experiences is sensed as more directly what is in the scene. He feels that what others are experiencing is the same thing. A predominant characteristic of his lived experience is the sense that what he is experiencing is being shared (p. 125).

The focus of this study has been on the introvert's and the extravert's views on the process of cross-cultural adjustment seen as an instance of the more encompassing process of individuation. In that sense, the cross-cultural counsellor needs to be highly alert to the specific mode in which an introvert or an extravert client may experience psychological growth through their process of adjustment to a different culture. Again, in consonance with Shapiro and Alexander's (1975) findings, but this time with reference to the process of adjustment, the results of this study show that the two participants perceive the experience of psychological growth in different manners, according to their different attitudinal orientations. Nick (like Pablo), as an introvert, is focused on the mediated nature of his
experience in the moment and expresses a high degree of comfort with the exclusive company of his own thoughts and feelings. His fascination with the experience of self as emerging, in the process of experiencing, is the source of psychological growth. On the other hand, Bill's view of self, as an extravert, is that growth occurs through a process of continual summation of contacts with the world around him.

The presence and the absence of the theme of competition from the accounts of Bill and Nick, respectively, suggest that Bill may tend to rely more on external sources of validation, while Nick may rely more upon the self and inner standards for resolving identity problems. This difference is again typical of the individual's specific attitudinal orientation, and, as such, is highly relevant for the counselling process.

The results of this study raise important issues related to the use of the two psychological assessment instruments and their convergence with data obtained through interviews. In the cases of Pablo and Nick, the two introvert participants, their high self-focus scores on the SFSC paralleled their high introversion MBTI scores. In the case of Bill, however, his extravert score on the MBTI was not paralleled by a high external world focus on the SFSC. Here are those results:

<table>
<thead>
<tr>
<th>Participant</th>
<th>MBTI</th>
<th>SFSC</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pablo</td>
<td>I₄₃</td>
<td>d = 15 S</td>
</tr>
<tr>
<td>Nick</td>
<td>I₄₁</td>
<td>d = 17 S</td>
</tr>
<tr>
<td>Bill</td>
<td>E₃₉</td>
<td>d = 4 S</td>
</tr>
</tbody>
</table>

Where:
- I = Introversion
- E = Extraversion
- d = difference between all the self focus responses and all external world responses
- S = self focus
In Bill's case, the difference between all Self Focus responses and all External World Focus responses is still in favour of the self focus orientation in spite of his high extraversion score on the MBTI. According to Exner's (1973) assessment, Bill would therefore qualify as a "self-focused" individual. Several implications of these results are worth discussing.

First, the constructs of introversion and self focus seem to cover two different personality styles. Self focus may be a construct more closely associated with narcissism, for instance, and, as such, can co-occur with an extravert attitude. Reber (1985) defines the narcissistic personality disorder as:

[...] characterized by an exaggerated sense of self-importance, a tendency to overvalue one's actual accomplishments, an exhibitionistic need for attention and admiration, a preoccupation with fantasies of success, wealth, power, esteem or ideal love, and inappropriate emotional reactions to the criticisms of others (pp. 462-463).

Echoes of this definition, at the level of psychopathology, can be noticed in Myers and McCaulley's (1986) statement with respect to the ENTJ type, at the level of normal functioning: "[The ENTJ individuals] may sometimes appear more positive and confident than their experience in an area warrants".

At the same time, it is possible that there may be some areas of overlap between introversion and self focus; Bill's overall SFSC score (d = 4 S) is significantly lower than the corresponding scores of the other two introvert participants (d = 15 S and d = 17 S). In that sense, for the limited comparative purpose of this double case study (comparison among three scores) this lower self focus index may have proven its relative usefulness. Otherwise, quantitative correlational studies, based on updated normative
data, are needed in order to establish the exact degree of overlap between
the two constructs.

As has been pointed out earlier (see section on the Self Focus
Sentence Completion Blank), the diagnostic value of Exner's instrument
(more than twenty years old) may be put under question today. However,
its projective potential has proven very useful in this study, by providing
elaborations on some interview data, or offering insightful guidelines for
interpreting the elaborations in the interview material. Used in an idiographic
investigation, together with other sources of evidence, the SFSC may help
the researcher establish important links among major personality themes.
DISCUSSION

Relevance of the Study

In the opinion of this author, cross-cultural counselling needs to recognize that the traditional etic-emic approach to a client’s experience of cross-cultural adjustment is insufficient because it ignores essential personality factors. So far, most of the research in cross-cultural psychology has focused on this two-dimensional model, and consequently has left the cross-cultural counsellor poorly equipped to deal with the complex task of validating the client’s unique experience. Dana (1993) expresses this concern, with respect to the problems faced by multicultural assessment:

[The] selection or construction of new emic measures may not always be feasible, for several reasons. Emic measures have received only infrequent research attention in the assessment literature. These measures have not been emphasized in assessment training, and few assessment practitioners are experienced in their application. As a result, there has been an undue reliance on existing imposed etic measures (p. 107).

In addition, the present author believes that an over-reliance on the emic approach has the potential of culture stereotyping and may prove to be more harmful than the much feared imposed etic. Therefore, by adding a third dimension to the etic-emic model in cross-cultural counselling, namely a focus on unique, individual, intra-personal factors, the multicultural counsellor may become more effective at empowering the client and helping him/her deal with the vicissitudes of culture shock and the experience of cross-cultural adjustment (see Appendix VII).

Looking towards the future, it must be acknowledged that we live in an increasingly mobile and highly diverse society. Thus, an over-reliance on emic perspectives in cross-cultural counselling practice and training becomes more and more difficult to maintain due to the problems associated
with trying to train counsellors to use the myriad of culturally specific healing strategies found in the numerous cultures around the world. As Atkinson (1994) put it, "is it really possible or desirable to teach counselors all the psychological healing techniques found around the world? And is it ethical to do so given that these various techniques are often based on conflicting belief systems?" (p. 302). In that sense, the present author believes that a cross-cultural counselling approach that focuses on idiographic material responds more effectively to contemporary reality. Psychological universals or etic considerations (as revealed at the level of the collective unconscious, for instance), as well as culture specific or emic information can and should be incorporated insofar as they find their relevance at the personally meaningful, subjective level.

This study has attempted to show that different psychological investigation instruments (both objective and projective) can be used as convergent sources of evidence to access a person's complex subjective world of personal meanings. The interpretative process has benefited from the application of contrast and alignment (Cochran, 1980), as systematic techniques for organizing the case material. Furthermore, this author's contention is that this idiographic approach can prove extremely helpful for the practice of cross-cultural counselling in individual settings. As Krefting (1991) succinctly puts it, "although the person might not be completely representative of a group, his or her experience is considered important" (p. 216).

Finally, the idiographic approach used in this phenomenological exploration of the process of cross-cultural adjustment enables the researcher and/or the counsellor to conceptualize the psychological implications of cross-cultural adjustment as instances in the process of
individuation. This analytical framework can provide deeper insight into a client's critical process of transition and advise the cross-cultural counsellor on effective interventions.

The Process of Individuation:
Implications for Cross-Cultural Counselling

The experience of immigration to a different country and adjustment to a different culture most often compels the individual to undergo a profound restructuring of fundamental values, a reorganization of the dynamics between the self and the world, as well as within the self. From a psychodynamic point of view, it is through the resolution of these conflicting forces that the self emerges with a renewed sense of identity and congruence (Ellenberger, 1970). These remarks can serve as a loose definition of the concept of individuation, a concept that is pivotal in Jungian analytical psychology.

Among the many attempts at defining the process of individuation, the succinct and accurate account offered by Hopke (1989) is worth quoting:

The tendency of the psyche to move toward wholeness and balance is a fundamental postulate of Jung's psychology. Various terms teleological, purposive, synthetic, constructive, or final, the principle that the psyche tends toward wholeness also contains the typically Jungian postulate that the real human life consists of opposites that need to be united within the human soul. The process and result of such union of opposites is the ability to form for oneself a unified, coherent, and yet uniquely individual personality of depth and richness. Individuation, this process of becoming one's own individual, may be understood from its etymology, that is, the process of becoming indivisible, or at one with oneself (pp. 62-63).

And the key to understanding the process of individuation is Jung's typological theory. According to Meier's famous adage, "individuation begins and ends with typology" (Meier, in Wheelwright, 1971, p. 276). The
dynamics between attitudes (introversion and extraversion) and those between the dominant function and the "inferior" functions constitute a personality development blueprint of outstanding importance for the study of individual differences in clinical setting. Particularly with respect to extraversion and introversion, the content analyses of the case studies presented here has evinced the distinct character of these two attitudinal orientations, very much in agreement with Singer's (1994) statements:

If we look at this from an evolutionary perspective we can see the relations between subject and object as a matter of adaptation. Extraverts, seeking fertility, spread and propagate themselves in every way; while introverts, seeking security, defend themselves against external claims and consolidate their position (p. 327).

Referring to the dynamics between the conscious and the unconscious, Spoto (1989) pointed out that "[the] energy drawn from the tension of opposites can be used to help the development of the overall personality" (p. 76). Through the exploration of the auxiliary, the tertiary, and the inferior functions, the counselling process can facilitate the integration of the less developed, or the unconscious aspects of the client's personality.

As a specific application to cross-cultural counselling, this point is very well exemplified in the case of Bill. His strong and unexpected emotional reaction to hearing the Japanese anthem in an international sports event was an outburst of the repressed feeling of homesickness. Since, in Bill's profile (ENTJ), feeling is the inferior function, the expression of that emotion caught him unawares: he could not control it and he could not explain it. As Singer (1994) put it, "it becomes necessary, in therapy, to give people an opportunity to express their feelings and thoughts, their sense perceptions and intuitions, in their own characteristic ways" (p. 335).
Spoto (1989) draws attention to the fact that there are always several recognizable characteristics that a particular psychological type will display when trouble is brewing, "signals from the unconscious that the inferior function is in fact making its attack" (p. 77). In the same vein, von Franz (1993) indicates that "the inferior function and the sore spot are absolutely connected".

As an example of the symptomatology offered by the inferior function, one can temptatively apply this interpretation to the two case studies presented in this project. Of course, it must be recognized that neither Bill nor Nick are clients in a therapy setting: both participants report a high degree of satisfaction with their current situations, they seem happy and optimistic about their future. (In that sense, for instance, both Nick and Bill reported that they plan to have children, which could be viewed as an indicator of confidence in a prosperous future). If, however, critical circumstances were to force Bill, an extraverted thinking type, into a reactive, negative outburst of unconscious material, he is likely to display behaviours associated with his inferior function of feeling. As such he may become overly sensitive and sentimental, almost infantile, with "a kind of mystical inner religious quality" about him (von Franz, 1993, p. 85). In the case of Nick, on the other hand, an introverted intuitive type, an inferior sensing function may render him confused, absent-minded about facts and figures (Spoto, 1989, p. 75). Based on a solid understanding of these dynamics and armed with an ability to discern such signals, the counsellor's interventions can be geared towards the exploration of the client's expression of this unconscious material with the purpose of achieving functional adjustment through the integration of opposites.
The use of typology in the cross-cultural counselling setting can be extremely beneficial in integrating the exploration of the main sources of client's self-validation (Ishiyama, 1995) into the larger context of the dynamics between the conscious and the unconscious. Identifying the main sources of validation, through the use of the Validationgram, can crystalize the dominant function, while the use of analytical interventions, such as: interpretation, reactivating, amplification (Dehing, 1992), as well as dream interpretation and art therapy (Allan, 1992), can illuminate the meaning and purpose of the "inferior" functions.

Also, by identifying and understanding the client's personality type, a counsellor can capitalize on the client's strengths and preferences, and thus select the most effective therapeutic interventions. As such, the findings of this study, supported by the literature on introversion and extraversion, suggest that an extrovert client would favour active interpersonal communication (including group or couple counselling setting) as a means of processing his/her experience of adjustment. Conversely, an introvert client may find an individual task, such as journal writing, to be a more rewarding activity. Similarly, a variety of counselling techniques (pacing, challenging) may have to be adjusted to suit the client's specific attitudinal orientation.

