Acculturation, Cultural Orientation, and Clothing Involvement of International Students in Korea

Song-Yi Youn · Kyu-Hye Lee†
Dept. Clothing & Textiles, Hanyang University
Received May 21, 2012; Revised June 18, 2012; Accepted June 20, 2012

Abstract
This study took the conceptual framework of acculturation styles into the empirical investigation of international students in Korea. This research identifies the differences in acculturation styles, the characteristics of each segment, the effect of acculturation styles on clothing involvement (clothing involvement and risk probability), and the effect of cultural orientation values (individualism and collectivism) as covariates. The participants were international students attending a university located in Seoul. Data from 153 international students were used for statistical analysis. Respondents were grouped into four acculturation styles (integration, assimilation, separation, and marginalization). The assimilation group had the highest mean score of clothing interest. Cultural orientation values showed a significant covariate effect. With individualism as covariates, the main effect of acculturation styles on clothing interest was significant. In clothing product evaluation criteria, the integration group regarded design, fit and trend as most important. The marginalization group showed a mean score that was significantly lower in brand preference and satisfaction; however, the assimilation group had a mean score that was significantly higher.

Key words: Acculturation, International students, Clothing involvement, Cultural value

I. Introduction
Korea has been well known for its ethnic and cultural homogeneity. However, the number of immigrants, workers, and students from diverse cultural origins has increased. In 2003, the number of international students in Korea was 12,314. According to the Ministry of Justice Republic Korea (2007) there were 725,000 legally registered foreigners and 47,000 international students per academic year in Korea. In 2005, international students accounted for 4% of all legally registered foreigners. From 2004 to 2007, the number of international students in Korea increased by 65.8%. International students, excluding those registered in language courses, rose from 4,336 in 2001 to 32,056 in 2007. In 2011, there were 89,537 international students a 6.9% increase over 2010 (Economic Statistics System, 2011). Korea will become a multicultural and multi-ethnic society as the number of foreigners increases. University students often find themselves in a multi-cultural environment of people from many different countries. Students from different cultural backgrounds will experience an acculturation to Korean culture. Acculturation is the process of learning the norms, attitudes, and behaviors of a different culture by an individual who holds another cultural identity (Berry, 1989). There has been much acculturation research aimed at explaining acculturation in terms of cultural contacts. Lee (1993) proposed three elements of acculturation: culture, contact, and change. Suinn et al. (1987) described three possible outcomes of acculturation: assimilation, resistance to assimilation, and biculturalism. The bidimensional model considered four strategies: assimilation, integration, separation, marginalization (Berry, 1989). Many studies have focused on consumers who experienced...
acculturation in multicultural environments as one part of acculturation and socialization. While acculturation is more general and abstract, consumer acculturation can be seen as a socialization process in which an immigrant consumer learns the behaviors, attitudes, and values of a culture that is different from the culture of origin (O'Guinn et al., 1986). The purposes of this study are to conceptualize acculturation models, to explore the characteristics of each acculturation styles, to investigate differences in clothing involvement according to acculturation styles, and to understand the effects of cultural orientation values as co-variates. This study focused on international students' acculturation styles in terms of clothing involvement that can be further investigated with other market behaviors in future studies. The results of this study may enhance understanding of a culturally diverse domestic apparel market.

II. Literature Review

1. Acculturation

Acculturation is the process of adopting a culture which determines the social values, attitudes, and behaviors. It occurs when people move from their own culture to a different one (Bochner, 1986). Berry (1990) distinguished studies of acculturation on the population and the individual levels. At the population level, ecological, cultural, social, and institutional acculturation is important. At the individual level, acculturation influences and changes a person's behavior and traits. Studies of the individual level of acculturation focus on psychological acculturation or the changes an individual experiences as a result of being in contact with the new culture (Graves, 1967). Berry (1990) defined psychological acculturation as “the process by which individuals change, both by being influenced by contact with another culture and by being participants in the general acculturative changes under way in their own culture. This process necessarily involves some degree of input from, and continuity with, an individual's traditional psychological characteristics” (p. 235). As a result of contact with the new culture, individuals invariably change their lifestyles, involving a change in identity, values, attitudes, and behaviors under the influence of acculturation.

