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Out of Sync: How Japanese International Students and American Students Misread Each Other

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Running head: CULTURAL VALUES & MISPERCEPTION

Out of Sync: How Japanese International Students and American Students Misread Each

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Abstract

The effects of cultural values and perceptions of cultural values on social support and acculturative stress are examined in this study. Japanese international students and American students completed several instruments to facilitate both the comparison and perception of each other's cultural values and whether the accuracy of Japanese students' perception of American students' values was related to self-reported stress in the Japanese students. There were 11 Japanese international students and 46 American students from Salve Regina University participating in the study.   Somewhat surprisingly, Japanese and American participants were shown to have similar individualist cultural values, and the American participants scored significantly higher than the Japanese participants on the collectivist values scale. Additionally, the American students' perceived that the Japanese students would score higher on the collectivist scale than they actually did, and the Japanese students were found to believe that the American students would score higher than the Japanese participants on the individualism scale. Contrary to initial predictions, cultural values and perception of cultural values of the other group did not correlate with the Japanese international students' level of adjustment, but the Japanese participants' perception of American values did correlate slightly with their quality of social support.

Out of Sync: How Japanese International Students and American Students Misread Each

Other

Acculturative stress defines the psychological issues which arise in the process of becoming accustomed to a new culture. Constantine, Okazaki, and Utsey (2004) elaborated, "Acculturation has traditionally been defined as the process by which individuals understand and incorporate the values, beliefs, and behaviors of the host culture in the context of the values, beliefs, and behaviors of the culture of origin" (p.230). In past research, psychologists have considered the effects of self-concealment, social support, academic stressors, gender, English fluency, etc. on acculturative stress (Constantine, Okazaki, & Utsey, 2004; Misra, Crist, & Burant, 2003; Yeh & Inose, 2003). Emphasis has been placed on the contributing factors to acculturative stress due to the influx of international students studying in the United States. In 2000-2001, there were 547, 867 international college students in the United States. Of these students, over half were from Asian countries and 46,497 were Japanese international students (Constantine et al., 2005; Misra et al., 2003). Consequently, the direction of this research has tended to evaluate the issues and concerns of Asian international students in comparison to American students (Chang, 2002; Lin & Yi, 1997; Oyserman, Coon, & Kemmelmeier, 2002; Shimizu & Levine, 2001).   Both groups have dealt with similar problems such as home sickness, but international students have had the added pressures of culture shock, immigration issues, and a different language (Cheng, Leong, & Geist, 1993).

An important coping tool for dealing with these stressors was found to be strong social relationships with others (Yeh & Inose, 2003). Social support can be especially

crucial for collectivist cultures, which use it to validate self-esteem (Constantine, Kindaichi, Okazaki, Gainor, & Baden, 2005). By not being aware of American values and customs, it may have been difficult for Asian international students to make American friends or establish a solid support system in the United States (Constantine et. al., 2005). If cultural values do play a critical role in social interactions, then different values or perceptions of values may be detrimental to social relations among people from different cultures, because they may contribute to an increase in acculturative stress.

As cited by Carter (1991), Kluckhohn and Strodtbeck characterized cultural values as "What a group considers important and desirable (which) guides the behavior of its individuals, forms the basis for group norms, and dictates life-styles that are deemed appropriate for group members" (p.164). White middle-class American values were found to stem from an emphasis on autonomy, control over nature, always planning for the future, consistently being active, and individual relationships (Carter, 1991). Japanese cultural values were evaluated as being based on collateral social relations meaning the individual's goals are secondary to group goals. During the Constantine, Kindaichi, Okazaki, Gainor, and Baden study (2005), a Japanese interviewee said, "It is not okay to be different [from others] in Japan because you stand out. You have to go along with others even if you do not agree…" (p.168).