Finally, using typology in the cross-cultural counselling setting will increase client-counsellor communication and strengthen the therapeutic alliance (Myers & McCaulley, 1986) by resorting to the non-judgemental international language of psychological universals. At the same time, the typological dynamics of complementation between the client and the counsellor can provide a fertile transference soil for client's growth (Meier, 1971).
To sum up, the role of the cross-cultural counsellor is to explore, understand, and validate the client's unique way of experiencing self and the world (Ishiyama, 1995). Based on these prerequisites, the counsellor can help the client find alternative solutions to problematic issues. The idiographic approach proposed in this thesis may facilitate the counselling process in the following ways:

(1) personality type theory (including assessment instruments) can help the counsellor identify the complex dynamics involved in the client's personality;

(2) the use of other projective techniques can increase the understanding of the client's sense of lived experience through amplification and elaboration;

(3) the counsellor can validate the client's experience through the respect for his/her personality and unique mode of being-in-the-world.

Limitations of the Study

While the issue of the validity and reliability of any research results is of paramount importance and usually rests with the quality of the design structure, the next question that needs to be addressed is whether the findings can be generalized to a larger population. As has been mentioned before, the case study format does not lend itself to statistical generalization, but rather to what Yin (1989) called 'analytical generalization'. By this in-depth analysis, using multiple sources of evidence, this author has attempted to provide a practical, idiographic, and phenomenological application of Jung's typological theory to the experience of cross-cultural adjustment of three recent immigrants to Canada. The author's intention has been to see whether, in the case of those three
immigrants, their adjustment experience can be better understood by focusing on individual personality differences, rather than "external" cultural determinants. As such, while the results of this study may not apply to all introvert or extravert immigrants, they seem to strengthen the construct validity of the theory of personality types as applied to cross-cultural adjustment.

Quantitative studies are needed in order to examine the generalizability of the role played by personality variables in cross-cultural adjustment. The design and methodology used in those studies would have to be different from the case study format (i.e., amenable to statistical operations).

With respect to its counselling applications, it is important to recognize that the idiographic approach to cross-cultural adjustment is, by definition, meant for the individual counselling setting, rather than the group format. In the opinion of this author, the group format would require different techniques and strategies. Depending on the nature of a group, the topic, and the particular task or stage in the group process, a group counselling approach may lean more towards an etic focus (normalizing the adjustment experience by pointing out the universal pattern involved in culture shock, attachment to, or loss of cultural values), or an emic emphasis (empowering the clients by validating their cultural heritage and encouraging them to share that knowledge with the other multicultural group members) (Trotzer, 1989; Tuttman, 1992).

Another possible limitation of this study rests with the problem of language. It is particularly true for projective techniques based on the use of language (such as the sentence completion method which originated in the
word association technique) that relevant results can only be obtained if the subject (participant in a research project, or client in therapy setting) is proficient in the use of that language. This may become a critical issue where the subject is an immigrant to another culture and, therefore, communicates through the use of his/her second language. Even in the case of totally bilingual individuals, the researcher (or the counsellor) needs to recognize the paramount importance of language associations that can bring all sorts of ambiguities and unexpected analogies of meaning into the communication and interpretation process.

Another possible limitation of this study may have to do with developmental aspects involved in the process of individuation. A judgement call has been made in the participant selection process whereby the gender match (both participants are males) and score similarities (similar MBTI profile, except for the I/E dimension) were given priority over moderate age disparity. This researcher, however, must recognize that age differential may be involved in the way in which the two participants view themselves and the world. At the same time, as the process of individuation is related to the "psychological age" of a person, rather than their biological age, these influences are hard to assess.

Finally, it must be acknowledged that the phenomenological interpretative strategy is not a perfect one. While it answers some questions, it often raises new ones (Mostyn, 1985). The very essence of the phenomenological inquiry carries limitations both at the level of the participant (the limits inherent in self-perception, self-reporting, and social desirability) and at the level of the interpreter (whose complete objectivity remains an ideal). Discussing the limitations implicit in any investigation based on self-reports, Spinelli (1989) remarked:
[...] at each point of self-reflection, the self-concept that emerges is the result of the prior intentional act; but no one intentional act is entirely identical to any other since both the physical and perceptual variables will have altered on each occasion. As such, 'the self' that we interpret and believe in at any given moment in time is both temporary and, at best, a partial expression of an infinity of potential interpreted selves (p. 84).

Future Research Implications

In addition to the focus on introversion and extraversion, future research should investigate the role played by other personality factors (such as the ones corresponding to the four functions: thinking, feeling, intuiting, sensing) in the immigrants' experience of cross-cultural adjustment. Furthermore, within the paradigm of Jungian type theory, more research needs to be done on the dynamics between the conscious level of personality and the inferior function, especially in cases of problematic adjustment of immigrants. Also, the intersection between individual personality factors and one's level of acculturation and ethnic identity development stage (Adler, 1975; Cross, 1971) can provide rich insight into the immigrant's specific experience of coping with transition. According to the Jungian paradigm, the study of the inferior function can provide vital clues for the understanding of the symptomatology of maladjustment (von Franz, 1993).

The particular research avenue taken by this study can be supplemented with other research projects investigating different personality variables and their role in cross-cultural adjustment. For instance, an exploration of the role played by the dimension of perceived locus of control in the process of cross-cultural adjustment can add invaluable information to the areas of personality and cross-cultural research. The findings would contribute to the development of more effective intervention techniques
aimed at empowering the clients by helping them overcome feelings of helplessness and lack of control.

Quantitative studies are needed in order to assess the correlations between the concept of introversion, as measured by the MBTI, and that of self focus, as measured by the SFSC. The findings of this study tend to suggest that, although there is some overlap between the two paradigms, a high score on extraversion may not necessarily trigger a high score on external world focus.

A longitudinal study in the cross-cultural area would be more appropriate for dissociating between the more enduring themes in an immigrant's life and the more transient preferences in his/her response style. The authors of the Singer-Loomis Inventory of Personality claim that, unlike the MBTI, which has indeed a very high test-retest reliability, their test is more sensitive than the MBTI at capturing subtle typological changes at various stages in the process of individuation: "[the SLIP] is also able to measure changes over time in each of the cognitive modes. This is especially useful in evaluating growth and development" (Singer, 1994, p. 349).

This study can also serve as a starting point in the development of an integrative model in cross-cultural counselling (see Fig. 1 in Appendix VII). The idiographic approach adopted in this study can thus complement existing emic and etic studies in order to provide a more comprehensive account of the intersection between individual personality factors, cultural influences, and psychological universals.
REFERENCES


## APPENDIXES

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APPENDIX III

Transcript of the Interview with Pablo

Interviewer: I understand that you have been in Canada for two years...

Pablo: Yes.

I: ... and during all this time it is quite likely that things may have changed, in a way, for you. If you think, for instance, of the first few months in Canada, how you felt and what you thought about Canada in the first two months as compared to right now, after two years - have you seen any change?

P: Well, yes there have been different changes about what I thought it was going to be and what I discovered it really is. Like, when I first came to Canada, well I came here four times before I moved to Canada, and I thought about, let’s say, the first world industrialized country, really high-tech and something like that, well especially in the work place, and Canadians being more friendly and open to meeting new people. That changed within the first few months after I started ... well, working and discovering new people.

I: So, the more contacts you had and the closer you came to know Canada and the Canadians your opinions changed.

P: Exactly.

I: And they seem to have changed for the worse, in a sense, at least compared to your expectations ...

P: Well, yes; because, at least talking about the work place, my frustrations that I had in Mexico, my work, and working in a bank, a government bank, and then working for a private company here, I thought it was going to be different. And I found that it was basically the same. That was one of my biggest expectations when I came over here.

I: So when you’re saying that you discovered that things were more or less the same, and that made you feel very frustrated, what exactly was the same, which you had hoped would change but didn’t?

P: Well, basically some attitudes or how business is done or some other things. But, at the same time, I discovered that it is better, in that it is more satisfaction-oriented more customer-oriented, and you could get things done easily and quickly. And I like that part.

I: And that’s something that happens at work, or also outside work? As far as services in general are concerned?

P: Ya, exactly: especially services. Like, I just moved, so I got my phone within a day and I said "disconnect this day and connect this day" and it was done. easy and simple, and mostly by phone, and no more questions and that’s it. That’s really simple and makes your life more comfortable. You
don’t have to worry that much about every little thing. I used to worry about making the property taxes; you have to line-up for one day just to see how much you were going to pay; and then do another day line-up just to pay; and you had to have cash, no cheques. Or to get your diver’s licence renewed it was something totally different. So, it's really ... makes your life a whole lot simpler.

I: So, the degree of bureaucratic hassle is different.

P: Oh ya, totally different.

I: Things seem to be running more smoothly here.

P: Aha.

I: So, the sense that I’m getting is that, in some respects, some things are better in other respects things are worse; as far as your personal satisfaction is concerned there is a bit of ambivalence there. And I think that is quite typical, it happens with many people, they seem to have a similar perception of a new country. However, people are not all the same and they have different priorities, and if those things don’t quite work that can affect your general state of mind.

P: Oh ya. Actually I had to change my priorities, with the time. Like, before moving to Canada I wanted to have something different: I was frustrated with various things like the bureaucracy, and the way business was done; and I was totally satisfied with the income, the social activities, friends, and family. So, I had to trade, in a way.

I: So, is it fair to say that you’ve give up good friendships, and a good income, and a good position for some bureaucratic ease?

P: ...[laughing]... hm, not necessarily. I know I have given up those things. But, at the same time, when I had them, I didn’t think they were that important, at that time. So, probably it’s like you can never have everything, and you’re never going to be fully satisfied with all you have. You’re always bound to want to have more and more. But I think I’m making progress along the time: getting more income and recognition concerning my development, my career.

I: And that makes you feel better; that is important for you...

P: Yes, definitely it is important.

I: Can I guess that that is one of your priorities: the situation at work, your promotions. Do these represent a priority?

P: Oh ya, definitely they represent a priority. Well, it has taken me almost two years to have a place, to be recognized by the management, and to get to a certain position, where people respect you, and you get yourself a position, and you’re being recognized about that. Definitely it is very important for me to get to that point ...
... where you have the social recognition for your work ... What about the professional satisfaction? Do you really like or dislike what you're doing?

P: [pausing, thinking] I like what I'm doing. I wish I could have more time to improve what I'm doing; because, what I used to do, as an auditor, I used to go and check what people were doing; and now I'm on the other side, I'm on the operational side, so I wish I could have more time to make my improvements. But, unfortunately, I'm not that organized yet, or I don't have enough time to do it. So, I just wish I could have more time to make it work.

I: So, it sounds like your work at the office is taking you a lot of time and, basically, that's where you concentrate most of your energy...

P: Aha. Well, out of 24 hours a day you leave 8 and you spend 10 hours at work, well you don't have much time to think about something else. But now I'm taking some steps to enroll for the executive MBA, which is going to take two years, and it's going to be interesting to... it's just for my personal development. I'm not really expecting to jump to a top executive position in a big company. But I think it's very important for my personal satisfaction.

I: Yes. So, if you're looking at one regular week in your life, the first priority in terms of activities would be work-related...

P: Yes.

I: ... next, I understand, would come some activities that would help you with your personal development, whether that leads to professional advancement or not that remains to be seen. So, what would be the third level of priority with activities that you're engaged in over the week?

P: Exercise, that's the third priority. And then, other social activities would be the last priority.

I: The last priority?

P: Ya.

I: And those social activities would include what? Or, rather, would involve whom?

P: Well, my wife, and some friends. And, I guess, that's it. I don't have much of a social life. And that's mostly over the weekends. But from Monday to Friday it's basically: going to work, and to the gym, and at home, have dinner, read a book or something, and that's it.

I: Would you call this...

P: [smiling] Boring?

I: ... ya, this schedule boring, or rather exciting? Would you call it busy and overactive, or would you call it leisurely?
P: Well, sometimes it depends. But it's mostly..., well it's not really boring, but it's not exciting. So, I guess you can say... [trying to find a word]

I: Steady, routine...

P: There isn't really much excitement.

I: Do you like most of the weeks to be the same, or are you looking for a difference in pace? Do you enjoy a fast-pace time followed by a more relaxed period? Or do you prefer things to be sort of even?

P: I think I like both. Having periods of being steady, and then periods of being busy, and then relax.

I: Since we talked about different activities that you're engaged in during the week, what would be, right now in your life, the most dear places to you? The places where you feel most comfortable in.

P: Most comfortable? Hm ... [thinking]... I don't know...

