Doctoral Programme in English Applied Linguistics and
TESOL/TEFL
Doctoral School in Linguistics
Faculty of Humanities
University of Pécs

Tanabe Julia

"It's my gem in my life":

A MULTIPLE CASE STUDY OF JAPANESE STUDENTS' STUDY ABROAD EXPERIENCES IN HUNGARY

Supervisor: Dombi Judit, PhD

Pécs, 2018

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PART 2

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[*] In the hard copy of this dissertation, the appendices can be accessed in an attached CD-ROM for ease of use.

Abstract

This multiple case study explores the complexity of sojourn, more precisely, how two Japanese students benefited from a study abroad (SA) experience in Hungary. It aims to understand the processes, the gains and the underlying factors leading to development by looking at two different cases. Research was embedded in a longitudinal design using qualitative methods. Participants were two female Japanese exchange students who studied for one year at the University of Pécs, Hungary.

Data was collected retrospectively using various instruments. In depth interviews were conducted immediately after the sojourn and follow-up interviews took place four years later to tap into the long-term impact. The interview questions elaborated on the participants' experiences at four time intervals: prior SA, upon arrival, during SA and post-SA; the follow-up interviews applied stimulated recall to elicit the sojourners' accounts. Participants filled in a questionnaire about their self-perceived Hungarian communicative competence and intercultural communicative competence. To complement their self-report data, they took a Hungarian oral test. English proficiency test scores were compared in the pre/post design to track participants' English language gains. In addition to these data, Facebook posts about their SA experiences were also used as authentic SA materials reflecting lived experiences.

The case by case analysis revealed that although the participants studied abroad at different times (in the academic year of 2010/11 and 2012/13), they shared many aspects of their study abroad outcomes. First of all, findings suggest that social networking with locals and international students played a major role in their language gains and intercultural development and it was necessary for constructing a critical self. Interacting with locals and international students also expanded their knowledge and shaped their understanding about their own context. Visits to Hungarian peers' homes emerged as highly relevant for both participants in terms of host language development and successful adaptation. English as a lingua franca was an important aspect of communication, boosting students' self-confidence in approaching speakers of other languages. SA supported both participants to think more globally and served as an essential opportunity to grow and shift towards becoming intercultural individuals.

List of abbreviations and acronyms

ABC   Affect, Behaviour, Cognition

AIC   Assessment of Intercultural Competence

BEVI   The Beliefs, Events and Values Inventory

CC   Communicative competence

CEFR   Common European Framework of Reference

DMIS   Developmental Model of Intercultural Sensitivity

ELF   English as a lingua franca

ELFA   English as a lingua franca in academic settings

EFL   English as a foreign language

ERASMUS European Region Action Scheme for the Mobility of University
Students

FLT   Foreign Language Teaching

FTA   face threatening act

GMS   Global Mindedness Scale

HFL   Hungarian as a Foreign Language

IC   Intercultural Communication

ICC   Intercultural Communicative Competence

ICCA   Intercultural Communicative Competence Attitudes

ICCK   Intercultural Communicative Competence Knowledge

ICCS   Intercultural Communicative Competence Skills

IDI   Intercultural Development Inventory

IS   Intercultural Speaker

IRR   Inter-rater reliability

JASSO   Japan Student Services Organization

L1   First Language

L2   Second Language

L2land   Target language context

MAXSA   Maximizing Study Abroad

MEXT   Japanese Ministry of Education, Science and Technology

MOOC   Massive Open Online Courses

NHK   Japanese Broadcasting Corporation

NNS	Non-native speaker of English
OECD	Organization for Economic Co-operation and Development
OLS	Online Linguistic Support
PICC	Perceived Intercultural Communicative Competence
SA	Study Abroad
SLA	Second language acquisition
UP	University of Pecs
VOICE	Vienna-Oxford International Corpus of English
WTC	Willingness to Communicate

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Introduction

Zangiriatama wo tataite mireba bunmeikaika no oto ga suru. Dodoitsu, Anonymous (1871)

[After the removal of the top-knot hair, if one knocks on a samurai's head, one can hear the sound of opening up to new cultures.]

In the last era of samurai history, at the end of Edo period in Japan, three samurai were sent abroad on a diplomatic mission in order to gain allowance from France to close the port of Yokohama for foreign trade once more. Ikeda, the leader, with two other samurai, set out on a journey from Yokohama to Paris in 1864, to cease Western influence on Japan, fulfilling the government's order. However, during the journey, the travellers encountered various wonders in the outside world, such as the mysterious sphinx and pyramids in Egypt. They were amazed by the politics and culture of other countries. It was also rumored that Ikeda found the French wine culture very pleasant and dreamt about establishing such culture in Japan. Due to the rich lived experiences abroad, the three samurai opened up their minds and made an agreement with Paris; however, not about closing foreign trade but about leaving it open, deviating from the original plan without the government's permission. They disagreed with the idea of closing Japan and returned home with a contract, which encouraged foreign trade with France even with disadvantageous tax conditions (Ibara Tourist Association, 2008, p. 24). The failure of the Ikeda mission had many other political and contextual reasons I do not wish to elaborate on in the present dissertation. My aim with Ikeda's example is to show the transformative power of an experience abroad, dating back to early history.

The motto I chose is a famous Japanese poem (dodoitsu), often performed as a song, which illustrates the beginning of modernization, when the regulation of wearing the traditional samurai hairstyle was officially lifted. It illustrates an example of an attempt by the Japanese government to open up and embrace new cultures. The idea of the poem is in line with the main essence of going abroad and the changed purpose of Ikeda's journey. After one ventures abroad, the possibility is open for the person to learn new things, broaden their own horizons, and develop new perspectives and

understanding by seeing different aspects of the outside world. The individual is subject to constant change when placed in a context different from their own.

Moving forward in time, the same idea is still flourishing at present and has become a highly relevant issue. As a result of globalization and increased mobility, the world has become more and more inter-connected culturally, socially and economically. In today's society, technological development has led to faster exchange of information and a growing number of intercultural contacts all over the world, which make intercultural communication essential. For this purpose, many universities promote study abroad (SA). Millions of international students venture abroad annually and their number is continuously rising. Therefore, SA research has gained special attention and has offered opportunities for further growth (Coleman, 2015, p. 6). The rapid technological innovations have caused a shift in the way people learn languages, socialize and experience their SA. Based on these changes, research has shifted in a new direction, where virtual immersions, virtual intercultural contact, online social networking and lingua franca interactions play a dominant role.

My motivation to research SA was driven by my own success story as a sojourner in Japan. I was a scholarship recipient for one year at a Japanese university and had the chance to pursue my English studies, conduct classroom research and learn the Japanese language and culture during that period. After returning to Hungary, when strangers heard me speak Japanese with others in public places, I was frequently confronted with the same questions by these unknown people: What language did you speak just now? How is that possible? How did you learn that language? This is not an easy question to answer; therefore, to end the conversation quickly, I tend to answer: I have studied abroad.

However, we all know that no magic provides someone with language gains just because someone ventured abroad. This is a far more complex issue. In my case, first of all, I had positive attitudes towards Japanese culture, people and language along with strong willingness to go abroad. Social networking, forming strong friendship ties with host members and the lack of compatriots led to my frequent use of Japanese and an increase in my intercultural understanding. My participation in programme

interventions organized by the Japanese university and classroom instruction could be another reason underlying my communicative competence in Japanese. I had to negotiate and overwrite the identities Japanese people ascribed to me and as a result I achieved a legitimate group membership within their community. This further increased my social networking, led to more Japanese language use, and better adjustment. Residence abroad is more than language gains and language gains is a result of more than simply going abroad. Thus, the right question to ask is not how SA helped me learn the Japanese language in the first place, but a broader one: how did SA contribute to my identity and enrich my life?

The purpose of SA research is to reveal the experiences and changes individuals go through during their residence abroad. Several studies agree that SA is a meaningful phenomenon as it helps students co-construct their identities, raise their intercultural awareness and it contributes to language development as well; all these may lead to better employability in our globalized world (Coleman, 2015, p. 6.). Study abroad researchers have covered issues such as second language acquisition (SLA), cultural adjustment, intercultural learning processes and cultural stereotypes. A large number of studies (e.g., Clément, Gordon, & Noels, 1996; Coleman, 1998; Freed, 1998; Regan, 1998) were published on American and European students' sojourn in an EU member state or in Russia, taking part in Erasmus (European Region Action Scheme for the Mobility of University Students) programmes (for a summary see Nagy, 2005; Coleman, 1998, 2015). In contrast, few projects dealt with Asian students' experiences in SA contexts (Siegal, 1995; Yashima, Zenuk-Nishide, & Shimizu, 2004) despite the fact that Asian countries with 43 % dominate the record of sending students abroad (Varghese, 2008, p. 20). Sood (2012) reports that the highest number of students venturing abroad are Chinese, outnumbering other nationalities in the world. Also, students are aware that SA is not only beneficial for the participants but for host nations as well, because sojourners can advance higher educational standards in their home countries (Sood, 2012).

Besides China, Japan has to be noted as a significant sending country, as recent data suggests. Glanz (2014) claims that a growing number of Japanese students are heading to Hungary to study at medical schools. Since 2006, a significant rise has been

identified in Japanese student mobility to Hungary in order to attend medical school (Glanz, 2014). The Hungarian government is supportive of international students because they boost the economy, according to a NHK (Japan Broadcasting Corporation) news report (2014, November 5).

As a result of a careful examination of the literature, no in-depth research has been found exclusively on Japanese students' SA experiences in Hungary. The gap in the literature and the reasons discussed above make me believe that it is a relevant research area to explore in detail. Therefore, the focus of the present dissertation is on Japanese students' sojourn experiences, particularly those gained in an exchange programme in Hungary. There is a considerable cultural gap between these countries, which might encumber sojourners' cultural identity and cause some confusion in their self-concept as well as problems in their re-adjustment back in their home country.

Taguchi and Collentine (2018) proposed four agendas for future SA research, which are all addressed in this dissertation:
  (1) "Investigating the casual relationship between study-abroad experiences and learning outcomes" (p. 2) is examined because the present study looks at Japanese students' SA experiences in connection with their language gains and intercultural gains, focusing on what they have learnt throughout their sojourn.
  (2) "Including intercultural communicative competence as outcomes of study abroad" (p. 2) is fulfilled as the focus of the present investigation is how SA developed Japanese students' intercultural communicative competence. Taguchi and Collentine (2018) emphasized the lack of studies that analysed linguistic gains and intercultural development jointly in a SA context. The majority of studies measured only self-perceived linguistic competence in relation with intercultural competence; however, the present research gathered not only self-report data with interviews but also objective data on participants' English proficiency and Hungarian communicative competence with the help of English test scores and Hungarian oral test.
  (3) The third agenda was research necessary for identifying students' "pre-programmatic abilities" (Taguchi & Collentine, 2018, p. 2). In the present study, participants' pre-programmatic language ability in English was identified

by their pre-departure test scores.

(4) The fourth agenda was about "advancing methods for investigating social contact while abroad" (Taguchi & Collentine, 2018, p. 2). The present dissertation includes Facebook-data to obtain information about participants' social networking charactersitics. Taguchi and Collentine (2018) noted that the limited amount of studies on that topic suggested that social contact with native speakers and the nature of such social ties were arguable and needed to be researched with rigorous qualitative methods. Also, data needs to be gathered at various time periods, which is what the present research endeavour embodies by employing a longitudinal research design.

The present dissertation involves two female Japanese exchange students who studied in Hungary at the University of Pécs. The study is part of a larger research project, which involved five participants, one pilot and four case studies. However, due to space limitations two case studies were chosen for this dissertation. The research aims (1) to reveal the two Japanese students' motivation underlying their choice of sojourn destination by closely examining their beliefs and attitudes. It aims (2) to examine the challenges embedded in SA, such as adjustment, in order to use the insights for improving SA programmes and exchanges (Ramírez, 2013, p. 3). The researcher is particularly interested in the ways students benefit from a Hungarian sojourn and the way their study and residence abroad impact their lives over an extended time. Thus, the study also aims (3) to reveal how participants managed to build their international social networks, as well as (4) how their cultural identity changed during SA. Moreover, the research intends to tap into participants' (5) language gains, (6) professional growth and (7) increased intercultural communicative competence. A detailed presentation of the research questions (RQs) guiding the study is provided in Table 1. This study intends to explore these aspects by analyzing two Japanese women's experiences in depth.

Table 1

Research Questions, Data Collection Instruments and Methods of Analysis

Research questions	Data collection instruments	Methods of analysis
RQ1: What kind of expectations and beliefs did Japanese students have about study abroad in Hungary before their sojourn experience and how did their beliefs change as a result of study abroad?	• Semi structured interview • Follow-up interview including stimulated recall • Facebook entries	Qualitative content analysis
RQ2: What were their experiences like concerning their entry into a new culture?	• Semi structured interview • Follow-up interview including stimulated recall • Facebook entries	Qualitative content analysis
RQ3: What socialization patterns did they follow and how did these socialization patterns affect their identity construction?	• Semi structured interview • Follow-up interview including stimulated recall • Facebook datasheet	Qualitative content analysis Facebook: frequency analysis of online interactions
RQ4: What gains were made in language proficiency? RQ4.1: English RQ4.2: Hungarian	• Semi structured interview • Follow-up interview including stimulated recall • Facebook entries • Hungarian oral test • Questionnaire on	Qualitative content analysis Language assessment tests, inter-rater reliability test and

	self-assessed Hungarian communicative competence	content analysis
	• Comparison of English proficiency test scores	
RQ5: How did these language gains contribute to their professional development?	• Semi structured interviews • Follow-up interview including stimulated recall • Facebook entries	Qualitative content analysis
RQ6: How did the study abroad experience enable them to co-construct new identities?	• Semi structured interviews • Follow-up interview including stimulated recall • Facebook entries	Qualitative content analysis
RQ7: How did students self-assess their intercultural communicative competence and how can it be characterised?	• ICC questionnaire • Semi structured interviews • Follow-up interview including stimulated recall • Facebook entries	Qualitative content analysis
RQ8: How did the study abroad experience contribute to students' ICC?	• Semi structured interviews • Follow-up interview including stimulated recall • Facebook entries	Qualitative content analysis

The dissertation comprises two parts: in the first part chapters one and two elaborate on the theoretical background of the study, whereas part two includes chapters three and four detailing the research methods and the findings of the empirical study. The first chapter introduces the relevant constructs and terms in connection with the SA phenomenon, identifies its aims, touches upon student mobility programmes and

explores international SA trends with a special focus on Japanese student mobility. The chapter ends with a discussion of how SA is framed in Japan and the way it is embedded in the government's educational policy. As is shown, SA experience impacts individuals in multiple ways. The second chapter provides insights into the linguistic and non-linguistic effects of venturing abroad. It looks at different constructs one by one: in each section I discuss empirical evidence from recent SA research. The third chapter overviews the research design and the methodology used in this study. In contrast with quantitative methods, qualitative research has the potential to capture individual differences and offers a thorough picture by using thick description about the participants' SA experiences in Hungary. The fourth chapter presents the results of the empirical study and discusses them in light of previous research findings. The final section comprises the conclusions, limitations and further implications of the study.