Earlier conceptualizations of acculturation were based on a unidimensional model that describes acculturation as the process of moving from one cultural identity (e.g., ethnic) to the other (e.g., mainstream) over time (Goldon, 1964). According to the unidimensional assimilation model, immigrants have to be on the assimilation stage, which means they are successfully in the host society. Some researchers therefore describe the unidimensional model as an assimilation or bi-polar model (Nguyen & von Eye, 2002). The unidimensional acculturation model has been criticized for its parsimoniousness (Rogler et al., 1991).

The bidimensional model did not explain acculturation as linear process of shifting an identity from one side to the other. Instead, it proposed an independent assumption that the maintenance of ethnic identity is independent of both cultural identities. It applied not only to people who maintain bicultural identities but also to those who had not been exposed to either culture. This advantage gives flexibility to the bidimensional approach and is useful for researchers. In the bidimensional model, each scale from two-dimension is used to detect cultural orientations.

Another well known model was introduced by Berry et al. (1989) who planned a multi-linear acculturation model rather than a single linear model which finally ends in assimilation into a unicultural society. Berry et al. (1989) also suggested that both identity with the host culture and identity with a person's own culture must be approached separately as two independent dimensions. The first dimension or question related to concerns of cultural maintenance or the degree to which an individual values and want to maintain his or her culture of origin. The second dimension or question relates to concerns over the extent to which a person values and seeks to participate in the dominant culture. Crossing the answers to both questions categorizes four possible styles of acculturation: integration, assimilation, separation, and marginalization. When an individual from a different culture does not wish to maintain his or her identity in that culture and seeks daily interaction with the dominant culture, then the assimilation model is possible.
to access. In contrast, when an individual wants to maintain his or her own culture and to avoid communication with host culture, then the separation model is applicable. When people from other culture want to interact not only with their own culture but also with host culture, then integration model is applicable. Lastly, when an individual does not want to interact with neither their own culture nor host culture, then the marginalization is applicable (Berry, 1997).

2. Studies on Acculturation of International Students

There have been a few studies on the acculturation of international students in various cultural settings. Much of the acculturation research has been limited to studying only immigrants, sojourners, and ethnic cultural groups. The literature on international students' cultural change has expanded greatly in the past decade. Kashima and Loh (2006) studied Asian international student's acculturation at universities in Australia. They suggested five indices of acculturation: psychological and socio-cultural adjustment, Australian cultural knowledge, heritage cultural identity, and Australian university identity. The international students' abilities and skills were predictors of socio-cultural adjustment. Language skills and time in Australia mattered more than social ties. Redmond and Bunyi (1993) studied the relationship between perceived cultural distance and ability to make communications and retain interpersonal relations with host college students in an American university. Their study explained that British, European, and South American students were more integrated into American society than were Korean, Taiwanese, and Southeast Asian students, probably because of the larger perceived cultural distances of the latter groups. Many studies of international students in Asia also suggested that perceived cultural distance is important. In a study among exchange students at a Japanese university, Furukawa (1997) found that once the exchange students perceived a large cultural distance between their own community and host country, the perceived cultural distance had relation with psychological stress of the students. Nesdale and Mak (2000) researched levels of acculturation among international students in Australia. When the international students have a more positive attitude toward the host community, their identity was closer to the host country. The influence of acculturation levels on foreigners' adjustment were examined by Ward and Rana-Deuba (1999). People who adopted an integrated cultural style experienced significantly less psychological distress, while people who showed assimilation with the new society reported more social problems.

3. Cultural Orientation Value: Individualism Versus Collectivism

Culture helps the members to communicate, understand and assess the meaningful symbols in the society. Culture guides people to understand approval behavior within the society and gives them a sense of membership. Hofstede (1980) identified four dimensions (i.e., power distance, uncertainty avoidance, individualism, and masculinity) that distinguished cultural orientations. His theory of cultural dimensions has been influential in many cultural studies. Among other dimensions, the individualism-collectivism dimension cuts across Eastern and Western cultural values and has used to explain consumer attitudes and behaviors.