I: ... the places where you really feel OK, in tune with whatever is going on, or...

P: ... I don't know, because, sometimes, if I'm at work I want to be home [laughing]; and when I'm at home I want to be somewhere else, so... Not that I feel uncomfortable. I think I'm still looking for either more activities or for something more exciting. Maybe doing a sort of volunteer work, or something like that...

I: If you look back to the time you spent in Mexico, can you remember which were your favourite places, that you enjoyed being in?

P: ... Hm... It's really hard to say; I don't have that kind of a favourite place; it depends on the mood. Like, if I had a really exciting project to do at work I would feel very comfortable being at work. If I felt I needed to be relaxed I would enjoy being at home. It sort of depends on my mood.

I: So, in a sense, depending on how you feel at the moment, you sort of carry with you that degree of comfort, or you change the place according to your feeling at the moment...

P: Aha; exactly.

I: Would there be any particular things that may have a certain symbolic value for you - that you feel particularly attached to?

P: Things?

I: So, we talked about activities, we talked about places that you might like to be in, what about the world of inanimate objects around you, so to speak, are there any particular things that you attach some special meaning to, so that they become very precious for you?
P: Ah, well, jewelry, clothes; I think those are... And being in a nice place, home...
I: So, home decorations.
P: Aha, exactly.
I: Your home environment, you’d like that to be... how?
P: Well, nice, clean, comfortable, functional, orderly.
I: It sounds like you’re putting a lot of soul in the way you decorate your home and you like to pay attention to details, colours, shapes, furniture items, whatever; you like to select those with care...
P: Aha.
I: What about people? Thinking of your relationships, which relationship is the most important for you at this point in your life?
P: Right now, with my wife.
I: So, the relationship with your wife is the most important for you because it provides with... what?
P: Troubles [laughing].
I: Aha! [on the same jocular tone] And that’s something you would like to have, I presume.
P: No, I don’t like to have troubles. Well..., when we met we used to share the same things, and enjoy moments together, go out for dinner, the theatre, do everything together, host parties; we used to enjoy those things together...
I: So, it’s the sharing aspect of this relationship that is important for you.
P: Ya.
I: ... and, I believe, important for any sharing relationship would be the fact that it’s based on the similarities between people. When people share their thoughts, their feeling, they appreciate the identity that they discover in each other. Is that a fair reading of what’s beneath the importance that you give to the relationship with your wife?
P: Ya I think when you share you enjoy twice. Like, it’s not the same going on holidays if you’re not sharing it with someone. That’s really important.
I: So, when you’re talking about enjoying the situation twice you mean it’s like a reflection of your own enjoyment in the mirror? Your enjoyment is
multiplied by two when you see your partner enjoying that situation as much as you do.

P: Yes, I think that's very right. And there is another aspect; when you share, you enjoy the present, and the immediate past and future; like, when you say: "oh, you remember when we did this and that together?", or something like that. So it's both.

I: So, staying immersed in the present or reliving the recent past, all that happens in a shared way.

P: Aha.

I: Before you met your wife, can you say that sharing was as important in your life as it is now?

P: [pausing to think]... No, I think it was less important. Things changed after I had the experience of sharing. After that it's been always important. So, yes, I think before it was less important.

I: Do you find this to be a tendency in your life: as you grow older sharing becomes more and more important?

P: Well, I think it'll always be important. It's something... common. It's not the same having a promotion, or having a good day and keeping it all to yourself and not sharing that with someone, either a friend, your wife, or a relationship. And not just the work-related side, but every aspect of your life. If you want to share an experience that you had, you also obtain the feedback from the other person. And that can be either corrective or supportive of your actions.

I: So, would it be fair to say that you conceive of yourself only as engaged in an interpersonal exchange, or would it be ok. to say that you also enjoy your moments by yourself? I guess, that's what I'm trying to ask: is it more important for you to be engaged in an interpersonal exchange, or rather to be at peace with yourself, even if that means loneliness sometimes?

P: I think I need both; and it changes depending on the experience, or there are some moments you cannot share with someone. And I think I have that peace of mind, being at peace with myself. And it's important for me to share with myself too. So, we can't put both in a balance and say, "well, it's more important the sharing aspect or the self-related aspect".

I: You need both in your life...

P: Aha.

I: ... you don't trade one for the other.

P: No, not at all. Well..., you do sometimes...; but you need both.
I: ... and you find that you're just as happy when you're engaged in either one or the other, and you need the balance of having both, at least for a period of time...

P: [appearing to get bored with the subject] Aha.

I: I was wondering if you can remember which was the most fortunate, the happiest time you've ever had in Canada, during these past two years.

P: The happiest? Hm... [long pause]... hm...

I: It can be a story, a moment, a certain situation, an event...

P: [long pause]... To be honest, I can't say I can identify a specific happiest moment. So, probably, I have happy periods with the...[long pause]... Well, I think when I got my first job; I think that was very satisfying. But other than that I can't tell you a specific incident... [pause]...

I: Well, can you maybe elaborate on that? Why was that a pleasant moment for you? What did it mean for you at the time?

P: Well, probably it was like the beginning of a new life, really starting to become part of the Canadian society. Before I started working, it was like being on a holiday, just...; I can tell the difference between the time when I was on holidays and when I had a job. So, that was..., it became a staring point... [pause]...

I: For some people, the feeling of holiday would be... fine! But it sounds like for you..., you were looking for something else.

P: Ya; well, before moving, I had almost a month of holidays in Mexico, or probably more, close to two months; then I moved to Canada. I arrived in June and I started working in October; so, that period was like being on holidays. It was my time to start looking for a job...

I: And yet, when that holiday was finally over, you were... happy it ended.

P: [laughing] Ya.

I: So, why was that?

P: You cannot enjoy a holiday if you don't deserve it, in a way; like, a holiday, the joy of a holiday is to break from the work routine. When the holiday becomes the routine, well... it's not so fun anymore. So, that's basically why I enjoyed starting work.

I: So, the difference between that "holiday" and any regular holiday that you will have is that this time around that holiday will be fully deserved.

P: Aha.

I: So, you'll enjoy it even more knowing that you've paid a price for it and you've worked hard...
P: ... I guess that's what holidays are for.

I: Could I, then, say that you almost felt guilty during that time?

P: Oh, no, not at all. It was just, you know, money is a factor, and..., well, money is the biggest factor; because, you know that you have to..., well, maybe it's not the biggest factor, but you know that you have to start making a career, you cannot choose just to enjoy yourself forever, so...

I: That doesn't seem to work, does it?

P: No, it's not.

I: So, the sense that I'm getting from you is that of the importance you place on your career, your duties, you want to have a satisfying profession, and, then, the holidays, breaks, and socializing, the weekends, are, sort of, a bonus.

P: Hm... [pause] Well, we can say that your goal..., you work to obtain different satisfactions, like, to cover your basic needs, and then to obtain your other satisfactions; so... that's the way I see it. And then, I add the fact that, through personal development, I can obtain more satisfactions.

I: Well, let's take a jump from the more pleasant things to the more unpleasant ones. Can you, by contrast, remember a time, moment, situation, which you disliked most, when you felt most unhappy?

P: Probably it's when my sister died while I was away and I didn't see her for almost a year. That was, well, one of the worst moments...

I: So, you can say that, throughout this two year period, that might have been probably the gloomiest time you had.


I: What were your feelings at the time?

P: Well, it was a shock the first day and then, I started thinking and thinking... In a way, you always feel guilty when you're away and you didn't write enough, or you didn't call enough, or... Sometimes you regret that you didn't do enough, especially when you're away; but, at the same time, I know that I did whatever I could...

I: Ya. So, while your mind was reassuring you that you did everything you could, you had been a good brother, it's sometimes hard to go against what the heart says, and your heart was saying at the time that you could have done more...

P: Ya; but, certainly, you have to pass that, those feelings, and just keep going.
I: So, beyond the actual relationship with your sister, is it fair to say that what happened for you when she passed away was that that meant another break, further away from your family, the family that you left behind in Mexico? Did that come into the picture at the time for you?

P: Hm, yes. Well, basically, you get the phone call: "I have something to tell you..." And then you start thinking about... You always have that uncertainty, when you're away, about how your family is doing, what's happening. But, when I made my choice, it wasn't that important.

I: What wasn't that important?

P: I didn't feel I was loosing that much.

I: ... by moving away from your family?

P: Aha. But, definitely you loose something. And you have to deal with that. It's not really a big concern.

I: So, when you heard of her death it was more of a pain related to herself, your sister, rather that to the rest of the family...

P: Ya, definitely. Well, actually my family isn't really..., the relationships are good, but they are kind of cold relationships, like distant, not much communication...

I: With that exception, I understand you were very close to your sister.

P: Aha. And at the same time, we had periods when we didn't see each other for several weeks, or..., so... [pause]...

I: Well, on a more happy note, if I was to ask you where would you see yourself, say, 5 years from now, if you were to paint an ideal picture of how you'd like to be 5 years from now, how would this person look like?

P: An ideal picture? In 5 years? Well, I would like to have my MBA finished, well, be in a better position with my career... [pause]..., more on the personal development line, like learning another language, or learn how to play the piano, or something like that. I don't see that many changes within 5 years...

I: Is it because 5 years is too short a period to allow major changes, or is it because... ?

P: It's just because I believe you cannot change that much. You focus on yourself and your goals, you reach them, and you set new goals...

I: Miracles don't happen over night.

P: Exactly. Like, I don't see myself winning the lottery and being a millionaire, or something like that. I don't picture myself making a major change and becoming... a monk! So,...

I: I take it that you're envisaging quite a realistic picture...
P: Aha. Well, I have to be realistic. With all these major world changes..., we’re supposed to be in an economic depression... So, there are many things out of my control... [pause]...

I: Do you think there are more things out of your control, or most of the things that happen in your life are things that you can control?

P: Hm... I think everything is related. I can't control some, but I can deal with other things. Everything has a relation with other things. I don't know if I can explain myself, but...

I: So, in a sense, there is a balance. You are aware that there are some things that you can control and, at the same time, you must be realistic about so many things beyond your control.

P: Ya. Exactly. I don't worry about those that are out of my control, because I can't change them.

I: But you're more concerned with those which depend on you?


I: Well, I do thank you very much for your time and for your energy.

P: You're welcome.
The purpose of this research project is to study the role of personality factors in cross-cultural adjustment. The information you provide for this study will be treated with full respect for your confidentiality.

Please complete the following sentence stems, trying to fill in the blanks as quickly as possible by entering the first response that comes to mind. There are no "right" or "wrong" answers, therefore, try to express your real feelings and opinions.

1. I think ______________
2. I was happiest when ______________
3. It's fun to daydream about ______________
4. My father ______________
5. If only I could ______________
6. It's hardest for me ______________
7. I wish ______________
8. As a child I ______________
9. I am ______________
10. I'm at my best ______________
11. Others ______________
12. When I look in the mirror ______________
13. If only I would ______________
14. At least I'm not ______________
15. My sex life ______________
16. It upsets me when ______________
17. The thing I like best about myself ______________
18. Friends ______________
19. I would like most to be photographed ______________
20. I guess I'm ______________
21. My mother ______________
22. I wonder ______________
23. The worst thing about me ______________
24. I always wanted **TO PLAY THE PIANO**

25. I try hardest to please **MYSELF**

26. Someday I **WILL LEARN HOW TO PLAY PIANO**

27. My appearance **HAS TO BE BALANCED**

28. My parents are **NOT PERFECT, BUT THEY DID THEIR BEST**

29. If I had my way **EVERYTHING**

30. I like **MYSELF**

Thank you for your cooperation in this research project.
The MBTI® reports your preferences on four scales. There are two opposite preferences on each scale. The four scales deal with where you like to focus your attention (E or I), the way you like to look at things (S or N), the way you like to go about deciding things (T or F), and how you deal with the outer world (J or P). Short descriptions of each scale are shown below.

E You prefer to focus on the outer world of people and things
S You tend to focus on the present and on concrete information gained from your senses
T You tend to base your decisions on logic and on objective analysis of cause and effect
J You like a planned and organized approach to life and prefer to have things settled

or I You prefer to focus on the inner world of ideas and impressions
or N You tend to focus on the future, with a view toward patterns and possibilities
or F You tend to base your decisions primarily on values and on subjective evaluation of person-centered concerns
or P You like a flexible and spontaneous approach to life and prefer to keep your options open

The four letters show your Reported Type, which is the combination of the four preferences you chose. There are sixteen possible types.