Chapter 1: An overview of the theoretical background of study abroad

1.1 Introduction

This chapter is built on the following organizing principles: first, it presents the terminology and programmes by overviewing student mobility through previous studies. This part is followed by a list of certain aims an individual may achieve by studying abroad. The chapter continues with the examination of Japan's political standpoint concerning study abroad and the final section highlights the discussion of English as a lingua franca and its usage within the Erasmus community.

Study abroad, based on its actuality, has recently grown into a rich and diverse research area within which several concepts emerged; therefore, the first chapter clarifies terminology and provides information on how certain terms are used in the dissertation. The chapter also analyses and compares the most widely known study abroad programmes in the world.

Students have never been so mobile as in recent years; therefore, a brief overview of student mobility is provided to take the readers closer to the specific orientation of this study: Japanese exchange student mobility in a Hungarian study abroad context. Although the participants are not Erasmus students, they participate in Erasmus community events. In this dissertation, Erasmus is used instead of the term Erasmus Plus, a new programme, which brings together all European mobility programmes, because the latter was launched in 2014 and my participants completed their SA in 2013, the latest.

This context and English as a lingua franca, the common language used by all students, needs to be addressed here in detail. The relevance to reflect on this issue lies in the fact that Japanese students are participants of Erasmus events and university classes other students attend. They socialize not only with fellow nationals and Hungarian hosts but also with all other international students, which strongly impacts their study abroad outcomes. Study abroad has various aims to offer sojourners to fulfill and these aims, which attract a growing number of students annually, are covered in the chapter. Japanese government documents on SA are also discussed.

1.2 Sojourn, residence abroad and study abroad

1.2.1 *An overview of terms used in research on study abroad experiences*

Sojourn was defined by Furnham and Bochner as a "temporary stay at a new place" (1986, p. 112). It is an umbrella term describing people leaving their home in order to be in another place for a certain period of time; therefore, this definition places emphasis on the spatial change of an individual. Those students who take part in exchange programmes and study for a shorter period of time abroad, as well as those who pursue a degree at a foreign institute (Szarka, 2003, p. 129), can be also included in the group of sojourners. Teichler (2015) differentiates between *temporary mobility*, which is equal to credit mobility, and *degree mobility* (p. 16). Temporary mobility means that study abroad students stay abroad for the purpose of earning credits for a semester or two, before returning to their home country to continue the programme

they are enrolled in. Degree mobility concerns degree-seeking students, who are enrolled in a full programme at an institute in a foreign country and earn a degree upon completion of their studies. The other distinction Teichler (2015) makes is between horizontal and vertical mobility. The former concerns those students who venture abroad to a country and university, which has a similar academic level to their home university, while the latter refers to student mobility from an academically and economically less favorable country to a more developed one (p. 16). Horizontal mobility refers to students who are interested in cultural differences and study abroad for the purpose of intercultural gains, whereas vertical mobility may involve those who aim to gain a higher position in society as a result of study abroad. Temporary horizontal mobility became prevalent in Europe when the Erasmus programme was introduced in 1987 (p. 17). Besides sojourn, other related terms, such as residence abroad and study abroad are also widely used.

While residence abroad used to indicate the European practice of residing in a foreign country for the sake of language learning, the term SA was used in the context of US students, as Coleman (1997, p. 2) noted. Residence abroad is the most universal and accepted phrase, as it embraces placements in universities of foreign countries, mostly in Europe but not restricted to it. Residence abroad is also widely used in the context of other countries such as Japan, Latin America or Canada, where French is spoken (Coleman, 1998, p. 174). In comparison to study abroad, residence abroad is a broader term, involving various reasons to go abroad. The purpose of undertaking residence abroad can be various, such as study, internship, working as a language assistant, working abroad as an apprentice or some kind of combination of the previous placement types. Year abroad, another widely used term, focuses on the temporal dimension: length of stay. It refers to either work or study abroad (Coleman, 2013, p. 20).

Coleman (2013, p. 20) suggests that study abroad should be viewed as a subfield of residence abroad, as it only includes individuals who ventured abroad for the purpose of studying for instance languages, culture or courses in their own field. He defined study abroad as "undertaking all or part of university education abroad" (p. 22). In this dissertation, the researcher is going to use the term study abroad in the context of Japanese students' temporary stay in Hungary, as it describes their situation most accurately. The participants' reason to travel to Hungary was entirely study-related, excluding any other type of residence such as internship, work or visiting as tourists.

Based on earlier publications (Freed, 1998; Milton & Meara, 1995; Regan, 1998; Walsh, 1994) second language (L2) land immersion, in the sense of study abroad, also means that students spend their time and take part in instructed language learning in L2land, where L2 is used by L2landers, representing a rather limited view of SA aims (Coleman, 1997, p. 2). Also it has to be noted that language instruction does not always happen in the host L2. This may occur in contexts where the local language is other than English. For instance, in a study about Japanese medical students in a Hungarian study abroad context, the host language was Hungarian; however, the language of instruction and the immediate lingua franca was English within the participants' study community. Hungarian language played a special role as it was necessary for the larger context, to communicate with patients and it was the language to master in order to fulfill curricular requirements (Tanabe, 2016). A more recent aspect perceives study abroad with a range of opportunities besides language learning, such as earning credits, developing knowledge about one's field of study, earning a degree, getting to know different cultures, building an international social network, going through personal development and gaining professional recognition. Defining study abroad is a manifold challenge, as it can be approached from various angles: linguistics, psychology, economics, higher education policy etc. Applied linguistics is also considered as a subfield within study abroad research (Kinginger, 2009, p. 29).

Kinginger defined study abroad as "a temporary sojourn of pre-defined duration, undertaken for educational purposes" (2009, p. 11). Collentine and Freed (2004) see study abroad as both formal and informal "communicative-learning context" where sojourners have the possibility to learn L2 in class and apply their knowledge outside the academic context (p. 156).

1.2.2 Study abroad programmes

There are three major exchange programmes in Europe: (1) Erasmus Plus for secondary and higher education students, (2) Comenius for primary and secondary school students, and (3) Leonardo da Vinci for those who wish to gain some work experience ("Where can you go on an exchange programme?," 2018) The (4) CEEPUS mobility programme offers scholarships in Albania, Austria, Bosnia-Herzegovina, Bulgaria, Croatia, the Czech Republic, Hungary, Macedonia, Montenegro, Poland, Romania, Serbia, Slovenia and Slovakia. There are various options to study abroad outside Europe as well: with Erasmus Plus one can study not only in Europe but worldwide too, with (5) Campus Mundi 9,000 Hungarian students will be able to study abroad or participate in internship between 2016-2021 in Europe and overseas (Tempus Public Foundation, 2014b), with (6) ISEP one can study in the USA, (7) Fulbright provides research grants in the USA, (8) ALFA is a programme for Central or South America and with (9) Study Abroad one can study almost anywhere ("Where can you go on an exchange programme?,"2018). Japanese universities are also part of this latter programme, including the ones where the participants of the study were studying. Both participants of this research came from the same university, which offers undergraduate, graduate and degree seeking programmes for international students ("Study abroad programs around the world," 2016, para 2). Based on the curriculum, all Japanese students are required to study abroad for one year during their undergraduate programme at a partner institute, and the University of Pécs is one possible destination.

In Europe, the most popular way to venture abroad is with Erasmus. The new programme for 2014-2020 is called Erasmus Plus, and is concerned with student (aged between 13 and 30) mobility in Europe, where the duration of stay may vary from a few weeks for vocational students to one year for university students. This programme provides opportunities for young people to experience learning mobility in Europe and beyond as well as for youth workers to develop their interpersonal skills and improve their employment prospects through training and networking opportunities in Europe as well as beyond (European Commission, 2019, p. 5). Within Erasmus, scholarships are given to institutions to manage student mobility and to exchange students. Erasmus Plus also includes intensive language instruction for exchange students, institutions' cooperation in curriculum development and the European Credit Transfer Scheme, which enables students to have their SA courses recognized by their home institute, upon return. As demonstrated by Figure 1, in the academic year of 2012-2013 almost three million Erasmus students ventured abroad to undertake university courses in a foreign country (European Commission, 2014). According to recent discussions, in the coming years this number is expected to grow with Erasmus Plus (European Commission, 2017, p. 5).

Reaching the three million student mobility target
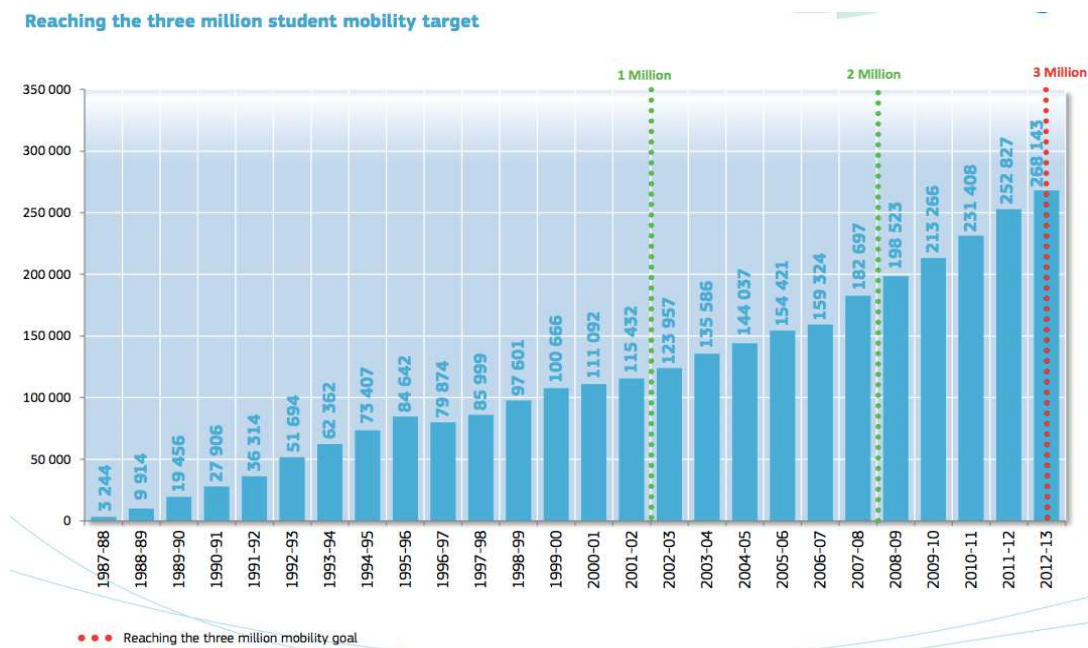
Figure 1. Erasmus student mobility (European Commission, 2014, p. 30)

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1.2.2.1 Aims of study abroad

In the past the sole aim of study abroad was recognized as language learning, but now the possibilities are unlimited. Based on Coleman (2015), those who go abroad for educational purposes, are provided with the chance of earning credits, getting a university degree, building their international social network, learning about other countries' cultures, economy, society and learning or improving their language skills. Other realistic goals include developing friendships across borders and participating in other societies appropriately (Fantini, 2019). Another aim of study abroad is to achieve better employability in the globalized world (Coleman, 2015). According to the OECD report (2013), study abroad is the best way for students "to expand their knowledge of other societies and languages and thus improve their prospects in globalized sectors of the labor market" (p. 304). The Erasmus Plus programme (European Commission, 2019, p. 5) aims to enhance the quality of youth work and non-formal learning for young people in Europe. The programme's objective is to facilitate cooperation between higher educational institutions and businesses. According to Teichler (2015), study abroad students are likely to function in international environments more successfully and tend to be more internationally mobile after completing their university studies (p. 15). The potential drawbacks, such as perceiving SA as an extended holiday, difficulties at universities coping with demands and the phenomenon of brain drain; can be counterbalanced by the numerous gains a study abroad experience can grant the individual. SA aims to provide students with cultural learning, personality development, enhanced foreign language proficiency, general academic improvement and career development, mostly in case of whole degree programmes (p. 21).

1.2.2.2 Assessment of outcomes in study abroad research

Due to the current increase in study abroad programmes offered by □universities worldwide, one needs to know how to assess such programmes and their outcomes. Relevant changes in an individual who studied abroad develop gradually over long time periods; therefore, Savicki and Price (2015) suggested that assessment should be process oriented to capture the long-term effects. To grasp effective SA assessment,

they draw on the Japanese concept of "kaizen" (Imai, 1986), which is used in Japanese business management and it stands for ongoing development. Savicki and Price (2015) inform the reader about a process-oriented way of thinking instead of result orientation. According to the authors of the book (2015), one needs to apply various research instruments to be able to grasp an authentic picture about the potential changes in a sojourner. Mixed methods are more favorable by employing various ways of data triangulation. Also they emphasize the fact that flawless assessment does not exist, since assessing complex change is naturally intricate, messy and may be subject to bias. There are numerous instruments used by researchers to assess study abroad outcomes, which the present researcher does not intend to list in a comprehensive way, rather providing a selection of some validated and commonly used instruments in this section.