Rashikusuru is a Japanese phrase which embodies the ideal of acting in accordance with the behavior or role that is assigned to certain situation (Shimizu & Levine, 2001, p.30). Many traditional Japanese roles deal with one's relationship to another person. For example, the word *amae* characterizes the role of a Japanese mother as loving and nurturing to create interdependence between mother and child (Shimizu &

Levine, 2001, p.87). Through this early relationship, it is hoped the child will take on the

values of his or her parents. Shimizu and Levine (2001) demonstrated that even

children's stories focus on the warm interpersonal relations in Japan. The core to a

Japanese child's socialization is to not trouble others which indicates that social harmony

is key (Shimizu & Levine, 2001). Naturally this theme lends itself to encouraging the

qualities of empathy, kindness, helpfulness, cooperation, and respect. Language is one

way differences between the in-group and the out-group are distinguished because

members of the out-group are to be spoken to in a formal manner whereas friends are

spoken to in an informal way (Shimizu & Levine, 2001). Thus according to traditional

Japanese values, identity is shaped around group membership, and emotions should be

regulated to enhance group harmony and save face among outsiders. Social context, the

situation, and social roles are important in their perception of people (Oyserman, Coon, &

Kemmelmeier, 2002). Therefore, Carter (1991) perceives Japanese values as being very

much modified by the situation.

American values have been seen as catering to more individualist ideals.

Individualism highlights personal independence or autonomy, personal accomplishments,

and personal responsibility (Oyserman, Coon, & Kemmelmeier, 2002). Essentially, this

means high self esteem and holding many personal opinions is valued, and it is seen as

beneficial to be emotionally open. Competition is viewed as a healthy way to push

people towards their goals (Shimizu & Levine, 2001). Also in contrast to Japanese

stories, in American children's stories there is frequent "…mention of social justice, self-

assertion, and strong will" (Shimizu & Levine, 2001, p.36). Those notions make

individualists less likely to consider the situation or social roles when it comes to judging

another person because people are perceived to have the freedom to choose their behaviors (Oyserman, Coon, & Kemmelmeier, 2002). These factors indicate that being true to oneself is more important than fulfilling one's role in relation to other people.

The differences between collectivist and individualist cultural values may influence many aspects of international students' adjustment in the United States especially in relation to social interactions. Sandhu and Asrabadi (1994) developed the acculturative stress scale to review international students' adjustment to the United States, and they concentrated on six main factors which included but were not limited to perceived discrimination, homesickness, perceived hate, fear, culture shock, and guilt. They found that social alienation occurred because international students sought out other co-nationals, and American students did not put forth much effort to interact with these international students (Sandhu & Asrabadi, 1994). So, it was no coincidence that homesickness was a major factor due to a loss of social and emotional support systems from home (Sandhu & Asrabadi, 1994). Also, American students may not be keen to appreciate other cultures' values. What can follow is guilt for international students, who take on the values of the host culture, and many of the participants felt that taking that course of action meant betraying one's own culture (Sandhu & Asrabadi, 1994). In addition in the Constantine, Kindaichi, Okazaki, Gainor, and Baden (2005) study, Asian women reported experiencing value conflicts over their native gender role expectations and the American values of assertiveness, independence, and striving towards personal goals that they saw themselves acquiring. As a consequence, gender was intimately related to the value conflicts experienced by international students.

Throughout interviews with African international students, Constantine, Anderson, Berkel, Caldwell, and Utsey, (2005) confirmed some of these issues. For example, a Nigerian interviewee said, "The Nigerian students on our campus are very close (to each other) because there's so few of us" (Constantine et al., 2005, p.10). By only building friendships with other co-nationals, international students limited themselves to being forced to interact with a select few. What if these are friendships they would have not pursued when they were in their own country? The response was that in respect to social connectedness, many students, from collectivist cultures found their interactions with Americans disappointing because their emphasis on close relationships made individualist relationships seem superficial (Yeh & Inose, 2003). However, overcoming these cultural differences would prove helpful for international students to gain more social support from American friends, who are better equipped to facilitate cultural adjustment to the United States (Lin & Yi, 1997).

If international students are limited in their immediate social support systems, then, their main problems such as financial pressures, social stressors, academic difficulties, and language differences need to find an outlet elsewhere (Lin & Yi, 1997). Yet instead of expressing these issues to counselors, many international students' stress was manifested into psychosomatic symptoms such as headaches, fatigue, or problems sleeping (Lin & Yi, 1997). Furthermore, if Asian students sought counseling; they were more likely to go for academic or career problems (Cheng, Leong, & Geist, 1993). Whereas, Caucasian, American students sought counseling more often for emotional problems (Cheng et al., 1993). International students differ among themselves on many of these aspects as well because different cultures promote or create different

experiences, which may or may not help in adjusting to American culture. For example, it was noted by Cheng, Leong, and Geist (1993) that Italian and Japanese students would have different social support needs and seek help in different ways. It was further suggested that Asian students did not want to seek counseling for emotional reasons because it meant losing face and bringing dishonor to their families (Cheng et al., 1993). These findings correlate with Constantine, Anderson, Berkel, Caldwell, and Utsey's (2005) study with African international students. They too were reluctant to seek help outside of their family because they viewed their problems as private. They also said they did not want to burden others with their concerns or issues (Constantine et al., 2005).