REPORTED TYPE: ISTJ
PREFERENCE SCORES: 43 3 47 31

EXTRAVERSION
E
S
T
J

INTROVERSION
I
N
F
P

SENSING
THINKING
JUDGING

EXTRAVERSION INTROVERSION
SENSING THINKING JUDGING

Each type tends to have different interests and different values. On the back of this page are very brief descriptions of each of the sixteen types. Find the one that matches the four letters of your Reported Type and see whether it fits you. If it doesn’t, try to find one that does. For a more complete description of the types and the implications for career choice, relationships, and work behavior, see Introduction to Type by Isabel Briggs Myers. Remember that everyone uses each of the preferences at different times; your Reported Type shows which you are likely to prefer the most and probably use most often.
APPENDIX IV

Transcript of the Interview with Nick

Interviewer: Maybe, before we start, there is one thing I would like to ask you.

Nick: Yes?

I: If we were to give you a nickname, for confidentiality reasons, what should that be?

N: Yes, yes. I can understand that. Unfortunately, there are very... I can't really think of any Anglicized names that start with a "Y", which is the initial of my Japanese name, so I just have to choose something else and I would say... okay... a nickname... Nick.

I: ... how about York?. But that's...

N: York? Oh, yeah, York. Is there such a person's name as York? I don't think so. Well, Yancy is a name with a Y but that sounds like Southern U.S.A. and I'm nowhere near that kind of a person, so... [long pause]

I: Nick it'll be. So, I understand you've been in Canada for...

N: ... one year and a few months.

I: Ok... and during this last one year or so, how would you describe your overall life experience in Canada?

N: Hm, I think first, well... I find the quality of life here high and very pleasant. However, at the same time I am going through a lot of difficulty establishing myself business-wise in Canada: having quit my former secure job working in a Japanese corporation, where you are taken care of until retirement, and losing that security and starting from scratch to build a business here and to hm..., provide livelihood for one's family. That is a very difficult experience for me and, maybe, for Japanese people in general, because we just don't have the experience of having to fear going out of work and all this.

I: So, should I take it that for the past one and so years that has given you a lot of fear, worries?

N: Yes well, I think that maybe for the past six months or so the worries and fears of uncertainty of my career and income and so forth have been somewhat mounting because I have spent close to a year looking for... for instance, things to export to Japan from Canada. But it's not really that easy to get into this kind of trading business, because most of the promising Canadian goods are already spoken for, meaning that they already have sole distributors in Japan and you just can't access that market. Also, Canada is basically a supplier of primary goods... lumber and so forth... agricultural products. But when you get into that kind of field, bigger companies always come out the winners because they buy huge quantities, therefore the
economies of scale would allow them to be price competitive. And when you are an entrepreneur more or less on your own, you just don't have that kind of capital to play with. So, you have to find a niche in the business to find this and then develop that into something that you can live on. That is an experience which I find extremely tough and often quite frightening.

I: So, this would be one avenue to explore: to set up your own company, rather than start working for a company which is already established...

N: Well, I personally wouldn't mind so much working for a company that is already established. But, I came here... one of the justifications behind my status here..., of being allowed to stay in this country, is as an entrepreneur immigrant. And I have to satisfy certain criteria within a two-year period. And there is a certain amount of investment that I have to make, and I have to employ a Canadian resident, at least one, or continue with the employment of this one person, and then provide financial statements and so forth. And after this probationary period they will grant me an immigrant status which will be permanent.

I: So, there is also that political side of things that is sort of lurking in the background.

N: Yes, that my status here is not necessarily permanent. But that is not really something that is foremost in my mind. Foremost in my mind is the necessity to find a means of making a living here. [Short pause] So, starting a business from scratch and, after all, this trading business is not something that I have been doing before. For the past 14 years I was a product planner for Toyota Motor Corporation. So, basically, I was in the automobile industry and exporting out of Japan. And now I'm on the other side of the table, trying to get things into Japan. I guess a lot... too much is riding on luck; it's not really effort that can take me. Because if you don't find... it's just like whether you find the right woman in your life or not... it's a lot having to do with luck. If you find it or if you come up with an idea suddenly then you find your niche in the market and you can really make a living out of it. But, if that light doesn't turn on in your mind, then you can find yourself bankrupt before you get the idea. So, it's waiting for an idea but not having all the resources to wait too long.

I: So, apart from being, as you put it, on the other side of the table, could you notice any other differences in the way things are done, between Japan and Canada or rather, what I mean to ask you, is there anything in particular that strikes you as a cultural difference, one that means an effort of adjustment for you?

N: Effort of adjustment from me... hm...

I: ... or it might be effortless, if that's the case.

N: Hm, I think... well, in business, one thing that I have noticed very much in Canada, which is stressed very much in Canada, is the word "networking". Whenever I go to a business conference you are encouraged to go around with your business card and "network". And it is not in my nature, nor would I say it is in the nature of the normal Japanese, to just go
out there and say "Hello", and do small talk just for the sake of getting to
know as many people as possible. If I don't have a really good reason to go
talk with this person... I find that somewhat forced on me, whenever I am
more or less forced to go up to people and give my business card and so
forth. It does annoy me and make me a bit uncomfortable because I really
do not see myself benefitting from indiscriminate introductions to people in
general. That's what I think. So, maybe, I find myself a bit difficult to adjust
being social in the way required by North American people, Canadians and
Americans.

I: Ya, going out there and being sort of assertive or pushing yourself
into other people's eyes...

N: Yes, if I belong to the same circle of business people, then I would
know what I am talking about and I would probably find it interesting to
exchange ideas. But I am not somebody who is interested in maximizing my
contact with people. I would, basically, be interested in deeper relationships
with a smaller number of people, so that I can maintain this depth of
relationship. And I personally don't have too much respect for relationships
that are only skin-deep, you know, or how should I say, only conducive of
friendships that are superficial and for only business reasons.

I: So that's one aspect of Canadian culture which you dislike.

N: Yes. Well, perhaps some day I might come to like it but at this
moment I am not comfortable and I really do not see why I have to adjust
myself to that.

I: So what you're saying, I think, is that you feel there is a sort of a
pressure, an expectation, that you should adjust.

N: Hmm, yeah... Well, obviously, that is supposed to be the socially
correct attitude in business circles here and I find that to be somewhat of a
departure from my personal beliefs. [long pause]

I: Would this be the thing which you dislike most about the Canadian
way of doing things, or is there something else that you really hate even
more?

N: Hm... let's see... well, there are... well, generally there is very little
that really bothers me here. It bothers me that on Sunday you can't go to a
shop, so for a working person the chance to do some shopping or to visit a
shop is only limited to Saturday. It's really difficult to do that on a weekday.
So, I find those physical restrictions somewhat inconvenient. Yes..., okay,
in business... I think in Canada, when you do business, it's extremely
difficult to expect the Canadian party to be reliable in terms of showing up
on the day they are supposed to come and providing us with an answer by
the time they promised, and... yes... basically, compared to Japan, where
everything is more orderly, when you are getting a response when you are
supposed to, there is a lot of waiting and uncertainty here. If they tell you
they will send you something, you never are sure whether it will be coming
and you are also, if you want to be polite, you'd be afraid to ask them
whether they have already sent it because you don't want to be nagging all
the time. So, that kind of thing can lead to inefficiency and that does bother
me in business a bit. But, I wouldn’t say that is such a tremendous concern for me. [Long pause] Oh, yes... I wonder... something... well, this doesn’t bother me personally, perhaps, but I often wonder how the Canadians are more or less tyrannized by the French-speaking population, Quebec in particular, because I find it to be a tremendous waste of money and time to have to print bilingual papers for everything and it hardly has any meaning at all for most Canadians. And the way that they are sort of pushed around by such... physically, such a minor presence I find rather amazing and incredibly inefficient. That bothers me... that in certain cases such a minority would have such a great influence over the majority.

I: So, it bothers you because you feel that that’s a waste of time, leads to inefficiency...

N: ... and also because it is unjust, in my opinion, because the French-speaking population, from what I hear, does not respect this bilingualism at all. Which is, in my opinion, quite typical of the French-speaking people, because the French are like that in general. They expect you to speak their language, but if they come to Japan they would not speak a word of Japanese, and I find that extremely annoying. So, [with energy] maybe that is more or less something that I have against the French people than the French-speaking Canadians, but I see this same kind of French arrogance being perpetrated in Canada, and I find it to be... well, I find it hard to understand. And it is irritating as an observer to see that.

I: So it irritates you because it is an arrogant position?

N: Yes, yes. Because it... if the English-speaking part of Canada is to send goods into Quebec, naturally it should be in French. But when, basically, everybody is English-speaking and if you insist that there you also have to have French, I find that incredible. Well, for instance, to give you an example, if somebody is to say that, in... let's see... in Japan, there are also some international businessmen living, so that everything from cereal boxes to... to... whatever... groceries - any kind of groceries that you buy would have to be bilingual I would find that to be taking it too far. Naturally, you have to provide services to your guests; meaning at the airport, public transportation and so forth. But bending over backwards to please this tremendous minority because of all this political haggering, that really doesn't sound like there is a backbone in this society in terms of being able to say what everybody's thinking.

I: Yeah...

N: I think this word about being "politically correct" and so forth... sometimes... yes... that is... this necessity to conform, which has been... which I thought was something I that had escaped from, from Japan, because Japan is pretty much a conformist society and then you come here and then you hear all these things about being “politically correct”: you can’t smoke or you can’t eat this or that - that I find a bit oppressing. Things are not as free as I thought they would be in a Western society, and that’s a shame. And this bilingualism, in packaging and so forth, is very similar. It is very politically correct and nobody really believes that that is a necessity.
I: I see.

N: Yes... I find that to be very oppressed.

I: So, when you notice that there is this pressure all around you to conform, to be politically correct, is it that you don’t like that, you’re discomforted by it, what is the reaction that you take to that?

N: Well, first I think: I’m in Rome so I might as well do as the Romans do, so I... basically, I am still struggling to try to conform in areas where I think I should at least make a sincere effort and, eventually, I will be able to distinguish between what I really need to do and what I can claim as my own business. At this time, because in a way I am a guest here, it’s almost akin to being a guest in somebody else’s home. You have to abide by certain rules and, once you have established yourself as a member, maybe you will be able to assert your own position in a more strong manner.

I: And eventually change those rules if they’re not good.

N: Yes, yes.

I: Well, let’s try on a more positive note, what do you like most about the Canadian culture?

N: Culture?

I: ... and that word should be understood in the broadest sense. Anything that comes to mind, really.

N: Hm.. culture is... I really don’t know whether there is such a thing as culture here. Everything is easy-going, and I think, in general, Canadians are tolerant of difference, at least on the surface it appears that way. And uh... [short pause] cultural likes... You know, what I like the most... I’ll just start with what I can explain better. It probably isn’t any form of culture, but I like the landscape here and the way that Canada retained so much of nature, and how people take care of their homes, their gardens, so that there is a lot of aesthetic virtues, I guess. And it’s not crowded..., and besides business, you are not too much under pressure which would be the case if you lived in a very crowded place like Tokyo; you don’t have to fight against crowds getting into a train or so forth, so you don’t have that kind of physical stress, and that is really a relief.

I: Can I guess that there would also be also some psychological aspects to that, along with the physical stress...

N: Yes, yes. And, naturally, you start to hate going out shopping, or maybe it doesn’t apply to women, but certainly I would... I was really hesitant about going into the city to do shopping and I always found it a relief to come back home. And here you don’t have that problem. It is a real ordeal to get into the city and to face the crowd in Tokyo, because you can’t even walk straight, you have to dodge people all the time, and it’s almost amazing that you can do this in a crowd, and not bumping into people and developing into a fist-fight or so; it’s amazing. But that means your eyes are really shot by the time you come home because you really
I have to have reflex to walk through the busiest part of Tokyo, for instance, or department stores. So it's nice to be in a place where there are fewer people and more greenery to look at. And also, in a way, it reminds me, I guess, of my childhood days, when I had to spend four years and a half of my childhood in the United States on the East Coast, where it was also beautiful.

I: Yes, so that takes you back to earlier times...

N: Aha.

I: ... which you find soothing, kind of thing.

N: Yes, yes.