Maximizing Study Abroad (MAXSA) involves three instruments, namely the Language Strategy Survey, the Strategies Inventory for Learning Culture and the Speech Act Measure (Cohen, Paige, Shively, Emert & Hoff, 2005). These were created to assess intercultural, speech act and foreign language strategies used by study abroad students for the sake of their development (p. 10). The first two instruments were designed to be administered before and after study abroad (p. 49). Another questionnaire for study abroad participants is called the Assessment of Intercultural Competence (AIC), which aims to estimate students' intercultural competence as well as language proficiency (Fantini & Tirmizi, 2006, p. 6). Fantini and Tirmizi (2006) designed this instrument, which is originally based on Byram's (1997) ICC for self-assessment for peers and mentors and helps to track down sojourners' intercultural competence (Fantini & Tirmizi, 2006, p. 7). Both short and long versions were translated to German and Spanish, besides English (p.7).

The Beliefs, Events and Values Inventory (BEVI) is a widely used questionnaire, developed by Shealy (2010). According to Wandschneider et al. (2016), it was designed to evaluate international, multicultural learning experiences, for instance in a study abroad context (p. 412). It examines how beliefs and values may influence learning, personal growth, relationships, and how one perceives oneself, others and the world (Wandschneider et al., 2016, p. 469). The survey aims to predict several developmental, affective and attributional processes and results. Its goal is to show how beliefs, values

and worldviews are acquired and kept as well as how and in what situations their alteration happens (p. 417). Moreover, it measures how and to what extent individuals are likely to be open to international experiences (p. 417). Hiroshima University administered BEVI to 24 English-speaking students studying in Japan (p. 459).

Erasmus Plus, launched in 2014, provides online linguistic support (OLS) for those taking part in the mobility programme in the form of language learning and assessment. The programme applies language tests before and after SA, measuring written comprehension, listening comprehension, grammatical competence, lexical competence and semantic competence. Based on the first test's result, it offers an online language course for the participants to complete. Evaluation of language tests is in accordance with the CEFR (European Commission, 2019).

1.2.3   *History of student mobility*

According to Coleman (2013), there are two types of student mobility within study abroad: (1) whole programme mobility and (2) within programme mobility. Degree seeking students spend a longer period of time abroad and study in order to obtain a degree at the end of their SA. Coleman (2013) also called them "free movers" because these individuals take part in SA not in the frame of exchange programmes but independently. Credit seeking students usually participate in exchange programmes and stay for a semester or two in the host country. This latter is also manifested in the transnational approach (Peak, 2014) to study abroad, in which students start their tertiary education in their home country, spend a semester at a foreign institute and return back to their university to complete their studies. Within the transnational approach, the aim is not to earn a degree in a foreign country and extend one's stay with an employment status, but to take part in international education and acquire intercultural skills, and then become a cultural ambassador in one's home country, based on the recent trend ("Brains without borders", 2016).

1.2.3.1 **International student mobility**

In today's interconnected world, the number of university students crossing borders for study purposes are growing rapidly across the globe. Figure 2 illustrates an expansion in student mobility from 0.8 million in 1975, reaching 4.3 million in 2011. This growth was evoked by the aim to strengthen academic, social and political ties between nations (OECD, 2013, p. 306).
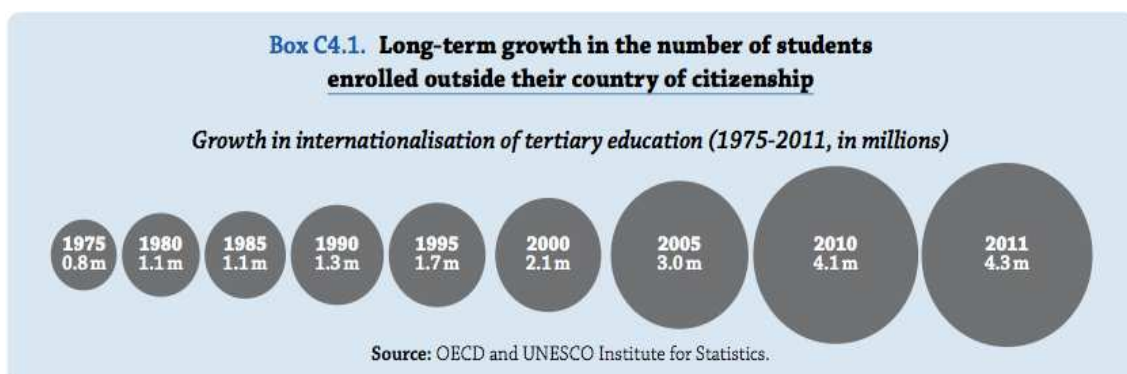
Figure 2. History of student mobility from OECD and UNESCO Institute for statistics (OECD, 2013, p. 306)

According to the OECD (Organization for Economic Co-operation and Development) report (2013, p. 304), almost 4.3 million students attended university outside their home country in 2011. Following a decreasing rank order, Australia (19.8%), the UK (16.8%), Switzerland (16.2%), New Zealand (15.6%) and Austria (14.7%) received the highest ratio of international students in tertiary education. Hungary (4.3%) and Japan (3.6%) take the middle position within the statistics of international and foreign students in OECD countries (See: Figure 3). Both countries attract a large number of students, despite the fact that their language of instruction is not a widely used language in the world. Japan's aim is to host 300,000 international students by 2020, increasing the numbers by 60% ("Brains without borders", 2016, para. 3). It is also apparent that in 2011, OECD countries received 83% of international students while G20 countries had 77% of foreign students in tertiary education. Between the year of 2000 and 2011, the number of international students became twice as large as before at

university level worldwide. Among OECD countries the same trend was apparent. Europe, receiving 48% of mobile students, was considered the leading destination, followed by North America (p. 305). It is also apparent that there were more foreign students enrolled at universities in OECD countries than students leaving OECD countries to venture abroad (OECD, 2013, p. 304).

Figure 3. International student mobility, listed by region of destination. Reprinted from Education at a Glance 2013: OECD Indicators, by OECD, 2013, Retrieved from http://dx.doi.org/10.1787/eag-2013-en. Copyright 2013 by OECD.

In 2002 about 51,000 international students took part in Intensive English Programmes in North America and most of them came from Asia, particularly from Japan, 25.5 % (Nagy, 2005, p. 4). The matter of international education does not seem to be geographically balanced, especially in the case of East Asia which highly determines recent student mobility, as was suggested by Brooks and Waters as well (2011, p. 45). The statistics (Figure 3) reveal that in 2011 Asian students formed 53% of foreign students participating in SA across the world, with the highest number of students coming from China. Based on OECD's report (2013), Canada, France, Germany, Italy, Japan, South Korea, the Slovak Republic, Turkey and the USA are the leading OECD countries sending international students abroad to enroll in tertiary education (p. 305). According to the British Council's estimation, by 2024, India and China will have

received the highest number of postgraduate enrollments (2014, p. 3).

One of the reasons why students opted for study abroad at tertiary level proved to be language related. The majority of participants in study abroad programmes selected English-speaking countries, such as Australia, UK and New Zealand to improve their language skills. Based on this result, many foreign institutions in non-native English contexts provide university courses and full degree programmes in English (OECD, 2013, p. 308). Another influence of a sojourner's choice of destination is the quality of programmes offered by the universities. The more universities with high quality education standards there are in a country, the more likely they are to attract international students. Tuition fee also determines the selection of the most adequate place to study abroad. Within the European Union, students coming from EU countries do not have to pay tuition fees for one academic year at public universities when participating in exchanges (p. 309). Students coming from non-EU countries are obliged to pay the tuition fee.

In Hungary, international students are required to pay higher tuition fees compared to native Hungarian students. In Japan, both local students and international students are required to pay tuition fees; however, international students' situation may be more favorable in case they receive scholarship from the government or from their home institutions. The exchange programme between Japanese and Hungarian students in Pécs offers affordable conditions for students with the opportunity of not having to pay tuition fees for one or two semesters. Some countries, such as Finland, Norway and Sweden do not charge international students. In most cases lower tuition fees are more attractive for students and available public funding also determines their choice of country to study abroad (p. 310). Immigration policies were also weakened in OECD countries for easier access to the country for permanent or temporary stay; these are also essential issues to consider for sojourners (p. 311).

Current student mobility is triggered by reasons such as government support, marketing to attract students outside their country of origin and a growing demand in recruiting interculturally competent global citizens (OECD, 2013, p. 304). Having international students is beneficial for the host country, as these students can contribute

to the academia with their ideas, and they may broaden and inspire classroom debates. Also, the country can economically benefit from the wealthy newcomers. In addition, international students may establish contacts during their stay, which can develop later business relations; thus, there is a chance that students will be more willing to conduct business with their SA country, compared to another. Countries with ageing societies could boost the young population with immigrants, who were previous SA students, and may benefit from these highly skilled intellectuals with tertiary educational background, foreign language skills and knowledge of the local language. Australia and Canada are aware of the benefits and use student mobility to their advantage, so that they are sojourn-friendly countries.

Despite these benefits there are some native English speaking countries such as the United States of America and the UK, which are heading towards becoming non-welcoming countries, according to the article "Train 'em up" (2016), as these countries apply strict immigration policies and visa regulations, thus it is harder to access these destinations. The reasons for not being flexible enough with sojourners include fear from terrorism and crime, which is reflected by the current US president's absurd Muslim ban (Healy & Barbaro, 2015). Such countries intend to keep these firm regulations, hoping that the bridge between immigration and SA will vanish as they encumber sojourners' possibilities to stay and work after SA. Thus, they lose greatly from the global market share of international education ("Train 'em up", 2016).

On the one hand, student mobility percentages may slightly drop because of the decrease in scholarships and grants from the governments and for individual budgetary reasons. One solution may be taking part in online courses offered by top universities (Massive Open Online Courses, the MOOCs) as these can reduce costs. On the other hand, if individuals find it difficult to be employed in their home country, they may feel more encouraged to venture abroad and enroll at a university, hoping to possess skills in the future which provide them higher chances on the labor market. In that case, international student mobility is expected to swell ("Brains without borders", 2016).

1.2.3.2 Japanese students' study abroad

Glancing back at Japanese history, it becomes clear that the country used to be isolated from overseas countries and closed from foreign trade for many years in order to preserve their own culture and tradition. This historical background resulted in ethnocentrism and collectivistic attitudes developing in Japanese citizens. These historical facts make others see Japanese people as introverted, with low level of willingness to communicate (WTC) when approached by foreigners. Partly based on this type of Japanese attitude, Yashima (2002) complemented the construct of willingness to communicate (WTC) with an additional component: international posture. This component refers to the eagerness in an individual to venture overseas for a longer period of time to work, or to go on a business trip. In the Japanese context, it was highly relevant to determine one's willingness to go abroad precisely because of the tendency for this introverted attitude.

However, Japan has been constantly changing during the past years and has become more international by joining the bandwagon of other countries welcoming foreigners. Japan became aware of the merits of conducting business with overseas countries and decided to gain global market share in international education. Hence, Japan started to promote study abroad, receiving and sending thousands of students annually (MEXT, 2013, p. 1). Japanese students can be categorized into two groups concerning study abroad: One group goes along with the government's effort to send students abroad in order to promote communicative competence in English. The other group shows disinterest in leaving the country and are considered as passive, inward-looking, in other words "uchimuki". Takahashi (2017, p. 13) explained that phenomenon with the potential lack of L2 motivation, which is considered in many cases the main reason to take on the journey. Her results pointed towards the idea that being aware of the relevance of English for their future career is not enough to study abroad. She suggested that students need guidance to be able to envision their English-using selves by, for instance, being exposed to SA stories from their peers with sojourn experience (p. 17).

Instead of calling Japanese youngsters inward-looking and blaming them for Japan's global competitive decline, Burgess (2013) believes that the problem of negative attitudes towards SA lies in the rigidity of Japanese companies' conservative corporate culture. Their traditional, hierarchical employment system makes it difficult for Japanese students with sojourn experiences to adjust themselves and fit in the working environment. Sadly, many companies do not require skills gained through a SA experience such as English language competence simply because of the system's lack of global awareness. Moreover, it has been contemplated that Japanese society does not regard English a global language but as owned by native speakers in the US and in the UK. With such mentality it is no surprise that they have conflicting views towards the idea of globalization and that conservative Japanese companies do not value global talent. According to Tabuchi (2012), returnees from sojourn are considered "too elite to fit in" and "too eager to get ahead" (para 9) by Japanese recruiting companies. SA students also have to worry about pressing issues such as job-hunting, upon return. In this sense, SA is a setback because time spent abroad actually postpones job-hunting, which reduces their chances to be successfully employed.
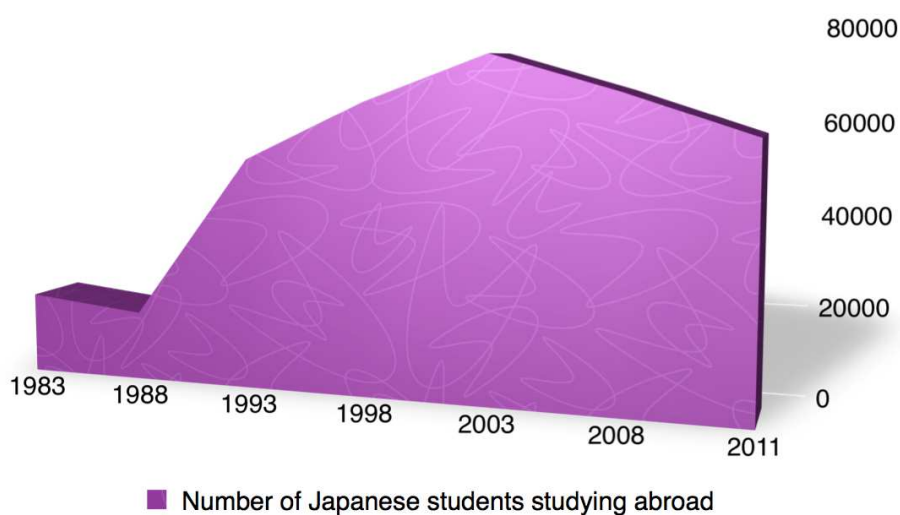
Figure 4. Japanese students' study abroad worldwide (MEXT, 2013, p. 1.)