Even if international students did seek counseling, a number of other studies indicate that it is unrealistic to measure international students' psychological distress based on American standards due to cultural value differences. In Constantine, Okazaki, and Utsey's (2004) study the results showed there was no connection between self-concealment and social efficacy skills acting as mediators for the relationship between acculturative stress and depression. The result was unexpected because there was a correlation between self-concealment and self-efficacy skills and depression among Americans. This difference can be captured in the fact that collectivist cultures tend to emphasize self-concealment which means it is a normal attribute rather than a predictive symptom for depression (Constantine et al., 2004).

With so many stressors facing international students, it becomes essential for hosting universities and colleges to implement a plan of action to ensure optimal cultural adjustment for these students. Yeh and Inose (2003) recommended peer programs, workshops, and cultural sensitivity training among counselors as ways to rectify the

current situation (Yeh & Inose, 2003). Lin and Yi (1997) made relevant suggestions for every phase of cultural adjustment. Upon pre-arrival, international students should be given substantial information about their new environment, and the information could summarize the education system, financial obligations, housing, culture, etc. (Lin & Yi, 1997). When students arrived in the United States, activities should build familiarity with their new educational setting and community.

After the first six months, international students may require help achieving balance between being part of a new culture and sustaining their own (Lin & Yi, 1997). To obtain that balance, it is essential for them to have friends within their own culture such as other international students as well as American friends to ease social adjustment. Some have gone so far as to suggest that in facilitating return to their native countries, it would be beneficial to assist students in finding jobs back home to reduce anxiety (Lin & Yi, 1997).

Since half of the international students currently attending Salve Regina University are Japanese, this study's emphasis is directed toward evaluating the effects of American and Japanese students' cultural values and perceptions of each others' values on social support and adjustment. There are two possible alternatives concerning how participants will score on the values scales. These two contrary trends can be used to study adjustment. The first model proposed by Storti (2001) falls in line with anticipating that the American and Japanese students will fulfill their traditional value roles of being individualistic and collectivistic respectively. For Storti (2001), the main way to overcome misconceptions or confusion with cross-cultural interactions was for people going abroad to learn about the local culture. He devised a model which

displayed cross-cultural social relations as following a pattern. For example, an international student might expect the locals to behave as he did, but when the locals did not behave that way, the international student would realize, that expecting locals to act the same as him caused cultural incidents. By learning about the local culture, he could begin to expect the locals to act like themselves, which reduced cultural incidents in the future. Since cultural values can have a major impact on how people behave and think in their relationships, this model depicts how differing cultural values and misperceptions of them can influence basic social interactions (Carter, 1991).

However, what if the younger Japanese generation is found to have similar values to the American students? With the growth of immigration, commercialization, and technology, cultures are mixing more frequently than they normally would have forty or fifty years ago. To simply define Japan as a collectivist culture may not reflect how cultural values evolve due to globalization. Oyserman, Coon, and Kemmelmeier's (2002) meta-analysis revealed that Japanese international students often rated similarly to American students on individualist values, and when they did score lower, the effects were small. Surprisingly, the Japanese students in Oyserman et al.'s (2002) study scored lower than American students on collectivist measures when reliable scales were used. The use of college students for these studies may mark a transition of values for Japan. This latter model predicts that both groups' values will be alike, but they might still harbor misperceptions about the other group as a function of the stereotype – Americans are individualistic and Japanese people are collectivistic. Depending on whether their actual values represents traditional values or a merging of individualistic and collectivistic values will determine if and what type of misperception of each other's

values occurs.   In either case, it is hypothesized that misperception of each others' values will lead to more acculturative stress and fewer quality social relations for Japanese international students.