I: So, it's the view of the landscape, the uncrowded cities, the apparent tolerance of the Canadian people, let it be at least on the surface, anything else that...?

N: Well, going back to this crowd business... a lot of scientists say that human beings are also animals that require their own territory; and that when his territory is being violated then that does give one psychological stress and pressure. Having lived with that kind of pressure, virtually all my life, to be suddenly released from that because you don't have this overcrowding, maybe that really strikes me as something special.

I: [Short pause] Is there anything you miss about Japan?

N: Miss about Japan? Hm...

I: Something that you'd like to have if this was the ideal world? Or it might not be from Japan, necessarily...

N: I think, because of my particular situation in business, it would be more reassuring if Canada had social programs geared toward people in their... supporting people in their old age, and more job security. I think a lot of people in Canada seem to take lay-offs and joblessness quite casually. They... certain people almost look forward to being laid-off for two weeks or so which happens, let's say, every year because that'll be the time of year in which business is particularly slow. I find that amazing that they can actually look forward to a period of suspension in that way. Because that is such a huge departure from what you would expect from Japan, where everything is supposed to be more secure. [With more energy] One aspect about Canada that does really bother me is the high crime rate compared to Japan, in which you have to really learn to not trust people so easily, also to be paranoid about protecting your belongings. I have had my cousin visit me and, while we were talking at the airport, his attache case was gone. And I hear so much about break-ins and one of the first things we had to do was to install a security system, alarm system and so forth, which is outrageous; for in Japan you would never have to bother with something like that. And the fact that, if you report these things to the police, it's not really... you can't really expect much out of it, because these things are so commonplace here that they don't have the time to pursue it. So that is, I
guess, a big minus factor. You never know whether your precious belongings will be still home when you get back from a one-week trip.

I: [Long pause] Well, to a completely different question this time. About your personal environment in your life, who do you think would be the most important people in your life at this time?

N: At this point, the most important person... ya, that would be my wife. My belief is that I share my life only with her and, basically, I am here because she couldn’t really adjust to living in Japan. And I don’t have any relatives here and we are, basically, in a country where we really do not know... we don’t have any friends, unless we make them anew. So, we don’t have any ties here so we can only rely on each other. So, that would make my wife the most important person.

I: And, as far as a special place, like a physical location, which you would hold very dear, what would that be?

N: A physical location?... yeah... well, my study. Being able to spend time alone in my study, or fiddling around with things. I don’t mind having a small place if it’s like a cockpit it doesn’t matter, but to have my niche, my corner, where I can be totally comfortable without having to be social with anybody, or have to make conversation with my wife or so, where I can be totally alone, I really cherish that kind of environment and normally that would be my study.

I: Any other place, or no other places come to mind?

N: Hmm... a physical place?... well, I like to be on top of the summit of mountains and so forth, in nature; maybe it would be very comforting to be in the middle of a lake on a boat or something, but that more or less comes close to daydreaming. On an everyday basis I feel most comfortable in my study.

I: Well, daydreams, I think, are just as good as anything else.

N: Well, what I mean is that it is not an everyday scenario in which I place myself on top of a mountain. I do like to place myself... I do like outdoors, I do like hiking, and I do like hm... well, I can’t say I really enjoy climbing mountains; that is a pain for me. However, the joy of being on top and being able to enjoy the vista and the sense of accomplishment that is very important; and I find that to be a very rewarding moment. That is not really something that I would say is an everyday longing.

I: Have you actually been on a top of a mountain and enjoy such a view and have you had such an experience?

N: Oh, yes, yes. My wife also likes hiking, so we often go hiking up mountains.

I: So you know what that means for you: you’ve been there. Could you maybe elaborate on that experience? Suppose you tried to remember how it was when you were on the top there.
N: Well, I have liked mountaineering for a long time, since my early teens. And every moment when I am climbing and I am out of breath and sweating, I really hate this experience at that particular moment; it's like a marathon. I always tell myself I never want to come back and do this again. But, when I am on top, it is really as if I have accomplished something, and I have won against myself; won against myself, wanting to just stop and go back... or maybe not go back, but just stop and stop all this pain and heavy breathing and so forth. That is... it's more or less like what you expect from a short, moderate long-distance run and you make it to the end. A sense of accomplishment.

I: Yeah.

N: But, maybe, one thing I should mention is that I do not normally want to go back to redo, go through the same experience, to climb the same mountain. That would more or less mean the same thing as me having not achieved it... you know, having to go back again and start all over again. If I achieve it once that's enough, so if I'm going to go thorough another challenge I would like to go to another mountain elsewhere. That is proof that I just don't really enjoy the process of getting this satisfaction.

I: And also that your delight each time is unique and there is no point in repeating it.

N: Yes, yes... of having conquered something new.

I: Are there any concrete things, like material objects, that are particularly dear and important to you?

N: Concrete things... Well, I have a hobby of collecting. And my hobby for the past 20 years or so was to collect what they call "militaria", military relics from the Second World War. And in my case I happen to be a collector of World War Two German items, which you see in this room. And these things are quite... have a deep personal meaning to me. I have had them for a long time. There are pieces that I have quite fond memories of, how I acquired it. Some items are very rare, meaning that there is this satisfaction of being one of the very few owners of something that rare. Hm, etc. So, at this moment, if I talk about physical, personal possessions, my collections are most important.

I: It's sort of, as I understand from you, a link, a symbolic link, with your past because you've had this hobby for 20 years?

N: Yes. Well, but of course that is... I can always say that now because there is an accumulation of 20 years, but even when I started, these things did have a fascination for me. Things mechanical and, uh, maybe that has something to do with one's idea of masculinity... masculine design... I also like guns and I also like [short pause] vehicles, anything that has to do with mechanics I enjoy. [Short pause - thinking] I don't know... maybe that does have... I think I'm interested in things that are more or less what they call a "man thing".

I: And what would be the connection there? With masculinity? Is it just because that's how they call it, or...
N: Hmmm... maybe... I don't... I really... I don't know... It's probably my speculation, but maybe I find this potential of destruction and violence sometimes fascinating. Maybe, well if you see a war movie and you see a tank exploding that sort of gives me a vicarious thrill sometimes: that's what action movies are for... it's fun to look at. And maybe everything is tied to that kind of very basic instinct. But, hm... on the surface, I like to collect these things because I think they look nice, and if you take a firearm, for instance, the quality of workmanship and so forth, being able to see that brings me great joy. I also probably would be... would have pursued with the same devotion collecting art if I had the resources to do so. So, maybe, that's not always something that is tied into this potential wish for violence or something like that. I guess, it's only this wish to possess, perhaps, things that you think are nice, whether it be something beautiful or something mechanical. [Short pause].

I: So, aesthetics is more of the...

N: Yes, I would never really want to collect anything that looks ugly [long pause]. I think, for that matter, being a Japanese, I could have easily collected Japanese Army uniforms or so, but the reason... and, ok... then obviously it has nothing to do with violence or so, because the only reason why I don't do so is because I find them so ugly. They look like farmer's clothes; and the vehicles and firearms they were not known for quality and precision workmanship. They were often made out of lesser quality, materials and so forth, and therefore it really doesn't appeal to me.

I: So, what you're looking for in these things is exactly what a critic is looking for in an object of art.

N: Yeah, I guess so. And also I have another hobby, which I'm trying to restart at the moment, is to grow insectivorous plants. I do not particularly get a kick out of growing flowers and that kind of thing, which is what my wife would like to do. But I find insectivorous plants quite fascinating, since my childhood days when I had the chance to grow such plants in the U.S.A., which I had to leave behind when I returned to Japan. That is something that I am trying to start again, now that I'm living in Canada. But there are so many species that are indigenous to North America. But I... I... sometimes when I really think about my hobby, I sometimes think that I must be crazy because it is something that no normal person would... an average person would understand.

I: Yeah, well what is "normal"? And who is the "average" person? That thing is hard to say...

N: Right. But, sometimes, it's embarrassing not to be able to say that my hobby is skiing and playing tennis. Because, if I really have to reply to that question, I run the risk of offending someone because of the nature of the things that I happen to collect; that I find sometimes uncomfortable. But I suppose that must be my identity and I can't do anything about that, and conforming to society, if that means that I have to take up skiing and tennis instead of this, then... you know...

I: ... forget it.
N: Ya... I like what I have, so.

I: So, here we are already at the point where you are sure of some boundaries. You can draw this line and say, not beyond this... I'm not going to change beyond this line. Maybe I can adjust some other minor things, but these are core...

N: Yes. Maybe, I can, basically, characterize myself as somebody who doesn't like to be told what to do. Therefore, that automatically has something to do with my limited desire to comply to other's standards. [Long pause]

I: As far as the activities that you like most, the ones you enjoy being engaged in... What would they be?

N: Activities that I like? Hm... I like reading, I like watching movies. Also I have recently taken up target shooting, which I could have never done in Japan, of course, because, basically, you are not allowed to possess firearms in Japan, so I have the freedom here; so that's... I find that extremely interesting. Maybe blasting away at a target is a nice way to vent one's frustrations once in a while. I like being able to go hiking without having to drive several hours. [Short pause] What was the original question?

I: Activities that you like to engage in.

N: ... engage in... engage in... [Short pause] Yeah, I think my daily joy is often coming out of my own hobby, that is a kind of escape from reality or so, where I would... it's almost like being alone in my own study with my playthings, having this collection, being able to read about it or do some research about it, etc.

I: If you were asked to pinpoint the most fabulous event or experience in your life, perhaps the most enjoyable thing that ever happened to you, what would that be?

N: The most enjoyable... [Long pause] I think, meeting my wife was a very... because in Japan you are often under pressure after a certain age to get married and maybe that is also a kind of requirement to conform to society. A single male, at the age of 40 or so, is often viewed with a kind of suspicion, and so forth, and they are encouraged to settle down. So after the age of 25 or so I was also often encouraged to get married and find a mate and so forth. My mother would try to introduce me to some woman or another through her friends, etc, etc. And that is a nagging thing... you're not really interested in getting married or so, but having other people telling you that you ought to get married that is irritating. Because, if you want to, you know; and if you have any desire to do so and meet the right person you'll not only do that. It's not that you don't want to get married and... Well, anyway, when I met my wife I was under... the circumstances were such that I was already somewhat past the age when one normally would marry, and I was wondering whether I would really be able to meet somebody, that I would want to get married with and share my life with; so, that was a very lucky thing, in my opinion, that I was able to meet my wife, which I find is a very good match for me; because, in our case, we are quite...
opposite in nature. She is short-tempered and I am tolerant and calm... and... I think there is a nice chemical reaction and I feel really comfortable; so, I think that was... the time when we met and fell in love, etc, that was definitely one of the higher points in my life. Otherwise, other higher points would be when I came across in, let’s say, in a German antique shop, something that I have been looking for the past 20 years. That kind of thing would happen to me every four years or so and I would get a great kick out of that. But that’s about it.

I: How about the worst thing that ever happened to you?

N: The worst thing that ever happened to me? [long pause] The worst thing... I think, something that I really regret is in '90... I forget whether it was 1990 or 1991... when I was on a business trip to Europe and I arrived in Switzerland... The second day, I received a phone call around midnight from my wife and she told me that my father died; and I had to rush back to Japan, without making the presentation I was supposed to make there at the business conference. And, at that time, he died suddenly, without any sign of that coming. It wasn’t as if he... it wasn’t that he was hospitalized with a terminal illness or so, it was a stroke and it came suddenly. And, my big regret is that... I haven’t... I have not... I was not really on good terms with my father for a long time, since my mid-teens or so; and only after I got married we had started to sort of reconcile, and enter a relationship that is more or less expected of father and son, in terms of speaking, talking to each other and so forth. And I was going through this process of approaching him when this suddenly happened; so I felt great regret that I couldn’t re-establish the ties that I would have been able to do so if he had lived longer. So, losing my father in such a way was a heavy blow. Also... worst thing... I don’t know... worst... of course, having to leave my former job and come here, to make this decision, that was a heart-wrenching thing, because of all the uncertainty that lay ahead of me: I may find myself out of work and on the streets or so, that was theoretically possible. That was a very tough experience. Hm... [short pause]

I: And yet you did it.