There is a slight, albeit consistent decrease in Japanese student mobility in recent years. This is, however, more likely the result of social and economical reasons, and less likely that of the Japanese "inward-looking" attitude (British Council, 2014, p. 3) or

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low "international posture" (Yashima, 2002). Worries were raised concerning SA among Japanese, such as safety issues, and negative influence on school or work re-adjustment (Burgess, 2013). In contrast to this slight fallback, Japan also has to face the phenomenon of ageing society and its unclear economic prospects urge the country to educate interculturally competent global citizens with foreign language skills. In line with this, MEXT (Japanese Ministry of Education, Sports, Science and Technology) proposed to raise the number of local students studying abroad by 60% by 2020 ("Brains without borders", 2016, para. 3). The British Council (2014) conducted a survey with 2004 Japanese students to uncover Japanese students' opinion about SA and find out the reasons behind this slight drop in Japanese SA figures. The findings of the questionnaire also shed light on the tendency of popular SA destinations, as well as the issues holding them back or encouraging them to venture overseas.
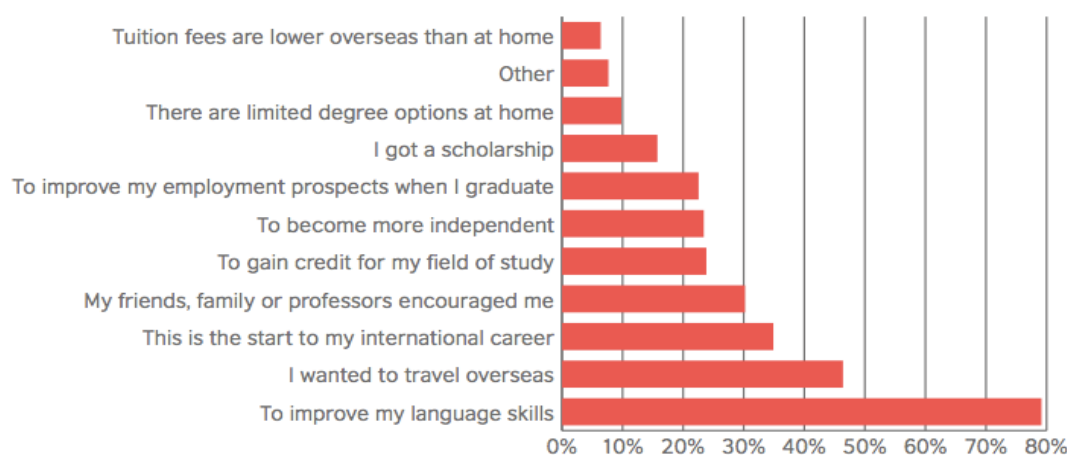
Figure 5. Factors influencing Japanese students' decision to study overseas (British Council, 2014, p. 10)

It is apparent from Figure 5 that the majority of Japanese students ventured abroad in order to improve their foreign language skills. Even though tuition fees were not considered relevant by the participants, the actual context is missing, where exactly they have studied abroad. That might have provided further explanation underlying their reasons. Other significantly influential factors behind their SA decision were travelling, striving for an international career and some students were pushed by their professors or family.

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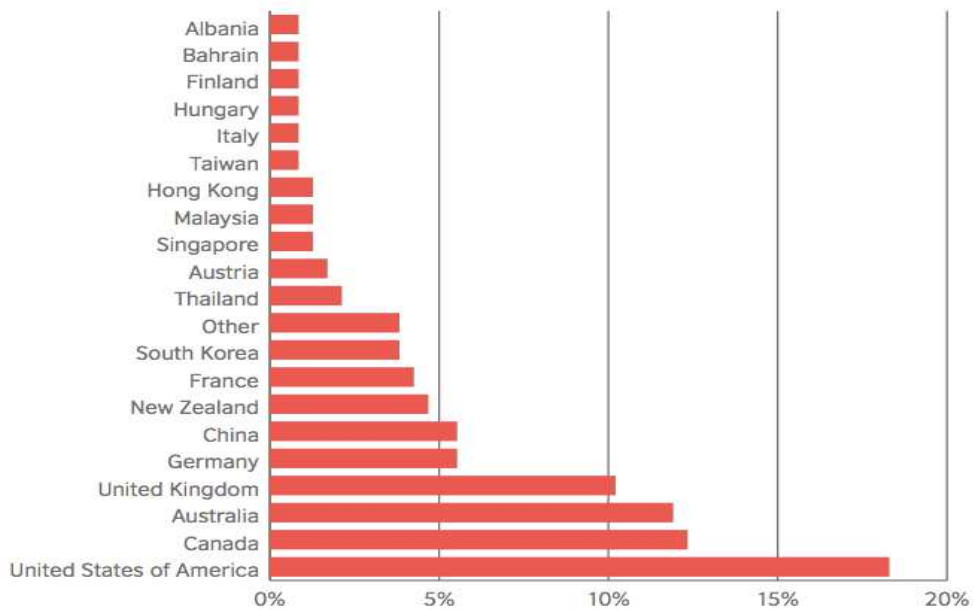
Figure 6. Japanese students' SA destinations (British Council, 2014, p. 10)

Figure 6 illustrates that the most popular SA destinations for Japanese sojourners are native English speaking countries, especially the USA, followed by Canada, Australia and the UK. Within Asian countries, China attracts the most Japanese students, followed by South Korea. Among European countries, Hungary should be noted, because despite its size and the huge distance between the two countries, it receives a fairly high number of Japanese SA students. For instance, in 2010 Hungary hosted 189 Japanese students enrolled in tertiary education (Nemzetgazdasági Minisztérium, 2010, p. 16).
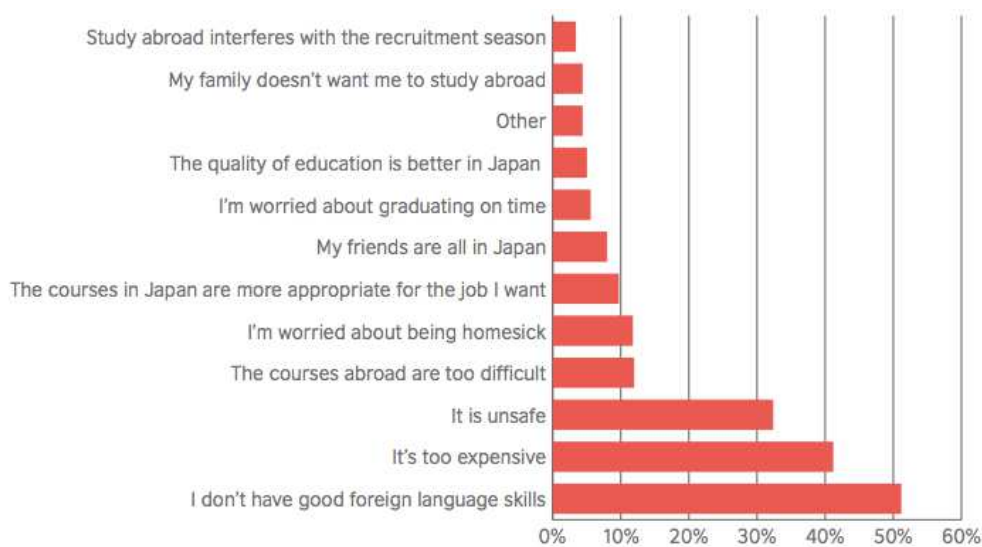
Figure 7. Japanese students' perceived obstacles to study overseas (British Council, 2014, p. 18)

Results of the British Council survey (Figure 7) show that it is not their inward-looking attitude that holds them back, but other concerns such as uncertain career prospects, budgetary reasons and their self-perceived foreign language skills (p. 22). It should be noted that it is also questionable whether employers in Japan value applicants with study abroad experiences, as there are many jobs in Japan which do not require foreign language skills. In addition, even though the Japanese government has launched projects to promote SA, it seems that the majority of students are uninformed about it (British Council, 2014, p. 22). The questionnaire findings suggest that Japanese students select their SA destination due to cultural enrichment not based on higher chances for employability (p. 22).

Being aware of the global economic crisis, Japanese students aspire to develop their foreign language skills and to reach a global mindset. Those who have experienced SA, tend to be more positive about their future, have more optimistic attitudes compared to their fellow nationals who have not ventured abroad for study purposes (British Council, 2014, p. 9). Based on these results, SA experience clearly promotes a brighter futuristic view in students, which definitely should facilitate their engagement in SA. The question of how the Japanese society reacts to these enlightened individuals upon their return remains unanswered, though.

Moreover, the quantitative analysis in the survey fails to provide an account of the changing and dynamic feature of SA on an individual basis and merely focuses on a particular moment in time. Although the findings can be generalized to the Japanese SA population, there was no open-ended item, which could have given a more detailed and accurate picture of Japanese students' opinion by gaining examples and reasons. There was no indication of a pilot phase either. Students might have provided more distinct answers but they were constrained by the limitation of optional answers. For that reason, it would be wise to complement this study with a qualitative investigation to be able to gain a more complete picture by referring to more temporal dimensions and by eliciting rich, contextualized narratives from students on the SA phenomenon.
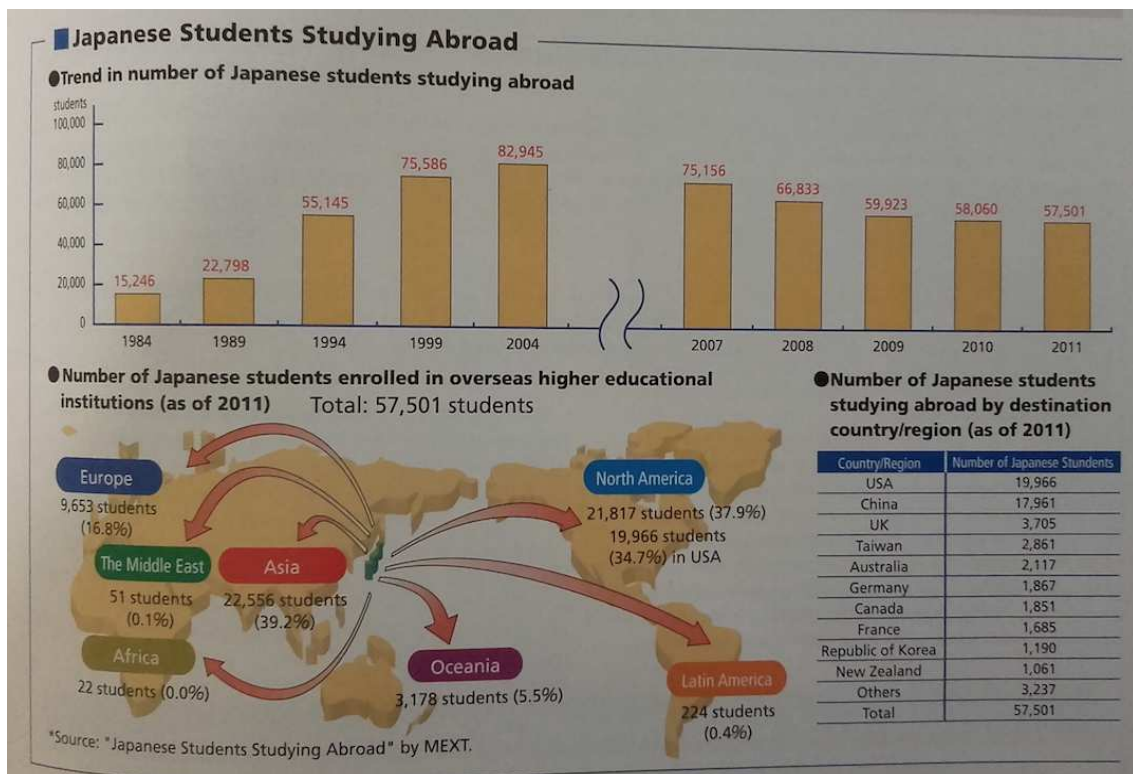
Figure 8. Japanese students' study abroad tendency (JASSO 2014-2015, p. 15)

Japan Student Services Organization (JASSO) (2014-2015) published the trend concerning Japanese students' study abroad for 2011. The proportion of the 57.501 sojourners is scattered on all continents. The most popular destination was Asia chosen by 39.2% of the students. One of the reasons may be distance-related but a qualitative

study would be necessary to detect further underlying explanations. It is followed by the USA, which could be attributed to aims such as foreign language development. In the third place, European countries were favored including UK, Germany and France in leading positions (p. 15).

In addition, there are two innovative, international universities in Japan, promoting study abroad. These universities offer courses in English and require all enrolled local students to study abroad for one year. These institutions offer numerous opportunities for their students to socialize with international students, providing a culturally rich, global environment. They are promoting intercultural skills and a global mindset as highly essential parts of a Japanese individual. These tertiary institutions send several Japanese students abroad annually through exchange programmes.

1.2.3.3 MEXT (Japanese Ministry of Education, Science and Technology) and study abroad

The next section explains the Japanese government's effort to change the tendency of decrease in Japanese students' SA. In order to do that this part introduces the Tobitate programme (JASSO, 2014) and explains concepts behind Japanese students' lack of SA such as their unawareness of these initiatives. Further, it touches upon the global jinzai project, another attempt of the government to promote SA.

As Figure 4 illustrated, there was a slight drop in Japanese student mobility, thus the development of global individuals became an essential objective. The "University Education and Global Human Resource Development for the Future (Third Proposal)" of the Education Rebuilding Council (May 2013) aims to "provide opportunities for all motivated and capable students to study abroad and to double the number of Japanese students studying abroad to 120000" and "Japan Revitalization Strategy – JAPAN is BACK", approved by the Cabinet in June 2013, proclaims that the government will strive for the achievement of the above goal by 2020 (JASSO, 2014, p. 2). JASSO started the "Japan Public-Private Partnership Student Study Abroad Programme (TOBITATE!) Young Ambassador Programme" in 2014 and has also been implementing various support activities such as providing information on studying

abroad and assistance for schooling expenses (JASSO, 2014, p. 2). This new initiative will "create a new system by joint effort between the government and private sector including promotion and allowance of donations to reduce the economic burden of students studying abroad" (p. 2). They aim to provide SA opportunities for students during their high school or university years so that they can become individuals forming a global nation in the future.