According to Triandis (1990, p. 55) “collectivism differs from individualism primarily in the dimensions of family integrity and detachment from ingroups, while the collectivists want to stay with their parents and extended family more than do the individualists, who feel emotionally detached from these groups.” Individualism is the degree of individual right, freedom, and achievement being emphasized (Guo et al., 2006). Cultural studies show a preponderance of collectivism in Eastern cultures such as Korea, Japan, and China, and preponderance for individualism in Western ones (Park & Choi, 2001). Accordingly, cultural studies were examined from a comparative perspective. Though most recent studies have been cross cultural, Hui and Triandis (1986) sug-
gested that individual may effects the gap between collectivists and individualists. There have been studies of cultural orientation in terms of consumer behavior. Collectivist consumers tend to be relatively loyal to favorite brands and retailers and to be reluctant to voice complaints about products that fail to meet their expectations (Watkins & Liu, 1996; Yau, 1994). But once collectivist consumers refuse to repurchase the products that have disappointed them, it is difficult for the supplier to regain their business. In clothing behavior, little empirical research based on cultural values has been conducted. Collectivist consumers in Korea also tend to be interested in clothing shopping and consider a match with other fashion items when they are purchasing clothes (Park & Choi, 2001).

Like many Asian countries, Korea has a collectivist cultural heritage due to the long influence of Confucianism. Japan, China, and some South American countries also have a strong collectivistic heritage. The United States and many European countries are known for their individualistic orientations (Choi, 2001). The collectivistic-individualistic distinction is usually in term of East versus West. When foreigners' cultural orientation values and the host country's cultural orientation values differ, the foreigner may experience more cultural distance and thus have a harder time adjusting to the new culture. For example, when situations such as economic status are similar, a Chinese student may more easily adjust to Korea than will an American student. Therefore, cultural orientation may affect acculturation processes and its consequences.

Korea is well known for its collectivistic heritage due to the Confucian ethics that ruled the culture for a long time (Park & Choi, 2001). However, many recent studies indicate that younger generations of Koreans tend to show higher level of individualism (Han & Shin, 1999; Park & Shin, 2004). Han and Shin (1999) examined about 848 Koreans to determine individualist and collectivist tendencies. The results showed rates of individualist tendencies (51%) and collectivist tendencies (47%) to be similar, with the younger generation and more highly educated respondents appearing more individualistic.

4. Clothing Involvement

Product involvement has been described as “an unobservable state reflecting the amount of interest, arousal, or emotional attachment a consumer has with a product” (Bloch, 1986, p. 52). Clothing has been regarded as highly involving because it is closely related to the consumers’ identity (Hirschman & Holbrook, 1982). Mittal (1989) introduced two crucial motives of involvement: functional and value expressive. A functional involvement relates to utility which leads to cognitive concern over functional attributes and issues and a value expression that leads to affective involvement and concern over aesthetics and expressions of self-image (Park & Young, 1986).

There has been much research on the dimensions of clothing involvement. Clothing interest and risk is studied as prime dimensions of clothing involvement. In previous studies related to clothing products, clothing interest was frequently used in clothing involvement (Casselman-Dickson & Damhorst, 1993; Fairhurst et al., 1989; Littrell et al., 1990). Previous research linked that clothing interest to an individual's concern with, attention to, and expenditure of time and money on apparel (Creekmore, 1963; Gurel & Gurel, 1979; Littrell et al., 1990). Although price is highly associated with risk (Laurent & Kapferer, 1985), clothing involved individuals were less price conscious (Shim & Kotsiopulos, 1991). Involvement in clothing determines behavioral outcomes of clothing purchases in the market. Individuals who were highly concerned about clothing were more independent, enthusiastic, and individualistic (Sharma, 1980). In this research, clothing interest and risk probability were used as variables that may be related to acculturation and that might affect the participants' attitudes and market behavior. Jun and Gentry (1995) classified acculturation to attitudinal and behavior acculturation and found some differences in consumer behavior variables. Lee (2001) reported impacts of acculturation on differences in shopping orientations. Lee and Lee (2004) conducted a research on Korean Americans and found the existence of segregation, integration, and assimilation groups. The segregation group and the integration group showed significantly higher le-
vel of risk related variables of clothing involvement. Differences of clothing involvement by acculturation styles of foreigners in Korea would be worthwhile to investigate.