N: [Long pause] Yes... the worst things... Also, when I crashed my expensive Toyota car on the expressway in Japan; I was overspeeding and was aquaplaning. I was... that was a major crash, but I crashed at a speed of 110 kilo’s or so, but I came out alive, only with a sprained ankle. The accident itself was almost amusing, you know, to... you almost get the feeling that you are invincible if you come out of such a crash alive. So, I had to laugh about it, after I found out, after I noticed that I was still alive. It was almost like having been on some kind of ride in Disneyland. But the embarrassment of having done that, and working for an automobile company, and having crashed, you know... it was embarrassing, as if you’d peed in your pants or so. So, that was definitely not such an experience that I would like to repeat. Hm..., you know, I guess that’s about it that I can think of now.

I: Ideally, in the best scenario, where would you like to see yourself, let’s say, in five years from now?
N: Five years from now? I would [short pause] I would be happy if I'll be having children and I don't have to worry about paying for their education or so, because I have a business that is established successfully. At this moment, I really don't expect anything more; because this lack of security is such a predominant concern in my mind, that once that is satisfied nothing else really matters at this point. Because otherwise the living, the quality of living, the environment here is quite fantastic, in my opinion; so, that is the only thing that I'd like to get out of the way. So in five year's time, if I have a secure business running, then I can, perhaps, indulge more in my hobbies without worrying whether I can pay for them.

I: How would you like to be remembered? As what sort of person, after your death, by people who may have met you?

N: [Short pause] Maybe someone who has achieved something on his own. Somebody who was unique, in terms of character and ability, originality and so forth. I... [short pause] I wouldn't want to be remembered just as an average businessman who went through the routine and normal channels in life, without leaving some kind of special impression, whether it be success, or some achievement in the form of... maybe a book, or something. I really don't know at this moment, but... Character-wise, I would like to be remembered as somebody who was [very long pause] caring and well-educated. I don't know... that's a difficult question. I just don't want to be a very average, number-like person. Even though I'm not doing anything outrageous, if I can achieve something by accumulation of knowledge or whatever, to show for the life that I have spent, then... it's maybe akin to climbing this mountain. If I can show that I have come all the way up the slope before I die; that I have died with a sense of self-achievement... maybe this achievement may be not so important to the people who will remember me... maybe it's a... not such a great thing for them. But for me, achieving this and to be remembered as maybe the only person to have done this or that, is worthwhile and important.

I: If you were given a second chance, how would you like to live your life? What would you change... what would you do differently from what you've done in this life?

N: There was a chance in my business career that I could have been sent to an MBA course in whatever university in the U.S.A: Columbia, Stanford, Harvard, or whatever, from the company - expenses all paid -, which has been a program offered by many leading companies in Japan. And I really regret not having gone that way. Because, with an MBA degree, there is a lot more that one... I feel that there are better opportunities in business, and I really didn't... Well, at that time, one was not really encouraged to do so, because, for a company to send somebody on an MBA course abroad, was to lose manpower temporarily, and there isn't really anything to gain from a temp worker, to send somebody abroad for such a program. Because, normally, Japanese companies really do not rely very much on personal skills and personal... level of personal education; you may end up in the legal department whether or not you studied law. You may have been studying economics or so, and you can be thrown into the engineering division even though not as an engineer. So, in Japanese culture, you are more or less discouraged to go on a course, like a special MBA course.
I: So that's the missed opportunity you were talking about. You would have accepted it had you been given a second chance...

N: Yes, I regret that I didn't know that. At that time, I was thinking that if I take this program... I was told... at that time, I was about to become assistant manager, and you normally become that after a certain number of years in the company. And also there is some merit points attached to it - how quickly you become... in Japan it's more or less based on seniority, so your personal confidence doesn't play such a tremendous role. But they also hinted at me that if I go to this program, it would not really be beneficial to my promotion. So I was more or less encouraged to take a business position abroad instead of going on a study-abroad program. However, my brother went to Columbia University for an MBA, on a similar program; and he's still working for the same company, but, at least, he has his qualifications.

I: Well... Nick, thank you very much for your time. It's been very, very helpful for me...

N: With pleasure.
The purpose of this research project is to study the role of personality factors in cross-cultural adjustment. The information you provide for this study will be treated with full respect for your confidentiality.

Please complete the following sentence stems, trying to fill in the blanks as quickly as possible by entering the first response that comes to mind. There are no "right" or "wrong" answers, therefore, try to express your real feelings and opinions.

1. I think having to start a business from scratch is tough
2. I was happiest when I was a kid
3. It's fun to daydream about all that success in business can bring
4. My father would not have approved of what I'm doing
5. If only I could get my business on a sure footing
6. It's hardest for me when I don't know whether the business will take off
7. I wish I could have in Canada the same kind of job security I had in Japan
8. As a child I spent 4.5 years in the USA
9. I am 40 years old but still needs to establish a way of life
10. I'm at my best when I have time to research and plan
11. Others may think that I was reckless to quit my former job
12. When I look in the mirror I see that I'm getting more grey hair
13. If only I would have taken the MBA course offered by my former company
14. At least I'm not in bad health
15. My sex life is OK
16. It upsets me when my wife talks about money and all the things we should be getting
17. The thing I like best about myself is that I am tolerant about people
18. Friends must be wondering whether they'll ever see me again
19. I would like most to be photographed without a flash
20. I guess I'm very afraid of failing
21. My mother worries about me
22. I wonder how things will be in 6 months time
23. The worst thing about me is that I cannot always keep a low profile and do not like to be told what to do.
<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
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<tbody>
<tr>
<td><strong>24.</strong> I always wanted</td>
<td>To live abroad</td>
</tr>
<tr>
<td><strong>25.</strong> I try hardest to please</td>
<td>no one</td>
</tr>
<tr>
<td><strong>26.</strong> Someday I'll look back and remember these days with fondness</td>
<td></td>
</tr>
<tr>
<td><strong>27.</strong> My appearance</td>
<td>doesn't bother me</td>
</tr>
<tr>
<td><strong>28.</strong> My parents wanted me to be a doctor</td>
<td></td>
</tr>
<tr>
<td><strong>29.</strong> If I had my way</td>
<td>I wouldn't be wasting so much time</td>
</tr>
<tr>
<td><strong>30.</strong> I like</td>
<td>To do things my own way</td>
</tr>
</tbody>
</table>

Thank you for your cooperation in this research project.
Report Form for the
Myers-Briggs Type Indicator®

The MBTI® reports your preferences on four scales. There are two opposite preferences on each scale. The four scales deal with where you like to focus your attention (E or I), the way you like to look at things (S or N), the way you like to go about deciding things (T or F), and how you deal with the outer world (J or P). Short descriptions of each scale are shown below.

<table>
<thead>
<tr>
<th>Scale</th>
<th>Preference</th>
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<tbody>
<tr>
<td>E</td>
<td>You prefer to focus on the outer world of people and things</td>
</tr>
<tr>
<td>S</td>
<td>You tend to focus on the present and on concrete information gained from your senses</td>
</tr>
<tr>
<td>T</td>
<td>You tend to base your decisions on logic and on objective analysis of cause and effect</td>
</tr>
<tr>
<td>J</td>
<td>You like a planned and organized approach to life and prefer to have things settled</td>
</tr>
<tr>
<td>I</td>
<td>You prefer to focus on the inner world of ideas and impressions</td>
</tr>
<tr>
<td>N</td>
<td>You tend to focus on the future, with a view toward patterns and possibilities</td>
</tr>
<tr>
<td>F</td>
<td>You tend to base your decisions primarily on values and on subjective evaluation of person-centered concerns</td>
</tr>
<tr>
<td>P</td>
<td>You like a flexible and spontaneous approach to life and prefer to keep your options open</td>
</tr>
</tbody>
</table>

The four letters show your Reported Type, which is the combination of the four preferences you chose. There are sixteen possible types.

**REPORTED TYPE:** INTJ

**PREFERENCE SCORES:** 41 17 27 27

Preference scores show how consistently you chose one preference over the other; high scores usually mean a clear preference. Preference scores do not measure abilities or development.

<table>
<thead>
<tr>
<th>Extraversion</th>
<th>Sensing</th>
<th>Thinking</th>
<th>Judging</th>
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<tbody>
<tr>
<td>E</td>
<td>S</td>
<td>T</td>
<td>J</td>
</tr>
</tbody>
</table>

Each type tends to have different interests and different values. On the back of this page are very brief descriptions of each of the sixteen types. Find the one that matches the four letters of your Reported Type and see whether it fits you. If it doesn’t, try to find one that does. For a more complete description of the types and the implications for career choice, relationships, and work behavior, see Introduction to Type by Isabel Briggs Myers. Remember that everyone uses each of the preferences at different times; your Reported Type shows which you are likely to prefer the most and probably use most often.
APPENDIX V

Transcript of the Interview with Bill

Interviewer: I guess before we start, one thing that I would like to ask you is: what should be the name that I should give to you so that your real name is not disclosed? So you pick a name for yourself, like a nickname.

Bill: Oh... I don't know... Kazu.

I: Kazu?

B: You know Kazu? He is the best soccer player in Japan. I wish I could be like him.

I: Great.

B: But Kazu is difficult. How about Bill?

I: OK.

B: Ya, because my manager's name is Bill.

I: OK. Yes. But, since you mentioned that soccer player, why is it that you'd like to be like him? What do you admire most in him?

B: Oh, because in soccer he is famous. But the thing is he... most Japanese people don't go out to other countries, but after he graduated from junior high school he went to Brazil, because he wanted to be a professional soccer player. According to the Japanese thinking or Japanese attitude that's really unusual. People don't do that often. Anyway, he wanted to be a soccer player and he went to Brazil. I guess he had a very tough time there, because Brazil is... you know, he could not make money, you know... And sometimes he plays better than the Brazilians. So, he tried hard to be a soccer player and he made it. Ya. And he's nice: he doesn't swear, you know, he doesn't do bad things...

I: Well, Kazu may have left for Brazil, you however have been living in Canada, for... about how many years now?

B: Two years in Nelson, when I was with a Japanese college; I was a... how can I say this? How do you say when a guy can't get the money...

I: Loan?

B: No. Scholarship! Yes, I got a scholarship

I: I see. So, there were two years...

B: Yes. Two years in Nelson and almost [counting the months on his fingers], ya, almost three years.
I: And if you were to describe your overall experience of adjustment, has it been easy, has it been hard, how has it been to adjust to a different culture?

B: Hm... First, I'm easy-going. So, I'm curious about different things. I don't think I had a really tough time adjusting to the different culture, because the one thing I came to Canada was that I'd like to see a different country, I wanted to accept what the others... other cultures think, and so. But the main thing was the language, because I didn't speak English at all. The first time I came to Canada I didn't speak English at all; so, that was... I had a tough time... I still have a tough time to explain exactly how I feel; so it's kind of frustrating...

I: ... to find the right words... But your language has improved a lot... I guess it's been three years since you...

B: Ya... because I like to talk to others. And of course, sometimes, Canadians... I mean Canadians are most like people like you... Because I don't call Chinese as Canadians. For me, Chinese Canadians are Chinese; Japanese Canadians are Japanese. Canadians for me means more people like you... And I know that's not good; because I know that Canada has a lot of different people - which I really like. But, anyway... ya, I have been discriminated against by white people when I went to White Horse in Yukon. They took me for a Native Indian. I went to the restaurant with other travellers; I think they were Spanish and German. And when I went into that restaurant the lady said "You are not supposed to come in, because you are..." she didn't tell me why; but you know, obviously, because I'm not... She didn't mean because I'm Japanese...

I: ... because she didn't know...

B: She didn't know I'm Japanese. But the thing is that a lot of Native Indians get discriminated against by the white people. And sometimes I hear people saying: "Oh, he's a Jap" or something.

I: So, what is your reaction whenever you see this happening?

B: First, at first it doesn't matter. And I'm like... I like to say what I want, so... Actually I couldn't say it because I'm kind of afraid, and because, you know, everybody except me they speak English and they're white people, you know, and I'm the only one different. So, I didn't say anything; but I was kind of mad at first. But after a few times, or several times, I started thinking that I'm sorry for them; because they just discriminate because I'm Japanese or because I'm different, you know... I feel really sorry for them because they've got a poor thinking or a poor mind.

I: So, at first you become angry about it, and then, after a while, your anger turns into a sort of pity, you feel sorry for them because...