Based on that initiative, JASSO will support Japanese SA students by establishing a "Global Human Resource and Development Community" in cooperation with companies, the government, universities and students as well as the TOBITATE! to provide opportunities for all young students with the desire and capability to study abroad (p. 15).

The TOBITATE! programme provides scholarship to Japanese students in order to develop individuals with skills beneficial for the whole society, for the business sector and individuals who can play an active role in the world. This programme will also provide a network of students for pre- and follow-up training sessions, interaction and co-learning among students after SA, to improve the quality of their experiences. JASSO assists the nurturing of ingenious leaders of the next generation, as well as the advancement of global harmony and understanding (JASSO, 2014, p. 15).

However, according to the British Council survey (2014), 75% of the Japanese students claimed that they were not aware of the Japanese government's initiatives targeting the encouragement of SA, such as the TOBITATE! study abroad campaign (p. 21). As Figure 9 shows, 10% of respondents said that they were aware of the programmes and 15 % of the students did not know about these campaigns. Ninety percent of research participants were not aware of government's support for SA or did not have an opinion about the issue. It is relevant to consider that many government policies are carried out through senior high schools and universities, thus there is a chance that students have no information about the available SA support, coming from the government (p. 21).
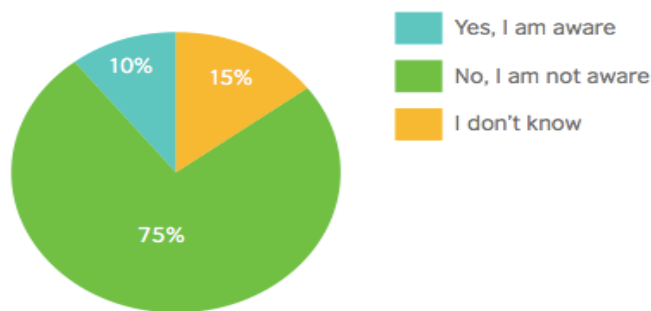
Figure 9. Japanese students' awareness of Japanese government's SA initiatives (British Council, 2014, p. 21)

The Japanese government also attempted to promote "global personnel" in Japan, which is called the "global jinzai" project, proposed by the government in 2010 (See: Figure 10). It was an initiative to encourage Japanese students to study and work abroad (METI, 2009, p. 22). Based on the report, there are three dimensions, which are influential in developing global personnel. A Japanese individual needs to possess (1) the ability to communicate in English, (2) the ability to understand and interpret cultural differences, and (3) certain skills to function well in the society. Among these, the first skill refers to the willingness to take action and the ability to initiate a conversation. The second skill is related to cognitive abilities, critical thinking and problem solving skills. The third skill entails the ability to work in a team, promotes cooperation on an international level and highlights communicative competence. These are the competencies required from Japanese business workers to function in the global society (METI, 2009, p. 22).

In 2012, the Council on Promotion of Human Resource for Globalization Development defined the three dimensions in detail: (1) linguistic and communication skills, (2) self-direction, being positive, taking challenges, cooperativeness, flexibility and being responsible, (3) understanding other cultures and having a clear sense of national identity (Yonezawa, 2014, p. 39).
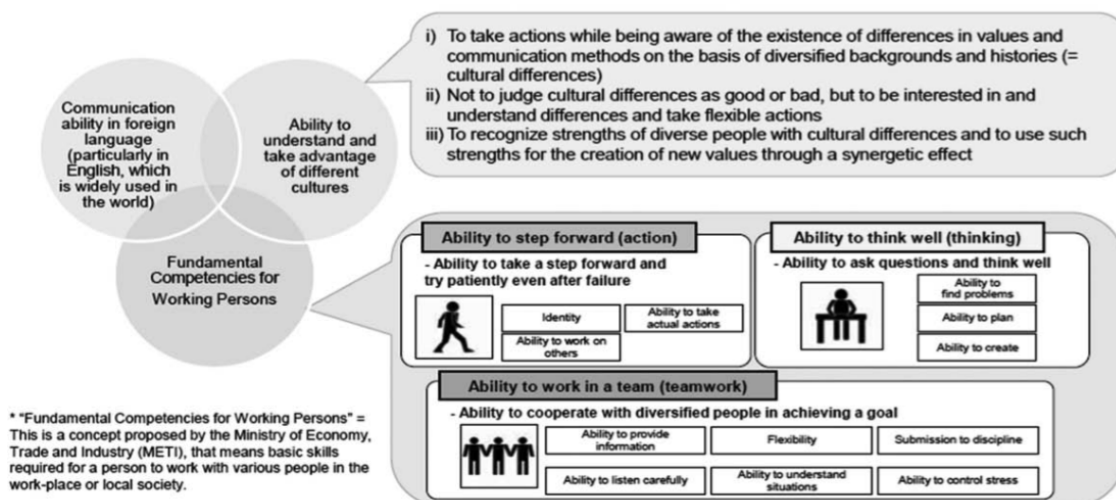
Figure 10. Abilities required for "global personnel", proposed by the Ministry of Economy, Trade and Industry (METI), Japan (Yonezawa, 2014, p. 38)

In Japanese: (METI, 2009, p. 22) Retrieved from

http://www.meti.go.jp/policy/economy/jinzai/san_gaku_ps/global1-4data.pdf

The project's approach to identity; however, might be problematic. It is linking identity to the nation state only, which is rather limited, seeing identity as static and homogenous. Instead, a more dynamic approach should be considered, focusing on identity construction and negotiation, playing on different identities to one's advantage, based on the actual circumstances. That could contribute more to synergy that the government's proposal aims to achieve. Moreover, the government's initiative is a great example of Japanese education's shift from teaching language and culture to developing learners to become "intercultural speakers" (Byram, 1997). The global jinzai project shares several similarities with Byram's (1997) model of intercultural communicative competence but it also has some context-specific aspects.

All things considered, MEXT had various attempts to reverse the decrease in Japanese SA figures; however, these were not recognized by those who are truly involved. The global jinzai project is a very important step of the government to nurture interculturally competent, global citizens but it would be wise to consider various aspects of language use and revisit the identity concept. Policy makers in collaboration with the financial support sector should reach out to students and raise their awareness of such projects if they aim to see an increase in the SA figures.

1.2.3.4 Japanese students' study abroad in Hungary

According to Sato (2001), after Japan opened up in 1868, following the Meiji restoration, many Japanese went on trips to Europe. During their stay, they became aware and obtained knowledge about Hungary and the Hungarian people, which developed their interest and motivation to visit the country. Even the remains of poems about the hospitality of Hungarian maidens written by Japanese students in Europe demonstrate an early link between the two countries. Tokai Sanshi, a Japanese writer in the USA, resonated with the Hungarian revolution of 1848 and wrote a novel about it, which he entitled "The Great Meetings of Unfortunate Patriots", after personally meeting Kossuth. Even though there was a considerable cultural gap and geographical distance between the two countries, it did not stop Japanese to visit Hungary and vice versa (Sato, 2001, p. 310).

In recent years, due to technological innovations, interconnectedness became the norm, where online social networking bridge continents and the number of mobile people is escalating worldwide. In this era of growing student mobility, promoting fruitful international education and global cooperation coupled with intercultural skills are fundamental for educational institutes. Hungarian statistical data (Nemzetgazdasági Minisztérium, 2010) claims that 189 Japanese students were enrolled at universities in Hungary in 2010 (p. 16). According to another source (Magyarország Japán Nagykövetsége, 2012), there were 35 Japanese students enrolled at Liszt Ferenc Musical Academy in the year of 2012. Based on a more recent publication (Császár & Wusching, 2014), Japan sent 39 students to the University of Pécs, Hungary in 2013 and among them four students enrolled at the Faculty of Humanities (p. 11).

Japanese SA students in Hungary can be categorized based on their field of study: the majority attends (1) pre-medical and medical universities, followed by the (2) field of music, (3) business, (4) humanities and other majors (Császár & Wusching, 2014; Glanz, 2014; Magyarország Japán Nagykövetsége, 2012; Nemzetgazdasági Minisztérium, 2010). According to Glanz (2014), since 2006, there has been a significant increase in the mobility of Japanese SA students enrolled at Hungarian medical universities. The Hungarian government is very well aware of the merits of having international students:

they boost the economy, add to the country's brainpower and enhance international relations. In Professor Kollai's words (2014): "This way we establish our place in the European landscape and European high education. We can keep improving and maintaining international relationships, plus the programme generates extra income for the university" (cited in Glanz, 2014, para. 18).

A new scholarship programme, Stipendium Hungaricum was launched by Tempus Public Foundation to attract Asian students, according to a NHK news report (2014, November 5). The main goal of the programme was to boost the number of international students in Hungary and to motivate Hungarian universities to attract highly intelligent foreign students. Grants can be given for either a full-programme completion or for one or two semesters. Scholarships are available in all types of programmes: bachelor, master, one-tier master, doctoral and for non-degree programmes. Stipendium Hungaricum is ideal for those venturing to Hungary for study purposes, as it provides tuition-free education, monthly stipend, accommodation fee and medical insurance covered (Tempus Public Foundation, 2014a).

Fifty partner countries have joined the programme so far, sending thousands of students annually. As the Tempus Public Foundation suggested, in the academic year of 2016/2017, approximately 3,000 students started their sojourn period in Hungary, in the framework of the Stipendium Hungaricum Programme, among them many Japanese scholarship recipients. Funds are available for mostly Asian countries such as Japan, China, Korea, India, Mongolia, Vietnam, the Philippines, Indonesia, Iran, Iraq, Palestine and many more (for full list of countries see: Tempus Public Foundation, 2014).

For Asians, such as Japanese, the university lectures and seminars held in English may mean a great challenge. This issue was confirmed in the case of Japanese medical students in Hungary, by the NHK news report (2014, November 5). It seems to be highly challenging to follow the medical courses instructed in English and as a consequence, out of 59 students, 17 dropped out (Glanz, 2014). These facts also indicate that Japanese students' SA in Hungary is a highly relevant topic to research.

Tanabe (2016) has conducted a small-scale mixed-method study with Japanese medical students in Hungary about their attitudes, needs and sojourn experiences. Based on the answers of 34 participants, findings suggest that L2 speaking skill development reflects students' needs the most, as it is essential for oral exams and social networking in the medical community. On the one hand, speaking difficulties were primarily rooted in the linguistic and cultural boundaries. On the other hand, some students managed to cope with cross-cultural issues, were supported by peers and thus enhanced their results in speaking English and medical studies. Based on these findings, it has been suggested to keep in mind the importance of mixing nationalities when organizing student groups at the university. Cross-cultural collaborations may lead to more fruitful results and in the case of Japanese it should be kept in mind that not having a fellow national in the group might be more beneficial for the individual. In such case the socialization and identity co-construction process would not be hindered by the presence of co-nationals.

Besides full-degree programmes, such as the medical programme, there are numerous exchanges for credit-seeking students. Such exchange programme exists between the University of Pécs and Japanese universities located in different parts of the islands: in Kansai region, Tohoku region and Kanto region (the names of the universities are not specified to ensure the participants' anonymity). These exchanges offer tuition-free education and monthly stipend for the successful applicants (PTE NKO, 2016). Apart from student exchanges, one Japanese language teacher coming from the Kansai region, visits the University of Pécs every year to teach Japanese language for beginners, within the framework of an exchange programme.

1.2.4   *English as a lingua franca*

While early study abroad researchers focused on English spoken between the sojourner and native speakers, recent explorations looked at English as a lingua franca (ELF), shared by international students and hosts who are non-native English speakers. Such context provides a great opportunity to reveal the interaction patterns between these groups and to explore the ways these students use ELF.

Europe can be considered a lingua franca community because English communication serves to connect non-native speakers of English. Knapp and Meierkord (2002) conceptualize lingua franca as a language used for interaction between people, whose L1 is different from the language of interaction. Crystal (1995, p. 454) also recognized the fundamental value of a lingua franca, a common language that grants an opportunity for successful global communication. It is the "language used for convenience" (Crystal, 1995, p. 454) and a medium of international communication for speakers who do not share the same first language (Phillipson, 2008, p. 250). After World War II, the political and economic influence of the US entailed English language dominance and it is still the most popular language in Europe preceding German and French (Dörnyei, Csizér & Németh, 2006, p. 4).

In order to promote successful intercultural communication, ELF is a useful tool to negotiate meaning with each other in order to achieve a common understanding by using a shared common linguistic ground. Seargeant (2009) calls this approach the "repertoire paradigm of language use" in which speakers possess a wide variety of registers or situation-specific strategies to activate and apply in the appropriate context (p. 12). Further, it has been found that ELF speakers tend to use semantically transparent language in order to achieve successful communication (Kecskés, 2007, cited in Kecskés 2012, p. 79). According to Kecskés (2007), at the beginning phase of the interaction speakers do not have an established, common ground; therefore, in order to create one, they formulate their thoughts with linguistic means that are easily comprehensible (cited in Kecskés, 2012, p. 75).

This proves that when ELF is used between non-native speakers of English, usage and norms become less relevant (Jenkins, 2006, p. 161). English as a lingua franca interactions between non-native speakers of English shape the language as well as it is constantly formed by native speakers. Researchers have made successful attempts to shed light on specific features of ELF in order to describe how it is used, what linguistic features are ignored and how it actually sounds (Seidlhofer, 2005, p. 340). Studies have been conducted on the phonological aspect of ELF (Jenkins, 2000), pragmatic aspect (Meierkord, 1996), and lexico-grammatical aspect (Seidlhofer, 2004). Further, two ELF corpora are being developed to describe characteristic features of

ELF: the English as a lingua franca in Academic settings (ELFA) corpus (Mauranen, 2003) and the general Vienna-Oxford International Corpus of English (VOICE) (Seidlhofer, 2004).