III. Methods

1. Research Model and Objectives

The purpose of this study is to investigate the effect of acculturation styles on clothing behavior of international students in Korea. The research model used in this study is represented in <Fig. 1>. Specific objectives are blow.

1) to seek different acculturation style segments.
2) to identify characteristics of each acculturation style segments.
3) to identify the effects of acculturation styles on clothing involvement and to find covariate effects of cultural orientation values.

2. Questionnaire Development

International students come from various countries and speak different languages and have different levels of skill in Korean depending on their length of residence, personal ability and background. Therefore, the questionnaire was written in two languages. Each sentence was written twice, once in English and repeated in Korean.

1) Acculturation Measure Development

The first section of the questionnaire was developed based on the Suinn-Lew Asian self-identity acculturation scale known as SL-Asia Berry et al.’s (1989) acculturation scale. The SL-Asia (Suinn et al., 1987) assessed the acculturation level, covering language, identity, friendships, behaviors, generation/geographic background, and attitudes. In 2002, Ataca and Berry (2002) developed an acculturation strategy measure based on Berry et al.’s (1989) acculturation model including 11 attitude domains (friendship, life-style, social activity, food, decoration, child-rearing style, children’s value, children’s moving out, holiday celebration, newspaper readership, and language). Because this study focused on international students, some items were revised and others added or deleted. Finally, 20 acculturation items were included in the data collection questionnaire. One subject was addressed twice in different cultural contexts.

2) Cultural Orientation Value Measure

To assess international students’ cultural values, two measures of cultural value orientations were included. In Chen's study (2000), individualism and collectivism items were adopted from the study of Singelis (1994) and the study of Triandis et al. (1998). Statements included 14 items related to collectivism and 15 items related to individualism. In the present study, 18 items were adopted from Chen's study (2000). Questionnaire, five items measuring collectivism and seven item measuring individualism were included.

3) Clothing Involvement Measure

To test clothing involvement, especially clothing interest, risk probability items were included. Clothing interest items were adopted from O'Cass' study (2004), and risk items were adopted from Lee's study (2000). After deleting items deemed inappropriate for international students and revising others to reflect the context, the final questionnaire contained seven items measuring clothing interest and three items measuring risk probability.

3. Participants and Data Collection

The samples in this study were international students in Korea. Research has found that international
students experience cultural differences after leaving their culture of origin (Lee et al., 2004), even if the newcomers moved from a similar culture, when they come in contact with different cultural environments (Kashima & Loh, 2006). Data collection was conducted in a dormitory of a Hanyang University in Seoul, Korea. Seoul is home to 42% ($n = 20,623,000$) of the Korean people and there were 424,105 international students in Korea. Hanyang University is one of the major universities accepting international students in Seoul and has 10,093 international students (Ministry of Education & Human Resource Development, 2007). After gaining approval from the dormitory operation office of Hanyang University, questionnaires were distributed. Before completing the questionnaire, students were informed that participation was voluntary. Respondents were then asked to complete the questionnaire, which took 15–20 minutes. A total of 163 questionnaires were returned to the researcher. Of these returns, 153 usable questionnaires were subjected to data analyses.

153 international students, about 71% were female ($n = 106$) and about 29% were male ($n = 47$). An average age is about 24 years and most of the respondents were between 21 and 26 years old (consisting of 10.3% under 20 years, 66.7% ranged from 20 to 25 years, 19.6% ranged from 25 to 30 years, 2.0% ranged from 30 to 35 years, and 0.7% ranged over 35 years).

Most of the respondents were from China (58.2%), Malaysia (15.7%), and Japan (6.5%). Approximately 32% of the international students were graduate students; approximately 56% were undergraduate students (consisting of 13% freshman, 9.1% sophomore, 20.3% junior, and 13.3% senior); and 12% were language/special course students. The length of residence in Korea ranged from two months to seven years, with a mean of 22.6 months. This was broken down as follows: under six months, 25.5%; from six months to one year, 17.6%; from one year to two years, 19.6%; from two years to four years, 18.3%; and over four years, 17.6%.