<div align="center">Method</div>

Participants

The first group of participants consisted of 11 Japanese international students out of the 19 currently pursuing a degree at Salve Regina University. Of the 11 students to respond to the requested participation, 1 of them immigrated to the United States 3 months ago, and 5 of them have been in the United States between 6 months to a year. The rest of the participants are returning international students who have lived in the United States from over a year up to 4 years. The Japanese international students comprise of 7 women and 4 men. The second group of participants consisted of 46 American undergraduate students also pursuing a degree at Salve Regina University. Of the American participants, there were 35 women and 11 men. There were16 freshmen, 21 sophomores, 6 juniors, and 3 seniors. All the participants ranged in age from 18 to 25. Only 1 of the Japanese participants and 2 of the American participants failed to complete all of the scales.

Materials

Participants were all given consent forms based on the regulations put forth by the American Psychological Association. The *Index of Social Support Scale* (Yang & Clum, 1994), the *Acculturative Stress Scale for International Students* (Sandhu & Asrabadi, 1994), two *Individualism-Collectivism Scales* (Oyserman, Coon, & Kemmelmeier, 2002), and a basic demographic questionnaire were administered in a packet to the Japanese

international students and the American students. The *Index of Social Support Scale* assessed the amount and the quality of the contact of international students with their friends from home, their new friends in the United States, student organizations, and religious organizations (Yang & Clum, 1994). The *Index of Social Support Scale* was modified by emphasizing participants' local support systems, one of the variables of interest, and reducing or eliminating questions pertaining to family, religious organizations, community, and campus organizations. The *Acculturative Stress Scale for International Students* measured aspects such as perceived discrimination, homesickness, perceived hate, fear, stress due to culture shock or change, and guilt (Sandhu & Asrabadi, 1994). Four questions from the *Acculturative Stress Scale for International Students* were eliminated because they were viewed as leading questions. Also, the scale was made applicable for life on campus as opposed to their hometown for the American students. The *Individualism-Collectivism Scale* identified individualism and collectivism factors found in 88% of the 27 individualism-collectivism scales evaluated by Oyserman, Coon, and Kemmelmeier (2002). The individualism and collectivism items were mixed to reduce expectations. To view the modified scales' in their entirety please refer to the appendix.

Procedure

Before students were recruited for this study, approval was obtained from the Institutional Research Board, and afterward, all of the participants were treated according to the American Psychological Association (APA) guidelines concerning the ethical conduct of research. The English as a Second Language (ESL) coordinator was contacted to assist in recruiting the 11 Japanese international students to participate.

E-mails were sent to these students asking them to participate in the experiment. The

research packets were administered to all of the Japanese participants in a quiet

classroom setting. They were allowed to use English to Japanese dictionaries. The

American participants were recruited from an *Introduction to Psychology* course and a

Social Psychology course, and they also filled out the research packets in a class room

setting. All participants intially filled out a consent form providing permission for their

participation, and they were told that their responses were completely anonymous. As

mentioned previously, the American students and the Japanese international students both

received a packet with the *Index of Social Support Scale,* the *Acculturative Stress Scale*

for International Students, two *Individualism-Collectivism Scales*, and a basic

demographic questionnaire. The two *Individualism-Collectivism Scales* in the packets

consisted of the first scale being filled out by the participants to portray their own values,

and the second scale was filled out to reflect how they believed the other group would

respond. Thus, Japanese students responded as if they were American students and vise

versa. The participants were instructed to consult the study's principal investigator or her

research advisor if they had any questions while completing the measures described

above. When participants completed the packet, they placed them in a manila envelope

in the front of the classroom. Then, the participants were debriefed, and they were given a

handout with the time and date of the scheduled presentation of the study as well as the

information for on-campus counseling services.

<center>Results</center>

Utilizing *t*-tests for analyses, Japanese and American participants did not differ in

their individualistic orientation: Japanese students' mean score was 76.6 (SD= 7.97) and

Americans students' mean score was 77.65 (SD= 8.16) (t(52) = 0.37, p< 0.71). However

for collectivist values, American participants' mean score, 74.63 (SD= 8.8), was

significantly higher (t(52) = 2.47, p< 0.01), than the Japanese participants' mean score,

67.00 (SD= 8.94). The effect size for the collectivist values difference based on Cohen's

d was .68, which is considered between a medium and large effect size. When American

participants' actual individualistic values were compared with Japanese participants'

perception of American individualist values, Japanese greatly overestimated how

individualistic American students would report themselves to be. Japanese students'

mean score was 88.9 (SD= 11.77) for this measure, which was also significantly higher

than the American students' mean score of 77.65 (t(52) = -3.61, p< 0.0006). This result's

corresponding effect size was d = -1.0.