In this dissertation, similarly to Jenkins (2009), the term ELF is used in the functional sense, not as a linguistic variety (p. 200). Also it is relevant to keep in mind that nowadays most English interactions take place between NNSs, as claimed by Graddol (2006, p. 87). Therefore, the present dissertation examines participants' socialization and language use with both native and non-native speakers of English.

1.2.5 Erasmus culture

The majority of European students who go abroad are part of Erasmus Plus, the most popular SA programmes in Europe. Within Erasmus, exchange students come from different European, non-English speaking countries and usually English is their common language. In order to make themselves understood, they need to use ELF, which relies on the shared repertoire and the mutual effort to construct meaning rather than grammatical accuracy. These students, living in the same environment, create an Erasmus community with their own culture, which in this dissertationis going to be referred to as Erasmus culture.

The concept of imagined communities, which was introduced by Anderson (2006), can be applied to the idea of Erasmus community. According to Anderson (2006), nations are imagined communities for the individual because "the members of even the smallest nation will never know most of their fellow-members, meet them, or even hear of them, yet in the minds of each lives the image of their communion" (p. 6). This means that there is an imaginary bond, which connects people and one can feel connected to a person through these imagined communities even though they have never met. Erasmus can be considered an extended, imagined community, because those who have studied abroad with this programme have the experience of being an Erasmus student, and know what it is like to belong to that community. A former Erasmus student, who does not know personally any present members, may feel

connected through the common experience of once being an Erasmus student. Thus, once we see such a student, it evokes our common experience and we all, who have been part of SA, know what it is like to belong to the Erasmus community and an imaginary bond makes us feel related.

Similarly, Wenger (1998) discussed imagination as related to identity. He sees imagination as a way of belonging, constructing images of the world and being aware of connections across temporal and spatial dimensions through experience (p. 176). Drawing on identity construction, participation and non-participation in the Erasmus community are relevant to consider. Not only in the classroom but also in a study abroad context, where newcomers enter the SA or Erasmus community in which old-timers are present, who are the more experienced members, power relations and self-positioning may affect students' linguistic and intercultural outcomes.

Erasmus culture can be defined as an international community with a co-constructed, negotiated and shared set of values and ways of behaving which are considered appropriate in a culturally mixed group, where the majority of students are non-native speakers of English. Erasmus culture is relevant in this study because Japanese exchange students socialize not only with fellow nationals and members of the host country but also with other sojourners who belong to different SA programmes.

There have been a few studies examining Erasmus students' study abroad experiences in the Hungaran context. Kalocsai's (2009) research on Erasmus students' language socialization in Szeged and Prague demonstrated that exchange students had mainly used ELF among themselves; however, their verbal interactions also involved the use of other foreign and local languages (p. 26). Erasmus community of practice in the Hungarian context was constructed through ELF and involved code-switching to Hungarian in certain routine situations such as greeting, apology, thanking. Students also managed to establish a shared repertoire and applied strategies such as language support, echo, or "speaking in tandem" to maintain mutual intelligibility (p. 32). It is also important to note that these exchange students invested effort into learning the local language even though their sojourn was only for a short term (p. 37). However, despite students' efforts to learn Hungarian, they had little chances to apply their

knowledge in reality. Therefore, exchange students need to seek and need to be provided with more opportunities to interact with locals. Nonetheless, local students need to be conscious about how to communicate with exchange students, whose native language is not Hungarian. Further, they should support these students to fit into their communities of practice (p. 42).

Szentpáli Ujlaki (2009) used Nagy's (2003) questionnaire and conducted further interviews and classroom observations concerning Erasmus students' study abroad in Hungary. Her findings demonstrated that international students gained knowledge about the host culture and could improve their English language skills, which were their initial motivational drives to venture abroad. The participants used ELF with each other within the Erasmus community (p. 134).

In a more recent study, Malota (2016) captured international students' perspective on Hungary and its tertiary education in the form of 10 in-depth interviews and a large-scale survey. The majority of participants were Erasmus students and Stipendium Hungaricum scholarship recipients, and 75 among them were Japanese.The majority of participants had a positive image of Hungary, perceived the educational standards favorably and considered it as an ideal target for educational tourism (p. 4). Analysis showed that the countries' perceived image depended on the economic situation of the participants' home country.

In terms of positive experiences, the respondents considered university administration positively. Hungarians were perceived as polite and helpful, even cold at first but friendly later on. In addition, qualitative data demonstrated that a Japanese participant considered Hungary as a second home and experienced re-adjustment difficulties when returning to Japan: "too many people, too much information" (p. 10). From the quantitative sample it became clear that Japanese students perceived their English and academic abilities lower than others and had low self-confidence scores. It became also apparent that in Likert scale responses Japanese students' answers were mostly close to neutral. In terms of negative experiences, sojourners mentioned immigration office situations, language barrier and slow administration. Since the refugee crisis, racism and discrimination towards sojourners appeared on the side of elderly people.

Malota's (2016) research findings revealed that it would be necessary to strengthen the mentor programme. She attributed key relevance to the mentor's role and suggested contact with mentors even before SA and involving them in administrative help. Other insightful implications included the integration of Hungarian and international students in courses instructed in English and the need to organise events for both Hungarian and international students. Malota (2016) advised to enhance the quality of information provided for students and that information packages should be sent out before SA. Further, she called attention to the need to improve orientation and intercultural events but did not specify how exactly.

1.3   Conclusions

This chapter looked at the frequently used terms in SA research such as sojourn, residence abroad and study abroad. It also overviewed as well as compared different SA programmes. The aims of SA were clarified as well, as a lot more objectives are present these days than in studies conducted in the past. Further, it elaborated on international student mobility, with a special focus on the trend of Japanese student's SA tendency. The most attractive SA destinations for Japanese students are primarily native English speaking countries; however, recently in Hungary a rise has been identified within Japanese student mobility, mostly at medical universities. New scholarships are supporting international students to pursue their SA in Hungary. The chapter dealt with the Japanese government's policy on student mobility and its supportive campaign to double the number of Japanese students venturing abroad in the future. The chapter also analyzed the use of ELF in the study abroad context, especially in Erasmus exchange, which is one of the most relevant programme in Hungary.

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Chapter 2: The impact of study abroad
2.1 Introduction

It has been proven by several studies that SA has positive effects on many aspects of an individual. First, SA research investigated the linguistic impact, using quantitative methods and focused mainly on proficiency gains and cultural learning. Later, studies shifted towards a more complex approach, using qualitative methods, embracing identity, adjustment, personal gains, and very recently social networking and its online phenomenon. In his research concerning the professional value of Erasmus mobility Teichler (2015) found that SA students were more interested in continuing their studies after graduation. It also became apparent from the survey that SA participants could improve their foreign language proficiency and 15-20% of them gained employment in a foreign country in Europe (p. 22). Other identified gains were associated with better organizing abilities, assertiveness, adaptability, being able to work independently and the ability to easily get along with others from distinct backgrounds (p. 23).

This chapter tracks down research trends on SA gains in a thematic order. Early researchers were interested in language gains and cultural learning, as these were the two main reasons for studying abroad. Consequently, language gains and its sub-components are discussed first. Students can benefit linguistically (Freed, 1998; Milton & Meara, 1995; Regan, 1998; Taguchi, 2013; Talburt & Stewart, 1999) and non-linguistically (Brecht, Davidson & Ginsberg, 1995; Freed, 1995; Nakayama, Heffernan, Matsumoto & Hiromori, 2012; Walsh, 1994) as well from a study abroad experience. First, narrowly defined language gains were considered relevant and later on scholars published more interdisciplinary works, concerning pragmatics and sociolinguistics.

The other well-known impact of SA concerns intercultural gains. In the second part, the notions of communicative competence and intercultural competence are discussed. These foci represent a product-oriented approach, in which the emphasis is on the outcomes in competences. Following the educational approach, Byram's model (1997) is examined, along with its further developed model by Dombi (2013). The ICC components include attitudes, skills, knowledge and critical cultural awareness; therefore, the next section about SA gain embraces the former: changes in attitudes and beliefs. Then, moving towards a process-oriented approach, acculturation and adjustments are examined. As researchers have discovered that sojourners' perceptions may change over time about their own environment and the host environment, they adopted a dynamic approach and poststructuralist notions of identity, self-development and personal growth. Social networking, the sociocultural approach, and recently online social networking research are gaining ground and their impact on SA gains is also intriguing. Thus, the chapter proceeds with an elaboration on these in a consistent manner, following a chronological order.

2.2 Language gains

According to Talburt and Stewart (1999, p. 163) residence abroad helps to gain foreign language skills, cultural knowledge and international awareness. International students need to acquire these skills so that they can cope with their multicultural environment. Language gains are on the top of the list of reasons why SA students embark on a sojourn, as they aim to develop their language proficiency in the target language (Coleman, 1998). Early scholarly works on SA mostly dealt with language gains, including various competences and skills sojourners could potentially enhance, due to a SA experience. The findings of Allen and Herron (2003) prove that a study abroad experience directly impacts L2 proficiency development. However, individual differences need to be considered, as language proficiency gains depend on individual variation. SA research concerning language gains can be divided into linguistic and non-linguistic aspects: while linguistic gains include grammatical, phonological and lexical development in the target language, non-linguistic gains involve fluency, linguistic self confidence, pragmatic development and the four basic skills such as reading, writing, listening and speaking. In the following, first general empirical

studies with all kinds of learners are discussed, followed by studies on Japanese learners.

2.2.1. Grammatical gains

Language gains play a major role in study abroad as well, because this is one of the most important reasons for a student to become a sojourner. Walsh (1994, p. 48) suggested in connection with year abroad programmes in Germany that Irish students' language awareness was limited; therefore, they had to be informed about how to take full advantage of study abroad to improve their language skills. It is also worth noting that many studies have consistently found that the lowest proficiency learners made the highest progress in target language development (Brecht, Davidson & Ginsberg, 1995; Lafford, 2006; Lafford & Collentine, 2006; Milton & Meara, 1995; Regan, 1998). DeKeyser's (2010) study on US students of Spanish in Argentina revealed that those study abroad participants, whose Spanish grammar was weak, were likely to avoid communication with native speakers, which led to the failure of language development. Therefore, inadequate linguistic preparation may also hinder study abroad gains. In a different context, no significant improvement was found in grammatical accuracy of Irish sojourners in a longitudinal research conducted by Walsh (1994, p. 48). However, Tanaka and Ellis (2003) compared Japanese university students' English language proficiency before and after SA in the US and interestingly detected largest gain in the grammar section of the test. (p. 74).

2.2.2 Pronunciation

American students' changes in their language learning strategies during study abroad in various countries such as France, Brazil, Spain, Austria and the Dominican Republic enabled them to improve their L2 pronunciation in the target language (Adams, 2006, p. 281). English major au-pairs during their residence abroad in the UK improved reportedly their English pronunciation, as an important outcome of their work experience abroad (Nagy, 2008, p. 185). Knouse (2013) conducted research on

international students and found that beginner and intermediate L2 learners of Spanish made greater gains in native-like pronunciation as a result of SA compared to advanced language learners. Nonetheless, Sato (2012) researched Japanese EFL learners' short-term SA experiences in the US, using a pre/post interview design and the outcomes revealed no significant improvement in pronunciation.

2.2.3 Lexical development

Studies have shown that foreign students achieved success in expanding lexical range in the target language (Milton & Meara, 1995; Walsh, 1994). Milton and Meara (1995) found a negative relationship between the hours of study and enhanced performance on a vocabulary test in a British SA context. The more time European exchange students spent studying, the less development they seemed to achieve on the tests. According to Llanes (2011), the longer the stay abroad, the bigger the impact on vocabulary development. However, in the case of Japanese students, Sato (2012) identified lexical gains even in a short-term programme in the US. Overseas experience improved Japanese EFL learners' lexical range and oral communication skills; thus, they became more confident, which was a finding of Nakayama, Heffernan, Matsumoto and Hiromori's study (2012).

2.2.4 Fluency and linguistic self-confidence

Studies demonstrated that a SA experience significantly improved students' linguistic self-confidence (Taguchi, 2013) and fluency (Brecht, Davidson & Ginsberg, 1995; Freed 1995; Walsh 1994). Allen and Herron (2003) found a decrease in the anxiety of learners of French, as an outcome of SA. Oral fluency development due to study abroad was found in studies by Isabelli-Garcia (2010); Lafford (2006) and Llanes (2011). Mitchell, McManus and Tracy-Ventura (2015) also highlighted significant improvement in oral fluency in the LANGSNAP project ("Social Networks, Target Language Interaction and Second Language Acquisition During the Year Abroad: A longitudinal study"), in the case of British students learning French in the target

country (p. 130). Nagy (2008), in her interview study with ten English major au-pairs in the UK, reported language proficiency gains, concerning fluency and confidence in using informal speech in L2, as an outcome of residence abroad (p. 185). Similarly, Sato (2012) found significant development in Japanese business majors' fluency in English as a result of their sojourn in the US. Further, Taguchi's (2013) research revealed an increase in Japanese students' linguistic self-confidence as a result of a SA experience in the same context.

2.2.5 Pragmatic development

Based on Gautier and Chevrot's (2015) study of American students' year abroad in France, those participants with tightly connected networks with native speakers of French tended to increase or keep a high usage rate of formal variants of sociolinguistic variables. However, those with loose networks that involves L2 speakers, tended to decrease their usage of formal variants (p. 180). Kecskés (2000) examined the relationship between time spent in the US and international students' ability to comprehend and produce situationally-bound utterances. Findings suggested that more time spent in the target country did not boost learner performance in identifying and comprehending such utterances. Taguchi (2013) found that residence abroad boosted Japanese EFL students' confidence in mastering L2 routines which support students' socialization and help to operate in a society on a daily basis (Taguchi, 2013, p. 111). Taguchi (2013) discovered that SA in the US was significantly advantageous for Japanese students to formulate routines appropriately and claimed that this factor was the most influential in the process of learning and mastering these routines. Its long lasting effect is evident from the fact that the participants demonstrated these results after their return from abroad (p. 117).