B: ... ya, because... like the Americans, they are, I think... I can say what I like here, hm? I think they are uneducated. They know only the United States, you know... So, I feel sorry for them. They just discriminate
because I'm not white or whatever. They've just got that poor mind or something. So, I feel sorry. But, sometimes, I get to feel mad.

I: How about if you were to pick out the best things in Canada, what you like most about this society?

B: In Canada? Oh! About this society?

I: About this culture in general.

B: Oh, Canada's got a really wonderful nature, environment, and stuff, you know. Because my major is Forestry.

I: I see.

B: Ya. I like nature, I like forests. And the other thing is... I like the many different cultures. If you are in Canada, I mean if you are in Vancouver, you can meet many different kinds of people, races. And you can go to many different kinds of restaurants. You can eat many different kinds of food from different countries. And basically people don't discriminate against each other. Like my co-workers at the office: they are white people. They sometimes make fun of me, so I sometimes make fun of them. Like for instance... ya, "because you are white people, you guys are better than me", or something. But they say "No, people are the same". And I like it.

I: So, you enjoy the nature, the landscape, the diversity...

B: ... ya, of people; lots of room, not like Japan... I don't have to travel so much when I'm working, you know, like 30 minutes, compared to an hour and a half in that really crowded train; can you imagine? And the life is easy-going. As I told you, I went fishing at the lunch time yesterday and I caught two fish; you can't do that in Japan.

I: Yes. Then, let me ask you the opposite: which would be the worst thing, the aspect that you dislike most about Canada?

B: Hm... I don't have many things that I dislike in Canada. I don't know..., well, in some way, this society is different from the Japanese society; so, sometimes I expect you to do certain things. If you are Japanese you do it, OK? But in this country they don't do it because they are not Japanese. And they are a different culture.

I: What sort of things? Give me an example.

B: Like if you go shopping, some people pick up candies, or pick up something and open it and eat before they pay. People don't do that in Japan. That really annoys me. That kind of stuff, you know, different culture.

I: Ya.

B: I have to... I don't know if I have to accept it or not. But I don't like it. And, where I work, I sell lumber to Japan; and sometimes we've got claims from Japan and I like to do my best: if they want some money I want
to pay for them. Because we made an agreement. But Canadians say "oh, just take it easy, keep quiet; time settles everything". Well, I don't like that. This is... I don't know the English word... but we call it "do it properly". Sometimes Canadians don't do that properly. That's why Canadians sometimes make fun of me. And other Canadians say "[Bill], say something", they keep saying something about me... And I say: "Because you're Canadians and I'm Japanese". And they ask me: "What do you mean by Canadians?" You guys cannot do anything properly. Different culture, though, and different thinking. I don't know...; I like the culture, and the nature... I don't know what I dislike about Canada...

I: ... yes... The fact that they don't always keep their word? Does that bother you?

B: No.

I: No.

B: Sometimes they don't do things properly. Most of them they don't do what I expect them to do. Which I think is not good. But... I don't know much about Canadian politics... I don't mind paying tax, because people use taxes for people, for welfare or something, for education; that's good though. Look at the United States, you know... They are a sick society. You cannot go to the hospital; I mean, poor people cannot go to the hospital, because they don't have the insurance or whatever... The government should cover the insurance, you know... And in this country they do it; and I like it.

I: So you admire the social care system...

B: Ya, ya.

I: Is there anything that you miss in particular about your former culture, the Japanese culture? ... that you are sorry you don't have anymore?

B: The Japanese culture? ... which I don't have?

I: Yes. If there is anything in the Japanese culture that you can't have here in Canada... and you're very sorry about that...

B: Hm... Takes time... I can have time to think, right?

I: Sure.

B: Hm...

I: ... something that you regret you don't have here because you moved to Canada and this is...

B: Ya. I hate to say this because, maybe, this is not of interest to you, but, for me, I miss the sports in Japan. I'm serious. Because my wife is not interested in sports. But quite a few Japanese men are really crazy about their baseball and soccer. So when you talk to your customers you have to
know what’s going on there. Like, the Tokyo Giants won whatever...
Anyway... I think I miss the sports, basically. Especially soccer and baseball.
Soccer is really a big thing. They like it in Italy and, I guess, in South America. The same to me; ya. Soccer is really big to me, so... And...
[seeming to have a hard time coming up with anything else]

I: ... not much else.

B: No; not much. It’s funny, though, the other day... now the World Cup in rugby is being held in South Africa and Japan is participating. And I watched TV the other night and I started crying, you know... "Oh, hey, hey Japanese!", you know? "Do your best!", or whatever... My emotion goes up, and when I hear the national anthem - we just don’t have a national anthem; there are symbols for Japan; but I don’t want to call them a national anthem, or song, whatever... So, even if I don’t like that song, I cried, I missed that, you know...

I: So, you felt an emotional bond, and emotional attachment which was very strong...

B: Ya, ya. Attachment, really... Even though I don’t like that Japanese song...

I: Could you tell what it is in those symbols that makes you feel so strongly connected, emotionally...

B: Well, you know..., maybe..., because, usually I don’t feel that I miss Japan; but all of a sudden I missed Japan very badly. I don’t notice it in day to day life, I don’t notice that; but sometimes in very tiny stuff... ya. I was crying... and I don’t cry often; I don’t cry in front of people; if my wife is in the room, if she was there, sometimes I go in another room, or I go [making a gesture as if he’s wiping his tears], you know... I don’t want my wife to see me crying, you know... [pause]...

I: Hm... [pause]... Who, in particular, would you say, are the most important people in your life right now?

B: Right now? My wife.

I: Well... It may sound like a silly question, but I would like to hear your reasons, why do you think that is?

B: Oh... We decided to be together. You don’t know that, but... we kind of decided that. She is the closest person to me right now; ya. And I think she will be, in the future, I guess. And I decided to come to this country because I wanted to. At first, she didn’t want to come. Or, she didn’t care, but she’d rather stayed in Japan. Even though she used to live in Canada for two years, she still misses Japan a lot, I guess. That’s why I feel kind of sorry... not sorry, but...

I: ... responsible...

B: ... ya, ya, ya. And for the family; because, you know, I don’t work for myself; that’s what Japanese men do. I don’t know what others do, but
I work for me and her. I don’t control my money; I give all my money to her and she takes care of it.

I: Ya. So, what you’re saying is that you’re very close to each other, you are together in this...

B: Ya, I trust her.

I: ... in this decision to stay in Canada, to live here, and that’s why she’s do important in your life.

B: Ya, but, you know... Even if we had lived in Japan she would have been the closest person, because we got married. Anyway, she is the closest. I guess she is the most important person; not my relatives, not my sisters. I like them, you know, don’t get me wrong. Ya, I hate to say this, you can’t compare which is important, but I’d say, ya, she is, not only the most important but also the closest, in many aspects, she is the closest.

I: And then, would there be anybody else who is quite important in your life as well? Maybe not as important as your wife is, but...

B: Like friends, parents, sisters?

I: I don’t know...

B: Ya, I guess. Like, I like Katzura, you know... Katzura is pretty important for me; and Akisan, I like Akisan, you know... And I like all my friends, I think they are important. And of course my parents, grandma, my sisters...

I: Are there any particular things that you feel attached to, if they have a particular meaning for you, like objects, material objects... If there are some material objects that you care for very much, which symbolize something for you...

B: I also like to do..., to walk in the bush...

I: To do what?

B: I always try to walk in the forest, go for a walk. I like to be close to nature.

I: I see. So, these would be activities that you like to do.

B: Yes. But the thing is, as I said, I like to be close to mature, I like to appreciate nature.

I: Ya. So, if I were to ask you if there are any places that you like to go to, where would you like to go, or where would you like to be in order to feel comfortable?

B: Hm... Yes, in the forest. In the forest, with the... like, have you been to the Schwartz Wald in Deutschland?
I: No, but I've heard of it, the Black Forest, in Germany.

B: Ya; it's got the farm land and, you know... forest... I prefer the forest with the people's activities. Do you understand that? Because, I like the wild life, really natural forest, but I prefer a forest with human activities...

I: ... ya... around you... So, you wouldn't like to be all by yourself, alone in the forest; rather you'd like to know that there are other people doing some kind of work there...

B: Ya. Or, I like to see people's activities in the forest or around the forest, ya. So, I like to go to a wilderness area; but I'd rather go to an area where people are... I like to see that human life. In other words, I like to see the harmony between nature and people's life, people's attitudes towards... So, I like the country side. Ya. I don't like big cities [laughing]. Vancouver is okey.

I: Would you rather live in a rural area?

B: In the country side, ya. Because I'm from the... I'm not from the country side, actually; I'm from a suburb like Surrey, Abbotsford, Coquitlam, somewhere like that. I was born outside of Tokyo. So my background is somewhere between city life and country side. So I always, when I was a kid, I always dreamed to be..., to live in the country side rather than to live in a big city. Because I had two choices: I could live in either a big city or in the country side, because I'm somewhere in between. And my mother took me to the country side. That's why I decided to study Forestry at the university, so that I can live in the country side.

I: Ya. So, in terms of your favourite activity, what would that be? You may have already answered that.

B: Walking in the forest. And I like fishing, I like camping. And I like playing soccer. Ya, I really like playing soccer.

I: Yes. Since you mentioned this right now, what is it playing soccer that you actually enjoy? Why do you enjoy playing soccer? What's in it that you like most?

B: Oh!... I don't know... I don't know why... [thinking]... Maybe I can do better than others. I don't know...

I: So, a bit of a competitive aspect of...

B: Ya! And, you know, soccer is a world sport, you know... I can talk to Mexicans about soccer, I can talk to Italians about soccer, I can talk to whoever about soccer; except Americans.

I: Ya, an international language...

B: International language! International sport, ya. And..., how can I put this?... Unfortunately, Japanese soccer is not major in the world; but...

I: ... you'd like to see it in the first place, someday...
B: Ya. And... when I went to Brazil, wherever I go to different countries, I like to see a soccer game, if there are any professional soccer teams. Like, I went to Costa Rica this month, and I went to a soccer game, and people are crazy about... And I can be like them, you know... You don't have to speak Spanish. Our mind is the same. We share a game and we are together. Ya, I like that. And it's good exercise too [laughing].

I: What would be the best thing that ever happened to you? The happiest event in you life?

B: Uhhh... The happiest event?

I: Ya, it can either be you happiest moment in Canada, or it can be the happiest event in your entire life.

B: Can I have several, or only one?

I: Oh, of course you can have several!

B: Hmm... The best thing is about soccer. My university participated in the national university soccer tournament in Japan. It's not easy to get to participate in the national soccer tournament. I wanted to make it when I was in junior high school, high school, I couldn't make it. But when I was in the fourth grade, how do you say?, last year of the university...

I: ... when you were graduating...

B: ... ya, when I was graduating, we made it! We won the tournament locally. Ya. So, that was the first time I played soccer in the national tournament.

I: So, that was a very very happy moment...

B: Oh ya!! We hugged each other and we drank... Oh! We drank heavily when we got back from the university; because we took a train to play soccer, the final in the local tournament... It's like the tournament in B.C. or something like that. Well, not exactly because there are not so many universities in B.C.; but, you know... in a certain area, like twenty, thirty, or forty universities and colleges. That's why we went to the next step which was the national tournament. Oh, I was really happy! Ya...

And when I passed the entrance exam at the university, I think I was happy. Because, going to the university is not easy in Japan. I studied hard; I studied really hard.

I: Why was that such an important moment for you? What did taking that exam mean to you?

B: If I couldn't go to the university then I couldn't study about Forestry. You know, I still could study Forestry by myself, but I wanted to go to a university to study. And besides I liked to enter my university, so my parents, friends, relatives expected me to pass that exam. I don't know... I didn't care for other people much, but I studied really hard because I wanted to pass the exam. And I made it. So, I was really happy. 
I: Maybe there was a bit of that competitive spirit again?

B: Aha. Yes. And... when my wife said "yes", I asked her: "Would you like to get married to me?" and she said yes. So, I was happy... What else? I don't know... When I got my first job in Canada I was happy. Because finding a job in a different country is not easy. But I wanted to come back to Canada to live here. And, finally, I found the job, and they sponsored me, and we got a working visa, which wasn't easy. So, ya, when I got the working visa I was pretty happy. Because it was kind of a dream. I've got the working visa, working permission, from Canada Employment Centre today; for the next year.

I: Oh, your work permit has been renewed for one more year.