However, Japanese participants accurately evaluated Americans' collectivistic

scores with a mean of 69.7 (SD= 15.04), which was not significantly different than the

average score produced from American students' self-reports. On the perception scales,

American participants correctly perceived Japanese individualist values, but for

collectivist values, American participants' mean score, 75.09 (SD= 10.14), was greater

(t(52) = -2.32, p< 0.02) than the Japanese collectivist mean score with an effect size of

d = -0.64. While comparing the Japanese participants' own values to their perception of

American values, they thought Americans would score higher than them on

individualistic values (t(18) = -2.73, p< 0.01). The effect size was calculated at d = -1.28.

Consequently, American participants thought Japanese students would score lower than

them on individualist values (t(86) = 2.43, p< 0.01) with an effect size of d = 0.52. The

t-tests comparing American and Japanese participants' scores on the *Index of Social Support Scale* and the *Acculturative Stress Scale for International Students* displayed no significant difference for social support scores, but as to be expected for acculturative stress scores, the Japanese participants' mean value was 88.9 (SD= 16.49) compared to the American participants' mean value of 58.52 (SD= 19.42) (t(52) = 4.57, p< 0.0001). The effect size was large for that result at 1.26. Participants can also be evaluated by the scores on the subscales of the *Acculturative Stress Scale for International Students*. By subcategory, Japanese participants' average scores were 58% on perceived discrimination, 57% on culture shock, 54.4% on perceived hate, 54% on homesickness, 50% on fear, and 42% on guilt. These results indicate which areas cause the Japanese participants the most acculturative stress.

An intercorrelation matrix was used to assess the relationship between the length of time in the United States, cultural values, social support, and acculturative stress for the Japanese international students. Following Witte and Witte's (2004) suggestion that r < 0.5 or more represents a strong correlation, only the quality of social support was found to be correlated with perception of Americans' individualist values (r < 0.54, r^2 < 0.296) and perception of Americans' collectivist values (r < 0.51, r^2 < 0.26) for Japanese participants.

Discussion

The results of this study indicate that Japanese and American students do have misperceptions of each other's values. Based on studies such as Carter's (1991), Americans are expected to display the values of an individualist culture including an emphasis on autonomy, personal goals, healthy competition, and direct communication.

However, they scored considerably higher than the Japanese students on the collectivistic values scale. Based on the first proposed model, Japanese students' values were projected to be centered around collectivist ideals, which emphasize collateral social relations, and their goals were meant to reflect fulfilling one's expected roles in relation to others (Shimizu & Levine, 2001). Contrary to stereotypic views of the differences between Japanese and American cultures, Japanese students rated themselves *just as* individualist as the American students and *less* collectivist than them. This study witnessed the same reversal of expected values noted in Oyserman, Coon, and Kemmelmeier's (2002) meta-analyses, and while globalization may play a prominent role, they suggested several other possible reasons for these results. Americans' higher collectivist score may reflect their desire to belong and relate with others rather than a sense of duty to a certain group of people. Since the Japanese sample consisted of international students attending an American, private university, it is probable that socioeconomic status as well as immersion into American culture influenced their scores (Oyserman et al., 2002).

The misperceptions of each others' values did relate to the fact that both the American and Japanese participants expected the each other to have the traditional values associated with each culture. The Japanese students rated the American students as being more individualistic than they actually were, and the American students scored the Japanese students as being more collectivistic in comparison to the Japanese participants' own scores for that scale. It is eye-opening to realize that values are shifting among cultures, and it is necessary to acknowledge these changes. Students may believe that they have a heightened awareness of the differences in cultural values among American

and Japanese cultures which may no longer exist for the younger generation. Japanese and American students may be relating to one another anticipating differences which are no longer there.

The slight relationship between social support and perceptions of values signified, for Japanese students, that higher social support correlated with scoring Americans' higher for both individualism and collectivism. Since the American participants did score similarly on both sets of values, the Japanese students, who fall into the before mentioned category, do seem to have a more accurate view of their American counterparts. On the acculturative stress measure, it was expected for Japanese participants to score higher than American participants because immigrating to another country involves significantly more stress than simply adjusting to campus life as found by Cheng, Leong, and Geist (1993).