Statistical analyses were conducted using the SPSS statistical package (SPSS 11.01 for Windows). Factor analysis, Cronbach's alpha coefficients, ANCOVA (analysis of covariate variance), ANOVA, $t$-test, and Chi-square analysis were used.

4. Validity and Reliability of Measures

1) Culture Orientation Values

One item was deleted after factor analysis and a total of 11 items were used (Table 1). Five items indicated individualism and six items related to collectivism. The remaining items confirmed reliability and validity. Factor loadings of the individualism items ranged from .625 to .769, and factor loadings of collectivism items ranged from .542 to .686. A Cronbach's alpha was calculated for each factor as a measure of reliability. A Cronbach's alpha for factor 1, individualism, was .74 and for factor 2, collectivism, was .69. Reliability and validity of the measure were confirmed.

2) Clothing Involvement

The clothing involvement measure consisted of seven clothing interest items and three perceived risk items. Two factors were extracted accordingly. Factor loading ranged from .659 to .864, and the total percent of variance accounted for was 60.06. Each Cronbach's alpha coefficient of the two factors was .88 and .59 (Table 2). Reliability and validity of the measure were confirmed. Item scores within each factor were summed and used in hypothesis testing. Higher scores in clothing interest and risk probability indicate higher clothing involvement.

IV. Results

1. Segmentation of Respondents by the Acculturation Styles

In order to identify the four groups based on Korean culture adaptation scores and their own culture maintenance scores, the median split method was used. The median score for cultural adaptation with Korean culture was 4.4, and the mean score for cultural maintenance with the culture of origin was 5.0. The four groups appear in <Fig. 2>. Low identification with both Korean culture and their own culture of origin
defines the marginalization group \( (n = 30) \). Low identification with Korean culture but high identification with their culture indicates the separation group \( (n = 48) \). The group that adapted to Korean culture highly but maintained low connection to the culture of origin indicates the assimilation group \( (n = 37) \). High identification with both Korean culture and the culture of origin is the integration group \( (n = 38) \). Significant differences in the four groups appear in Table 3. Significant differences were detected between the acculturation style groups in the Korean culture adaptation score \( (F = 99.24, p < .000) \) and cul-

| Table 1. Factor analysis and reliability of the cultural orientation value items |
|---|---|---|---|
| Factor | Items | Factor loading | Eigen values | % Cronbach's α |
| | | | | |
| Indivisualism | Being a unique individual is important to me. | .769 | | |
| | My personal identity, independents from others, is very important. | .725 | 3.25 | 29.52 | .74 |
| | It is important that I do my job better than others. | .709 | | |
| | I enjoy working in situations that involve competition with others. | .634 | | |
| | It is not possible to have a good society without competition. | .625 | | |
| Collectivism | I usually sacrifice my self-interest for the benefit of my group. | .686 | | |
| | It is important to me to maintain harmony within my group. | .686 | 1.81 | 16.41 (45.9) | .69 |
| | It is important to me that I respect the decisions made by my group. | .661 | | |
| | I like sharing little things with my neighbors. | .605 | | |
| | Self-sacrifice is virtue. | .545 | | |
| | The well-being of my friends is important to me. | .542 | | |

Statements measured on a 7-point Likert-type scale (1 = strongly disagree to 7 = strongly agree)

| Table 2. Factor analysis and reliability of the clothing involvement items |
|---|---|---|---|
| Factor | Items | Factor loading | Eigen values | % Cronbach's α |
| | | | | |
| Clothing interest | Clothes are very important to me. | .864 | 4.364 | 43.64 | .88 |
| | I like to shop for clothes. | .799 | | |
| | I have more self-confidence when I wear my best clothes. | .776 | | |
| | I feel I know a lot about clothing. | .773 | | |
| | Clothing helps me express who I am. | .739 | | |
| | My choice of clothing is very relevant to my self-image. | .709 | | |
| | I enjoy experimenting with styles/colors in clothing. | .659 | | |
| Risk probability | When I buy clothing, I am never quite sure if I made the right choice or not. | .793 | 1.651 | 16.51 (60.16) | .59 |
| | I would be really annoyed if my choices proved to be poor. | .705 | | |
| | Making a bad choice is something I worry about when shopping for clothing. | .679 | | |

Statements measured on a 7-point Likert-type scale (1 = strongly disagree to 7 = strongly agree)

Fig. 2. Acculturation styles of international students in Korea.
ture of origin maintenance score \((F = 81.88, p<.000)\).