B: Ya, ya. I have to renew my working visa every year; and you never know what's going to happen. But, eventually, Canada Employment Centre gave me the permission for another year. It took only two days: my company applied two days ago and I've got it today; so, that was easy. But I still have to worry because you never know. And after we've done this stuff, I'm going to apply for landed immigrant status. [...] I: Ideally, where would you see yourself five years from now? In the ideal case.

B: Ideal case? Ya, I wish I were somewhere in Canada. I don't mind living in Vancouver, but I'd rather live in the country side. I don't want to live in a small community. What I meant by the country side is somewhere like Prince George, or Kamloops, or Nelson, or something like that: small cities but not too small. And I'd like to buy a house, I'd like to buy a cottage. I'd like it to be expensive... [jokingly]

I: Well... why not?

B: ... but... I'd really want it to be decent. In ten years, twenty years? I don't know. I might have to go back to Japan. But in five years, ya, I'd like to be somewhere in B.C.

I: ... and, so... describe for me that ideal situation.

B: Oh; I'd like to buy a house, a log house. Not big house, but... two or three bedrooms. And I'd like to have a house in a good environment place, like next to a forest, or a creek, by a shore. And I get a Jeep, you know... I don't have to have a Jaguar. I always felt in my childhood that I would buy a Jaguar, but I actually don't want to have a Jaguar. I'd like to have a Cherokee, or something. Maybe have a kid. And I want to have a job; that's important. A good job means a stable job. I don't want to have my own company. I'd like to have a good, stable job...

I: You wouldn't want to have your own company because...

B: ... lots of risks.

I: Risks and responsibility...
B: Ya. I don’t care to take responsibility. Because I’m kind of a guy who likes to do everything by myself. Many people tell me that not so many Japanese young people come here to work. There are so many Japanese trading companies, you know, in Vancouver. And many people tell me: “Hey, you should have your own company; then you can make more money; an employee is just an employee, you’ll never ever be like an employer”. My parents are official workers: they don’t have their own store. So, I’m kind of scared to have my own company - lots of risks.

I: Ya; so, when you were saying, let me understand correctly, that you are not the kind of person to work on your own, you referred to...

B: ... I’m the kind of person that likes to do everything by myself. As long as I can, I like to control, I like to do anything by myself. Like, if you help me fine, but if I can do that without your help I don’t need you. I’ll have to do that by myself. I like to control, myself.

I: Ya. But that doesn’t go so far as to ...

B: ... ya, ya, that doesn’t go so far to...

I: ... to have your own company and have all that responsibility that comes with it...

B: ... ya, headache...

I: If you were given the chance to be alive for a second time, to live your life again, a second time around, would you choose to do anything differently?

B: No. You cannot have another life. That’s my basic idea. So, you have to enjoy it, you have to... I don’t want to regret, because you have only one life. But, you know, if I live a second life, I would try to... [thinking]...

I: What would you change then?

B: Oh, I’d like to be a professional soccer player [laughing].

I: Even more than a forest worker?

B: Hm... Yes. Wouldn’t that be nice? To be a professional soccer player? People watching you, you know? Playing soccer, you know... If you are better than others... I don’t mind making lots of money; I don’t care. Because, as I told you, I am not here to make more money. Because if I stay in Japan I can make more money. Money is important, but money is not as important as the quality of life. So, the reason why I came here is I wanted a better life. Better quality of life. Anyway, what was the question?

I: If you changed anything in your life, when you had a second chance to live it again, what would you do differently. And you said you’d like to be a soccer player.

B: Ya, a professional soccer player.
I: ... a professional soccer player. [pause] And other than that you'd be happy to leave the rest of the things as they are.

B: Ya, I would say so. Because I don't regret my life. But, I don't want to live the same thing. I like to challenge different things. So, if I had a chance to go to the university, I'm going to study Latin countries, cultures, learn Spanish, go to South American countries to research their culture and stuff. That would be nice. That would be really interesting. But I'm happy with my choice in life. But, as I told you, I like to challenge different things.

I: How would you like to be remembered as after you die. People who had met you, how would you like them to think of you?

B: I never thought about that. And I don't live for the memory. In other words, I don't make my life for the past. I'm living for the future, so I never thought about that. I don't know... If people call me a jerk, I don't care about that. Honest. Is that OK? [laughter]

I: Sure! Why not. Well, Bill, thank you very much; this has been very helpful.

B: You're very welcome.

[As we were saying good-bye and I was on the point of leaving, Bill wanted to add some more words which he insisted I should record.]

B: Another thing is, when you are in Japan, you are expected to do certain things. Like, if you go to a funeral you have to follow the rules. There, there are so many things you have to follow. There are no written rules but people expect you to do that. Lots of rules, which you can't see. Nobody writes them. You understand that... How can I say...

I: ... customs and...

B: ... ya, customs and stuff. But, in this country, there are so many different cultures, so you can be whatever you feel comfortable. I'm pretty much Canadianized, ya... Like when I talk to you, you're older, so if I talk to older people in Japan I have to be like this [bowing], you know... And I have to be nice...

I: Well, you are! [laughing] Yes, I know what you mean.

B: ... I have to sit properly and I have to watch my language. Like I can't say "you know... you know... you know..." you know? Ah, I said it again! Here people don't expect me to be anything because I'm from a different culture.

I: Ya, there are sets of conventions that you had to follow, whereas, here, you don't have that pressure anymore.

B: No, no. Different culture. That's really important. But I still get that kind of pressure because I sell a lot of lumber to Japan, so I talk to my customers in Japanese; so, sometimes it's really tough: now I've got a
different culture in my mind. And sometimes, without thinking I can be like
Canadians, you know? But I have to be really careful about that when I talk
to Japanese people. I have to be like a Japanese person. They expect me to be
a Japanese, not a Canadian. So I can't say: "Hey, what's up, man? You
don't like this; well, forget it!" I can't do this. Oh, sometimes it's really
tough.

I: So, now you can see the Japanese culture from the outside and
appreciate it for what it is, and you try to negotiate your adjustment in two
directions.

B: Ya. In Japan when you see older people, you have to bow, you have
to put yourself down, you know what I mean? You have to put yourself
lower than they are. In other words, you have to respect them so that older
people feel comfortable. So, sometimes, when I speak English, I'm more like
the Canadians; when I'm at the office, I think I'm not Japanese anymore,
and I don't act as a Japanese. I act as a Canadian. And the Canadians find
that too. If I stick to the Japanese culture, it would be difficult for them to
deal with. And sometimes people say bad jokes about the Japanese, or
something... which I don't really like to hear, but... many Canadians are not
serious, it's just a joke. I don't try to be Canadian, but automatically I feel I
am Canadian, so I can accept what they are saying, or whatever. Anyway, I
found this: when I speak English I'm more like a Canadian. And I'm really
comfortable to be that way. Ya, I'm different from when I speak Japanese.

I: So, it's almost like the language sort of triggers another way of being,
another way of behaving...

B: ... ya, personality, or whatever. Well, my character is basically the
same. But, ya... I found that that's the way it is when I speak English.

I: Ya. And then, when you go back to speaking Japanese you find
yourself acting and behaving in a more Japanese way automatically.

B: Ya, so, I don't find myself being Japanese when I speak English.
That's why it's really difficult to speak English with the Japanese people.
But in English I can be much more honest...

I: Yes. Maybe, in the process of learning the English language, certain
behaviours and ways of being have been learned together with the
language...

B: ... Ya, ya, ya. You've got a point there. Because, as I told you, I
learnt, I studied English when I was in Japan, but that didn't help. Only after
I came to Canada I started learning English, so my English is more like
learning a different culture. So, when I learned English I actually not only
learned the language but also the culture. Culture always comes with the
language. Like, for instance, I watch TV to learn English, you know? And I
talk to Canadians a lot. Being in that process, I learn a different culture. So,
speaking English gives me a different way of behaving. Ya, that's it. I didn't
quite understand that, but I was just wondering why I can be like Canadians
when I speak English, you now? I didn't know this; but I found that way.
That's interesting.
I: What you're saying about watching television is what I experienced as well. I think we learn so much in terms of language, culture, customs...

B: Ya, ya. So, I know my English is not good; I mean... My English is kind of... you know... I swear a lot, because the people that I've been dealing with, or I've been talking to are more like... they drink beer, they smoke, they curse, you know? That kind of people... And I watched the comedy show - have you watched the Golden Girls? They're finished, but I loved that TV show when it was on. I watched the Golden Girls every night. And I learned a lot of things about the culture, language, the way of thinking, the sense of values...

I'd like to speak good English like you, because your English is... how can I put this? You don't swear and you don't say "you know". Oh my English is bad!

I: I think your English is excellent and...

B: No.

I: ... considering the short time that you've been speaking it, I think it's fabulous.

B: Oh? I have to watch my language though.

I: Well, again, thank you very much and I appreciate you contribution: it's been essential.

B: You're welcome.
The purpose of this research project is to study the role of personality factors in cross-cultural adjustment. The information you provide for this study will be treated with full respect for your confidentiality.

Please complete the following sentence stems, trying to fill in the blanks as quickly as possible by entering the first response that comes to mind. There are no "right" or "wrong" answers, therefore, try to express your real feelings and opinions.

1. I think ____________
2. I was happiest when ____________
3. It's fun to daydream about ____________
4. My father ____________
5. If only I could ____________
6. It's hardest for me ____________
7. I wish ____________
8. As a child I ____________
9. I am ____________
10. I'm at my best ____________
11. Others ____________
12. When I look in the mirror ____________
13. If only I would ____________
14. At least I'm not ____________
15. My sex life ____________
16. It upsets me when ____________
17. The thing I like best about myself ____________
18. Friends ____________
19. I would like most to be photographed ____________
20. I guess I'm ____________
21. My mother ____________
22. I wonder ____________
23. The worst thing about me ____________
24. I always wanted to be a professional soccer player.
25. I try hardest to please myself, I guess.
26. Someday I want to go camping.
27. My appearance is so-so.
28. My parents live outside of Tokyo.
29. If I had my way, I would go traveling to South America.
30. I like wandering the forests.

Thank you for your cooperation in this research project.
Report Form for the Myers-Briggs Type Indicator®

The MBTI® reports your preferences on four scales. There are two opposite preferences on each scale. The four scales deal with where you like to focus your attention (E or I), the way you like to look at things (S or N), the way you like to go about deciding things (T or F), and how you deal with the outer world (J or P). Short descriptions of each scale are shown below.

E You prefer to focus on the outer world of people and things or I You prefer to focus on the inner world of ideas and impressions
S You tend to focus on the present and on concrete information gained from your senses or N You tend to focus on the future, with a view toward patterns and possibilities
T You tend to base your decisions on logic and on objective analysis of cause and effect or F You tend to base your decisions primarily on values and on subjective evaluation of person-centered concerns
J You like a planned and organized approach to life and prefer to have things settled or P You like a flexible and spontaneous approach to life and prefer to keep your options open

The four letters show your Reported Type, which is the combination of the four preferences you chose. There are sixteen possible types.

REPORTED TYPE: ENTP
PREFERENCE SCORES: 39/11/23/19
Preference scores show how consistently you chose one preference over the other; high scores usually mean a clear preference. Preference scores do not measure abilities or development.

Each type tends to have different interests and different values. On the back of this page are very brief descriptions of each of the sixteen types. Find the one that matches the four letters of your Reported Type and see whether it fits you. If it doesn't, try to find one that does. For a more complete description of the types and the implications for career choice, relationships, and work behavior, see Introduction to Type by Isabel Briggs Myers. Remember that everyone uses each of the preferences at different times; your Reported Type shows which you are likely to prefer the most and probably use most often.

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APPENDIX VI

The Self-Validation Model and the Validationgram

Identity & Belonging vs. Identity loss & Alienation

Competence & Autonomy vs. Helplessness vs. Incompetence &

Love, Fulfillment, & Meaning in Life vs. Lovelessness, Emptiness, & Meaninglessness

Security, Comfort & Support vs. Insecurity, Discomfort, & Abandonment

Self-Worth & Self-Acceptance vs. Self-Deprecation & Self-Rejection

Things

Relationships

Activities

Places
APPENDIX VII
TOWARDS A CROSS-CULTURAL COUNSELLING MODEL

Praxis of Cross-Cultural Adjustment and Counselling
Analysis of Cross-Cultural Adjustment and Counselling