The relationships between length of time in the United States, cultural values, social support, and acculturative stress did not prove to be significant in this study, but due to some limitations, only further research could verify whether or not there is a correlation between all of these factors. The first restrictions were a small sample size and restricted range among the Japanese participants, both of which would hinder finding a connection among these variables. Also, the lack of randomization and disproportionate number of female participants makes it even more difficult to generalize these results to all American and Japanese students. The fact the information is self reported may have led some students to shed a more positive light on their current situation or rely on stereotypes rather than their own experiences. Finally, while Japanese students' ranked the quality of their local social support comparable to that of

the American students; there is no way of knowing if their friends in the United States all consist of co-nationals or include some American friends. Further research addressing these issues could prove insightful.

This line of research has the ability to enhance the cross-cultural experiences of students, breed understanding among cultures, and diminish cultural stereotypes. Being knowledgeable about how different cultures influence values, personality, beliefs about healthcare, etc. allows universities and colleges to provide the best cross-cultural experiences possible for their international students. This information can guide the organization of the campus international center, counseling services, peer programs, workshops, student activities, etc. If students report their time abroad as rewarding and beneficial, other students, who may have been hesitant, might be influenced to go abroad themselves. Perhaps, experiencing another culture firsthand is the best way to break down barriers, and for this reason, institutions need to seize these opportunities to build understanding by implementing research findings to enhance the experience of their international students. Ultimately, it seems most beneficial if all students go on to view themselves as global citizens and foster better international relations for up-and-coming generations. In accordance with the Pell themes, the rise of globalization requires cultural awareness, which should be informed, at least in part, by empirical research that provides a firm foundation for the development of cross-cultural relations' strategies.

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Appendix

Revised Social Support Scale Items

1. My new friends in the U.S.A. are available when I need help.
2. I have contact with my old friends in my home country.
3. I trust my new friends in the U.S.A.
4. I am satisfied with the communication with my old friends in my home country.
5. My old friends in my home country are available when I need help.
6. I trust my old friends in my home country.
7. I am satisfied with the communication with my new friends in the U.S.A.
8. My relationships with my new friends in the U.S.A. are important to me.
9. Contact with my church (or any religious place) here is important to me.
10. I have contact with my new friends in the U.S.A.
11. The student organizations on campus are available when I need help.
12. My church (or any religious place) here is available when I need help.
13. Contact with a couple of the student organizations on campus is important to me.
14. The international center on campus is available when I need help.
15. My relationships with my old friends, from my home country, are important to me.
16. Contact with the international student center on campus is important to me.

Revised Acculturative Stress Scale Items

1. Homesickness bothers me.
2. I feel uncomfortable to adjust to new foods.
3. I believe I am treated differently than American students in social situations.
4. I feel American students are not accepting toward my cultural values.
5. I feel nervous to communicate in English.
6. I feel sad living in unfamiliar surroundings.
7. I fear for my personal safety on campus because of my different cultural background.
8. I feel intimidated to participate in social activities on campus.
9. American students are biased toward me.
10. I felt guilty leaving my friends and family behind.
11. I feel many opportunities are denied to me compared to American students.
12. I feel angry that people of my ethnicity are sometimes treated differently here.
13. Compared to American students, I feel that I receive unequal treatment here.
14. Americans express their dislike for me nonverbally.
15. It hurts when people, who are on campus, don't understand my cultural values.
16. On campus, I am denied what I deserve compared to the American students.
17. I frequently relocate for fear of others.
18. I feel low on campus because of my cultural background.
19. I feel that some Americans don't appreciate my cultural values.
20. I miss the people and country of my origin.
21. I feel uncomfortable to adjust to American cultural values.
22. Americans express their dislike for me through their actions.
23. I feel that my status in American society might be considered low to some people

due to my cultural background.

24. I feel insecure here.
25. I don't feel a sense of belonging (community) here.
26. I am treated differently on campus because of my color.
27. I generally keep a low profile on campus due to fear.
28. I feel some American students don't associate with me because of my ethnicity.
29. Americans express their dislike for me verbally.
30. I feel guilty that I am living a different lifestyle here compared to my lifestyle in my home country.
31. I feel sad leaving my relatives behind.
32. After school, I worry about deciding whether to stay in the USA or to go back to my home country.

Author Note