2. Characteristics of Acculturation Groups

There were no significant differences in terms of gender \((\chi^2 = 7.205, p = .066)\) and age \((F = .624, p<.601)\) across the four acculturation groups. Significant difference among the acculturation groups was found in monthly cost of living \((\chi^2 = 36.49, p<.01)\) and monthly expense on clothing shopping \((\chi^2 = 15.99, p<.05)\). There were more respondents in marginalization and separation groups who mentioned that they spend less than 300,000 won. Respondents who have relatively high monthly living expenses were likely to be in the assimilation groups. The separation group was likely to spend less on clothing (count for spending less than 100,000 won per month was 25 where the expected count was 25.7). The assimilation group indicated a relatively low count on spending under 100,000 won and a high count on spending over 200,000 won, indicating that the assimilation group spends more money on clothing shopping.

Differences of attitude toward other cultures according to acculturation styles appear. Significant differences of the acculturation style groups were found in travel abroad \((F = 5.10, p<.01)\) and meeting foreigners \((F = 5.25)\). The marginalization group showed significantly lower scores in both travel abroad \((M = 5.87)\) and meeting foreigners \((M = 5.67)\). In contrast, the integration group showed significantly higher scores in both travel abroad \((M = 6.63)\) and meeting foreigners \((M = 6.49)\). The separation group showed significantly lower scores only in meeting foreigners \((M = 5.51)\). The assimilation group showed significantly higher scores in travel abroad \((M = 6.46)\) but significantly lower scores in meeting foreigners \((M = 5.65)\). Perception on international marriage and interest in other cultures did not show significant differences across acculturation groups.

Because the focus of the study was acculturation to Korean culture, exposure to Korean culture such as interest in Korea, knowledge of Korea and language ability was explored. The marginalization group and the separation group indicated lower scores, and the assimilation group and the integration group showed higher scores on all three questions. The strongest difference was found in their language abilities, which implies that language difficulties can be a barrier to the adoption of a new culture.

3. Difference of Clothing Involvement According to Acculturation Styles and to Find Covariate Effects of Cultural Orientation Values

Difference of clothing involvement according to acculturation styles appear <Table 4>. There were no significant differences in degree of risk probability, but, significant differences in clothing interest were indicated among the groups \((F = 5.10, p<.01)\). As expected, the assimilation group had a mean score of clothing interest significantly higher \((M = 5.46, p<.01)\) than the other three groups. The marginalization group, whose participants identified lowly with both Korean culture and their culture of origin, showed a mean score that was significantly lower \((M = 4.40)\). The results of these analyses are summarized in <Table 5>. These results support the Shim and Chen's study (1996) that suggested differences in clothing and shopping behavior depend on the level of acculturation.

Mean differences of these two cultural orientation values were assessed across the acculturation groups through ANOVA, but no significant differences were
found. The cultural value orientations may have covariate effect in terms of clothing interest and acculturation relationship because some researchers have reported on a possible relationship between these variables (Kaiser, 1997; Lee et al., 2001). An ANCOVA was conducted using individualism/collectivism as covariates, acculturation style as an independent variable and clothing interest as a dependent variable. The statistical results are shown in Table 5. There was a significant covariate effect for individualism ($F = 4.929, p < .05$) on clothing interest with a non-significant covariate effect of collectivism ($F = 0.422, p = .517$). With these cultural orientation values as covariates, the main effects of acculturation styles on clothing interest were significant ($F = 5.01, p < .01, \eta^2 = .09$). It can be concluded that the relationship between acculturation styles and clothing interest is veiled after taking the respondents’ collectivism/individualism into account.

However, there were non-significant effects of covariates (individualism, $F = .219, p = .641$; collectivism, $F = .841, p = .361$) and no main effect of acculturation styles on the risk probability dimension of clothing involvement.