An increase in pragmatic knowledge was apparent in the study conducted by Barron (2003) who looked at Irish students' realization of requests, refusals and offers in German during their SA in Germany. According to Walsh (1994), Irish sojourners could successfully develop communication strategies to succeed in their mastery of the target language in a German SA context. The LANGSNAP project (Mitchell,

McManus & Tracy-Ventura, 2015) revealed that advanced learners of French during SA in France could improve register issues in informal, everyday French language use; however, had problems with managing service encounters (p. 126). Bracke and Aguerre (2015) revealed in a French SA context that those Erasmus students who shared their accommodation with others tended to be more aware of pragmatics as they adapted their communication to the situations and discussed language issues more often (p. 155). However, these discussions targeted mainly issues such as meaning of words and grammatical structures, rather than interpreting a situation. Therefore, students did not discuss language issues on the metalinguistic or metacognitive level, which are relevant in order to succeed in various interactions (p. 155). Fukazawa, Kida, Shinomura, Tatsumi and Yamauchi (2016) researched Japanese EFL students' L2 pragmatic competence as a result of studying four months in the UK. They applied a pre/post test design to measure students' speed and accuracy in judging the appropriateness of requests in English. The outcomes showed positive effects of SA on the development of L2 pragmatic competence, as participants became faster in deciding the appropriateness of the requests in the post-test, after SA.

2.2.6 Reading and writing skills

Rivers (1998) found that L2 Russian learners with host family accommodation developed their reading skills during their homestay. Fraser (2002) looked at the reading and writing skills of American learners of German, studying abroad in Germany, applying a pre/post reading and writing test design. Similarly to Rivers (1998), her results indicated that SA could develop students' reading and writing skills. However, mostly very slight improvement was found in writing (Meara, 1994) and almost no improvement in reading skills in studies conducted by other researchers (Davie, 1996; Dewey, 2004; Meara, 1994). Sasaki's (2011) study examined the effect of SA in English-speaking countries on 37 Japanese students' English writing skills. The findings yielded significant progress in L2 writing skills for those participants who studied abroad for more than four months.

2.2.7 Listening and speaking skills

Increased listening and speaking skills were identified in earlier studies conducted by Freed (1995) and Meara (1994). Also, the large-scale Georgetown Consortium Project conducted by Vande Berg, Connor-Linton and Paige (2009) marked oral proficiency gains for US sojourners in various countries. Similarly, Di Silvio, Donovan and Malone (2015) revealed that study abroad increased those students' oral proficiency in various languages such as Spanish, Mandarin and Russian, whose host family received training on how to facilitate sojourners' oral proficiency by providing linguistically rich interactions (p. 90). Bown, Dewey and Belnap (2015) examined a semester long study abroad programme in Jordan, in which American leaners of Arabic took part. The programme provided speaking partners for the students for interaction opportunities. It demonstrated that quality interactions with native speakers led to greater L2 gains in terms of speaking skills (p. 213). Shiri's (2015) study on American students learning Arabic in Tunisia also revealed oral proficiency gains due to their SA experiences (p. 21). Benthuysen (2012) conducted a comparative case study of two Japanese students studying abroad in the US. Data was collected in the form of interviews, participant writings and on-site observation. The study detected improvement in both listening and speaking skills of one of the participants.

2.3 Intercultural gains

Intercultural communicative competence has never been so much in demand as it is now, thus being continuously in the center of scholars' attention, as the world is becoming more and more interconnected, due to the prevalence of communication technology and travelling. Globalisation has made the geographical boundaries transparent and populations' increased border crossings call for a need to interpret intercultural issues critically. In our multicultural world, it is very likely for a multitude of individuals to experience encounters between people with multilingual and multicultural backgrounds. Therefore, language and communicative skills alone are not enough to prepare learners for the soujourn and intercultural encounters. Students need to be well equipped with analytical and critical skills to be able to become aware of

one's own cultural lenses through which they perceive the world around themselves and to be able to relate to new values and customs, to understand intercultural encounters and situations. For instance, cultural similarities should be more prioritised, rather than focusing on the differences between groups. A study abroad experience, if well exploited, has the potential to grant students with these skills in order to function more successfully as an intercultural person upon return.

2.3.1 Communicative competence

According to Hymes (2001), language usage overwrites the importance of grammar and grammatical competence by itself is unable to shed light on L1 acquisition (p. 60). Thus, Hymes (1972, 2001) proposed the notion of communicative competence to expand the narrower, Chomskyan (1965) understanding of competence with the ability to use language adequately within context, adding sociolinguistic competence (p. 60). This "communicative turn" in applied linguistics was further elaborated on in the works of Canale and Swain (1980), Van Ek (1986). For a detailed review of the evolution of communicative competence models, see Dombi, 2013 and Menyhei, 2016. Communicative competence is a category, which includes the systematic knowledge of language use, besides grammatical knowledge (Cseresnyési, 2004, p. 25). It shows that language theory is dependent on communication (p. 28). Cseresnyési explains that an individual with communicative competence is able to use the language repertoire, required by the context of communication. The language repertoire of the speaker is broadened by the different life stages and situations one has to face throughout life. Language is also the means of socialization. In order to integrate in the society, one needs language and needs to learn how to use language based on different contextualized roles, which is called language socialization (p. 25). According to Cseresnyési (2004, p. 25), each speaker starts out with a language handicap and as they gradually acquire various ways to function and use language in different contexts of the society, slowly they gain group membership from a previously marginalized status.

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Cseresnyési (2004) categorizes the elements of communicative competence into three groups: interpretative, interactive and interpersonal competence (p. 30). By interpretative competence he meant the relationship between utterances and their functions, which allows one to interpret the intention of the speaker. For instance, language culture may as well determine the intention of the interlocutor. Interactive competence (p. 31) is based on the conventions of coherent discourses. These include culturally determined discourse strategies, for instance, in what situation and how it is appropriate to talk. Grice's (1975, p. 45) cooperative principles and maxims are relevant here, because these are expected and taken for granted by the communication partners. Grice's maxims of conversation include quantity, quality, relevancy and style. The maxim of quantity expects the speaker to be informative to the right extent. The maxim of quality expects the speaker not to include false statements in his or her speech. The maxim of relevancy requires speech relevant to the subject matter. Style requires organized speech, without being blurry or ambiguous (Grice, 1975, p. 45).

Interpersonal competence is about the societal relations and relationships between the participants of discourse, indicated by language (Cseresnyési, 2006, p. 32). This competence includes hierarchy, language of politeness, form of address and the indication of identity and empathy towards discourse participants. Therefore, Cseresnyési (2006) summarizes communicative competence as follows: communicative competence comprises the knowledge of the language repertoire expected from the speaker and knowledge of the interpretative, interactive and interpersonal language rules (p. 33). Politeness is considered a relevant part of communicative competence, which is a strategy to avoid problems with losing face. Brown and Levinson (1987) claim that each individual possesses their own public image, called face, which they wish to keep and protect. In communication there are various face-threatening acts (FTA). They presented three main strategies of politeness (positive, negative and off-record) in order to avoid these uncomfortable situations (p. 2). Positive politeness refers to "solidarity", negative politeness is about the "expression of restraint" while off record entails the "avoidance of unequivocal impositions" (p. 2).

2.3.2 Intercultural communication

Previous models of communicative competence are still influential in the field of applied linguistics and L2 teaching. However, it is relevant to note that the modern, globalized world has changed the way people communicate. Travelling and the means of social media connect the whole globe and gave rise to multicultural communities. Individuals may possess different linguistic and cultural profiles and in order to understand each other, they need a new way to communicate: intercultural communication (IC). Kecskés (2012) distinguished intracultural communication from intercultural communication: the former refers to "the type of communication that takes place between members of the same dominant culture, but with slightly different values", and the latter involves "communication between two or more different cultures" (p. 68). In intercultural communication, mutual transformation of knowledge is highlighted instead of only getting the message across. Intercultures are created during an interaction, in which cultural norms from participants' prior experience are mixed with features emerging from the situation (p. 69). Thus, to understand the dynamic and shifting nature of intercultural encounters, one needs to approach interculturality in a dialectical fashion, as it is co-constructed in communication, relying on cultural norms and models as well as situational features, based on the sociocognitive approach (p. 69).

Kecskés (2012) considers individual factors such as "egocentrism" and "salience" when interpreting intercultural conversations, as these are relevant contributors to communication, to the same extent as context or cooperation (p. 73). Egocentrism in this sense is not negative, rather a feature all interlocutors possess but cannot control. In Kecskés's (2012) understanding of egocentrism, speakers tend to rely on the most salient, "most probable out of all possible" (p. 78) knowledge because they assume that what is salient for them, will be salient for the speaking partner as well. Salience is dependent on the individuals' prior experience; therefore, prior experiences need to be considered in intercultural communication, besides co-construction (p. 79).

In the literature, there are three other similar terms used when referring to culture and communication: intercultural, cross-cultural and transcultural communication. As Kramsch (1998, p. 81) explained, the term "cross-cultural" refers to the interaction of two cultures or languages, which are determined by the nation-states. This term is under the premise that culture shock might occur within an individual, after national border crossings, whereas "intercultural" refers to interaction between people who may belong to the same nation but have distinct ethnic, social or gendered cultural background (p. 81). However, these terms can be used interchangeably as well (Kramsch, 2001, p. 201).

Gudykunst (2003) treats cross-cultural communication as a subcategory within the field of research on intercultural communication (p. 2). In this sense, cross-cultural contrasts interactions across cultures, thus it is a similar concept to the previous definition. Intercultural communication refers to communication, which takes place between individuals carrying different cultural baggage (p. 1). Transcultural is different from the previous two concepts in terms of the context as it is used in research related to healthcare and nursing (Thurlow, 2001). Thurlow (2001, pp. 114-115) also suggested that transcultural indicates the transformative nature of culture in the dynamic, poststructuralist, sociocultural sense. In this dissertation the term intercultural communication is used, because in the SA context it is applied most frequently, and Byram's (1997) intercultural communicative competence best describes what a sojourner needs to possess.

Definitions clearly show that intercultural communication means communication across cultures. Intercultural communication is highly relevant in the study abroad context, where students, learning other languages need to become competent intercultural speakers (Byram, 1997). They need to be able to communicate with other students, tutors, administrators from a different culture as well as with locals who are members of the host culture.

2.3.3 Intercultural competence

In order to succeed in intercultural communication, an individual needs to possess intercultural competence, apart from communicative competence. Intercultural competence was defined by Spitzberg and Chagnon (2009) as the ability to manage interactions between people who have distinct world orientations (p. 7). This concept covers the issues of cultural adjustment and adaptation, drawing on a psychological perspective (Matsumoto, Leroux & Yoo, 2005; Spitzberg & Chagnon, 2009). Byram (1997) uses the term somewhat differently because he places the main emphasis on skills, knowledge and attitudes, which build up the construct of intercultural competence. These intercultural elements, which are not fundamentally linguistic, may exist in the learner to some extent, even before language learning; therefore, it can be separated from the communicative components.

Instead of intercultural competence, Kramsch (2011) uses the term symbolic competence, which implies that it is unrealistic to make sense of one's own and others' culture, in case one's understanding is limited by the culture of their own (p. 354). Her suggestion was to consider discourse, which may be the key to understand intercultural communication. In order to achieve complete understanding, an intercultural speaker should learn how to read between the lines and be aware of intentions in discourse, and think about missing information (p. 359). In this sense, symbolic competence can be related to Byram's (1997) intercultural competence, and needs to be complemented with communicative competence.

2.3.4 Intercultural communicative competence (ICC)

Before arriving at the point of Byram's (1997) conceptualization of intercultural communicative competence, there is a distinction between the terms: intercultural communication competence and intercultural communicative competence. The former is referred to in communication related contexts, while the latter is used in the context of foreign language education (Dombi, 2013, p. 35). Moreover, Byram (1997) suggested that the qualities expected from a sojourner are called intercultural

communicative competence (ICC) (p. 3). Therefore, in the study abroad context, this dissertation is using the term: intercultural communicative competence (ICC).

Byram's (1997) model originated from van Ek's (1986) framework of communicative competence. In order to reject the native speaker model for L2 learners, Byram (1997) proposed the idea of an intercultural speaker (IS) as an ideal for foreign language learners to attain (p. 48). For that reason, Byram (1997) separated the competences into two groups: communicative and intercultural elements. In communicative elements van Ek's (1986) first three competences can be found: linguistic, sociolinguistic and discourse competences (p. 48). Then, Byram (1997) refined van Ek's (1986) sociocultural competence by defining four saviors. These are intercultural elements, which include attitudes (savoir etre), knowledge (saviors), skills of interpreting and relating (savoir comprende), skills of discovery and interaction (savoir apprende/faire). Critical cultural awareness (savoir's engager) was added as the fifth savoir (pp. 50-53).

These intercultural elements composing intercultural competence are defined by Byram (1997) as follows:

(1) Attitudes: "curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own" (p. 50) (See also 2.4.2 Attitude formation)

(2) Knowledge: "of social groups and their products and practices in one's own and in one's interlocutor's country, and of the general processes of societal and individual interaction" (p. 51).

(3) Skills of interpreting and relating: "ability to interpret a document or event from another culture, to explain it and relate it to documents from one's own (p. 52).

(4) Skills of discovery and interaction: "ability to acquire new knowledge of culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction" (p. 52).

(5) Critical cultural awareness/political education: "an ability to evaluate critically and on the basis of explicit criteria perspectives, practices and products in one's own and other cultures and countries" (p. 53).

In order to build a model of ICC, Byram (1997) further related intercultural

competence to communication. He adopted three components from van Ek's (1986) model and modified them in the following way:

(1) Linguistic competence: "the ability to apply knowledge of the rules of a standard version of the language to produce and interpret spoken and written language."

(2) Sociolinguistic competence: "the ability to give to the language produced by an interlocutor – whether native speaker or not – meanings which are taken for granted by the interlocutor or which are negotiated and made explicit with the interlocutor."