### V. Conclusions

Korea is well known for the ethic homogeneity of its people and the collectivism of its culture. However, the number of immigrants, workers, and students from diverse cultural origins has increased. In addition, the young generation starts to exhibit individualistic behavior. In this study, key model is based on acculturation model approached by Berry (1989). Data from 153 international students were used for statistical analysis. Four groups were identified: marginalization, separation, assimilation, and integration.

Characterizing of each acculturation styles will be helpful for researchers conducting studies of international students’ behavior and life. Respondents in the assimilation group have relatively high monthly living and clothing expenses. On the other hand, participants who had not adapted Korean culture were likely to spend less money on clothing and living expenses. The assimilation group and integration group showed had a positive attitude toward other cultures, including the Korean culture. The strongest difference depended on their language abilities, since language difficulties can be a barrier to the adoption of a new culture. The results can be interpreted to mean that people who like to travel are more likely to adapt to other cultures and that people who like to meet people from other countries are likely to acculturate.

Clothing involvement is connected with values and attitudes to a culture and to clothing shopping behavior (Chen, 2000). In this research, clothing interest and risk probability was used as factors of clothing

### Table 4. Difference of clothing involvement according to acculturation styles

<table>
<thead>
<tr>
<th>Variables</th>
<th>Marginalization group $(n = 30)$</th>
<th>Separation group $(n = 48)$</th>
<th>Assimilation group $(n = 37)$</th>
<th>Integration group $(n = 38)$</th>
</tr>
</thead>
<tbody>
<tr>
<td>Clothing interest</td>
<td>$4.40 (1.32)$</td>
<td>$4.72 (1.19)$</td>
<td>$5.46 (1.04)$</td>
<td>$5.05 (1.17)$</td>
</tr>
<tr>
<td>Risk probability</td>
<td>$4.07 (1.03)$</td>
<td>$4.13 (1.25)$</td>
<td>$4.36 (1.15)$</td>
<td>$3.98 (1.22)$</td>
</tr>
</tbody>
</table>

**$p < .01$**

Duncan test: a < b < c

### Table 5. Covariate effect of cultural value orientations on acculturation-clothing interest relationships (ANCOVA)

<table>
<thead>
<tr>
<th>Variables</th>
<th>df</th>
<th>MS</th>
<th>F</th>
<th>$\eta^2$</th>
<th>R²</th>
</tr>
</thead>
<tbody>
<tr>
<td>Individualism (covariate)</td>
<td>1</td>
<td>6.618</td>
<td>4.929</td>
<td>.032**</td>
<td>.133 (.103)</td>
</tr>
<tr>
<td>Collectivism (covariate)</td>
<td>1</td>
<td>0.567</td>
<td>0.422</td>
<td>.003</td>
<td></td>
</tr>
<tr>
<td>Acculturation styles</td>
<td>3</td>
<td>6.556</td>
<td>4.883</td>
<td>.091*</td>
<td></td>
</tr>
</tbody>
</table>

* $p < .05$, ** $p < .01$
Dependent variable: clothing interest
involvement. The assimilation group had the most interest in clothing. It could be said that who adapted to other cultures are likely to have intention to expend time and money on clothing. These facts support Shim and Chen's study (1996) that suggested differences in clothing and shopping behavior depend on the level of acculturation. Lee and Lee (2004) found that the less acculturated group perceived risk probability as one dimension of clothing involvement more than the acculturated group did. However, there were no significant differences in degree of risk probability. In this study, collectivist or individualist value orientations were included as covariate variables in the influence of acculturation styles on clothing involvement. Significant covariate effect of individualism was found in clothing interest. When respondents’ individualism is considered, clothing interest had significant influence.

This study was a trial that acculturation styles can be applied to clothing behavior of different ethnic groups residing in Korea. Even though the respondents of this study were foreign students, significant differences were found in terms of their clothing involvement. When prior studies focused on Korean people’s acculturation to different cultural setting or cultural adaptation of individuals from different cultural background to Korean society, this study focused on their differences in terms of clothing involvement that can be further investigated with other market behaviors in future studies. However, further research will consider variations in age, career, education, and cultural background.

References


Gurel, L. M., & Gurel, L. (1979). Clothing interest: Conceptualization and measurement. Home Economics Re-