(3) Discourse competence: "the ability to use, discover and negotiate strategies for the production and interpretation of monologue or dialogue texts which follow the conventions of the culture of an interlocutor or are negotiated as intercultural texts for particular purposes" (p. 48).

2.3.5 The intercultural speaker

Since the native speaker role model for most L2 learners is an unattainable goal and may even be a threat to one's language and identity, theorists (Jaeger, 2001, p. 52) agree that it should be replaced by the intercultural speaker (IS), the term introduced by Byram (1997). According to Jaeger (2001, p. 52), the intercultural speaker mediates between new cultural contexts and facilitates cooperation and mutual understanding between culturally different groups. Further, intercultural speakers learn from the interaction with those groups and deepens their understanding about the different cultural contexts. At last, intercultural speakers continuously self-reflect and re-examines their understanding based on prior observation about different cultural contexts and their own self and cultural positioning (pp. 52-53).

Byram (1997) shares in his work what exactly is required from an IS, concerning attitudes, knowledge, skills and critical cultural awareness. According to Byram (1997), (1) an IS needs to internalize attitudes (such as curiosity, openness towards own and speaking partner's culture) (pp. 57-58). (2) an IS needs to gain knowledge about issues such as national memory of one's own and the speaking partner's country, perceptions

of regions and regional identities, institutions, social distinctions, processes of social interaction, and possible cause of misunderstanding (pp. 59-60). (3) an IS needs to acquire the skills of interpreting and relating (such as identifying ethnocentric perspectives in the media, identifying areas of misunderstanding and being a mediator between conflicting interpretations of an issue) as well as the skills of discovery and interaction (such as using knowledge of verbal and non-verbal communication, eliciting different interpretations, using sources to understand relationships between cultures and establish as well as maintain contacts over a period of time) (pp. 61-63). (4) An IS also needs to internalize critical cultural awareness (such as evaluate in the light of the awareness of his/her own ideological perspectives and values, and able to negotiate agreement) (pp. 63-64).

Dombi (2013, pp. 42-43) attempted to capture these and noted that the critical component embraces and affects the remaining three competences, namely attitudes, knowledge and skills. Moreover, she pointed out that only few of these are actually connected to languages (p. 43). Byram (1997) did not seem to determine the language proficiency level expected from an intercultural speaker (p. 44). Fantini (2019) explained the fundamental relevance of language and its role in ICC through the nexus of worldview. In his words ICC "is the ability to transcend one's original worldview and to see the world anew from another perspective" (p. 1).   Worldview is a particular way of perceiving the world and its components are: (1) values, belief, attitude; (2) symbol systems (language, gestures, proxemics, sounds, timing); and (3) meaning. These three components impact each other (p. 8). "One needs language to understand the attitudes, beliefs and values that speakers may hold and decipher meanings they are likely to convey" (p. 12). Finally, the sociolinguistic context embraces the three components as language, meaning and belief are inseparable from context. Hence, to formulate other worldviews, learning another language is a prerequisite to gain an understanding of other worldviews that may influence and transform the pre-existing one. Developing this second lens is ICC (Fantini, 2019).

2.3.6 Linking communicative competence to ICC

Dombi (2013) has found that while the model clearly shows how intercultural competence contributed to the development of ICC, she recognized the lack of explanation on how communicative competence contributes to ICC. She compared previous models of communicative competence with the specifications of the IS objectives and found that except "social competence" all the other components of ICC are present in the CC models (p. 44). Finally, Dombi (2013) drew the conclusion that ICC can be located within the framework of CC because these models contain components essential for the IS (p. 46).

Dombi's (2013) aim was to reveal the factors underlying Hungarian students' success or failure in intercultural communication; she identified: language proficiency, intercultural knowledge, attitudes, motivation, willingness to communicate and anxiety. Her quantitative study contributed to the understanding of which variables influence ICC. As a result, positive impact on ICC was found by perceived communicative competence, while communication apprehension had a negative influence on ICC. However, surprisingly the link between frequency of intercultural contact and ICC was weak, even though one would assume that socializing and interacting with culturally different others enhances one's ICC.

Menyhei (2016)'s aim was to track down English majors' ICC development, to analyse the classroom processes and the contextual factors. She found that during the course based on the social constructivist learning theory, students could improve their ICC in terms of knowledge, attitudes and skills; however, the latter also demonstrated no shift for some participants. Her students also demonstrated awareness about how much more needs to be learnt which indicates their awareness of the complexity of ICC. Critical reflection was found to be problematic and less popular with the students. Moreover, her study confirmed that individual differences played an important role in impacting students' ICC. These variables were intercultural contact, age, motivation, attitude to intercultural learning, anxiety, perceived L2, learner autonomy, critical thinking and reflection.

Previous studies have proven the complex nature of ICC and that several affective variables influence it; therefore, it is suggested that particular aspects of ICC should be prioritized. For that reason, in this study I have chosen a few aspects to focus on, such as perceived communicative competence, attitude, knowledge, skills and critical cultural awareness.

After reviewing ICC literature spanning over 50 years, Fantini's (2019) literary search resulted in a construct of ICC which was holistic and comprehensive. Fantini (2019) re-conceptualised ICC as a "complex of abilities needed to perform effectively and appropriately when interacting with others who are linguistically and culturally different from oneself" (p. 34). It involves three domains: (1) "the ability to establish and maintain relationships" (referred to as social networking in the present study), (2) "the ability to communicate with minimal loss or distortion", (3) and "the ability to collaborate in order to accomplish something of mutual interest or need" (p. 36). Further, ICC consists of four components: attitudes, skills, knowledge, awareness and takes into consideration the target language ability as well (Fantini, 2019, p. 28). Target language skills complement ICC because without it sojourners cannot directly access the thoughts, culture and worldview of the speakers of target language (Fantini, 2019).

Fantini (2019) also believes that the awareness component embraces the whole, as already noted by Dombi (2013) in connection with critical cultural awareness. Fantini's (2019) concept of awareness is strongly linked to identity because it is about "a critical look at the self in social situation" (p. 37). Awareness can lead to the transformation of self, in which one deals with reality critically and creatively through exploring, experimenting and experiencing (Fantini, 2019). Although there are some alterations within a description of some ICC components, Fantini's (2019) recent concept of ICC shares many similarities with Byram (1997)'s model, together with Dombi's (2013) specifications (about the language component and critical cultural awareness being in the center). Hence, Fantini's (2019) literary search makes it more certain that it was the right choice to rely on Byram's (1997) model of ICC, with Dombi's (2013) further conceptualization. For future SA research, Taguchi (2018) also encouraged the use of ICC models which treat language as a central component, such as Byram's (1997).

2.3.7 A criticism of Byram's ICC model

Even though Byram's (1997) ICC model was highly influential in applied linguistics and foreign language teaching, thus referred to by many scholars, it was also criticised mostly by practicing teachers and because of its perspective on culture. Risager's (2007) criticism aimed at the separation of the concept of language and culture in the ICC model, in which Byram (1997) treated communicative and intercultural elements, which build up ICC, separately.

Belz (2007, p. 137) rejected the model's political notion of culture and that cultural borders are defined by nation states. In his view, the model suggests a homogenous and rather narrow aspect of culture. Dombi's (2013) findings also challenged Byram's (1997) concept of culture. Her study on English majors' ICC highlighted that ethnic Hungarians, living outside the borders of the country proved to be culturally distant for the participants (p. 127). Byram (2009, p. 330) reacted to the criticism by pointing out that his choice of national culture was on purpose because it stands its ground within the context of language pedagogy, which works with national cultures.

Furthermore, Kramsch (2009, p. 119) argues for a post-structuralist aspect and claims that the ICC model's central element, critical cultural awareness, should not be assessed, only taught. Assessment of such a component would not be reliable since students cannot be assessed objectively on that point. However, self-assessment may be a solution, based on the students' self-perception.

Matsuo's (2012, 2014) argument targeted Byram's (1997) model from the aspect of actual classroom practices. She questioned the model from the perspective of language teaching, due to the lack of guideline on how to develop ICC competences in classroom practices. She relied on Bakhtin's dialogic perspective and offered a dialogic pedagogy to implement ICC in the classroom. Further, she criticised the individual orientation of the model, which she claims to be irrelevant in the Japanese context (p. 359). Japan's group-oriented culture and the promotion of cooperation are not in line with the models' emphasis on the individual. Matsuo (2012) is in favour of Kramsch's (2011) symbolic competence, and calls attention to the fact that Byram's (1997) model

does not deal with actual interaction; thus, although it is a theory, the practical aspect is missing (p. 354). Individual-orientedness rules out the conceptualization of communication, which is indispensable in our interconnected world. Matsuo (2012) suggested that it would be wise to model how interactions develop competence not only determine it (p. 371). Further, Matsuo (2012) also added concerns related to the central component of the model, critical cultural awareness, as it represents the Western way of thinking and is problematic in other cultural contexts, such as Japan (p. 375).

She also criticised the model's cultural orientation, similarly to Belz (2007). Matsuo (2012) shares the idea that national culture creates homogeneity and objectifies the individual (p. 365). However, Byram (2009) admitted that during communication in an intercultural encounter, besides national identity other identities may exist as well. It is highly relevant, since in the postmodern world the identity of an intercultural speaker must be complex and multi-faceted. Due to social media, migration, tourism and the increasing number of students studying abroad, the opportunity for intercultural communication escalated and the intercultural speaker needs to function in challenging contexts.

Matsuo (2014) also argued against Byram's (1997) heightened focus on cultural differences, which are alienating rather than supportive for the qualities of an intercultural speaker (p. 19). Focusing mainly on differences may strengthen the formation of cultural stereotypes. I agree that cultural similarities are as essential as differences and should be emphasized. However, the differences are those we can learn from the most, and they challenge us to question our own existing beliefs and self. Although it cannot be taken for granted, there is a chance to develop an openness and further curiosity from the knowledge gained from cultural differences. Moreover, there are several studies (Callahan, 2010; Dombi, 2013; Nagy, 2003; Roberts, 2006; Szentpáli Ujlaki, 2008; 2009; Xiao & Petraki, 2007), which have proven that students tend to highlight differences across cultures and find most of them exciting and useful. Also, the ones which triggered negative feelings, were reflected upon in retrospect and assisted students to develop their ICC (Dombi, 2013, p. 165).

Moreover, Byram's (1997) model is adequate to estimate one's level of ICC but does not offer an opportunity to track development (Matsuo, 2014, p. 15). Fantini (2019), whose reconceptualization of ICC greatly overlaps with Byram's (1997), took the developmental aspect of ICC into consideration and proposed four levels of attainment for sojourners (or students) to achieve. Establishing these benchmarks can help to monitor and measure progress in ICC, a practical aspect for SA organizers to examine students' development (p. 38).

A further response to Matsuo's (2014) critic is Menyhei's (2016) study about the pedagogical application of the ICC construct, following a social constructivist approach, which is in line with Byram's (1997) model and presents knowledge as a result of social processes. Menyhei (2016) stresses interaction, dialogue, learner autonomy and critical thinking not in a SA context but in a classroom-based research project on ICC. Her findings have shown that the social constructivist approach proved to be appropriate to develop Hungarian students' ICC in their home environment. The participants' attitude was positive towards this method despite their prior unfamiliarity with the approach. The study was designed and implemented in the Hungarian context. The common path Menyhei (2016) and Matsuo (2014) share is their emphasis on peer interaction and dialogue in the classroom, which both of them consider as the key in developing ICC.

2.3.8 Study abroad research on intercultural gains

The next section introduces research conducted on intercultural gains as a result of SA. First, all kinds of learners are discussed moving towards more specific studies about Japanese students.

A sojourn may give plenty of opportunities for intercultural learning for language learners abroad. Engle and Engle (2004) used in their SA research Hammer and Bennett's (1998) Intercultural Development Inventory (IDI), which measured the intercultural sensitivity and intercultural competence of American learners of French in a SA context. Results indicated that 52% of students' IDI scores manifested high

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intercultural progress (p. 230). Shiri (2015) found that homestay in Tunisia contributed to American students' ICC, especially in terms of the skills of interpreting and relating, and adjustment (p. 16). Vande Berg, Connor-Linton and Paige's (2009) large-scale project of American students enrolled in many types of SA programme was another example, which proved that study abroad grants the opportunity to increase intercultural competence (p. 18).

Talburt and Stewart's (1999) ethnographic research about a study abroad programme in Spain showed that it was possible to achieve intercultural gains for American learners of Spanish, but an intentional pedagogy for intercultural learning and mentoring was needed (p. 166). Study abroad had significantly positive impact on intercultural competence; however, no statistically significant effect was found on the appreciation of cultural differences among American students in Salisbury's (2011) study (p. 15).

Fantini and Tirmizi (2006) researched American study abroad students in Ecuador and used the Assessing Intercultural Competence Scale (AIC), based on Byram (1997). The main finding was that learning the host language impacts intercultural development in positive ways (pp. 45-52). Gao (2000) looked at the impact of Chinese language and culture on Chinese international students' communication in an Australian study abroad context. It surfaced that those who gained high level of pragmatic skills in the L2 developed their ICC successfully. Dombi (2011) explored how South Korean degree-seeking medical students in Hungary defined ICC and how they managed communication breakdowns during SA. As self-reported by the students, their ICC was influenced by language proficiency, the context of communication, motivation and their attitude.

Patterson (2006) contrasted at home and SA groups of American university students, using Bennett's (1986) Developmental Model of Intercultural Sensitivity (DMIS). Bennett's (1986) model was designed to interpret the alterations over time in individuals' reactions to intercultural situations. Patterson's (2006) findings revealed a change in the SA students' way of seeing the world and study abroad resulted in more positive attitudes towards other cultures, aspiration to travel more, and motivation to learn foreign languages (p. 78). Szentpáli Ujlaki (2007) revealed in an Erasmus study

abroad research that Hungarian students found it very relevant to gain knowledge on the foreign culture before embarking on their journey (pp. 14-15).

Fantini's (2019) multinational, mixed method large-scale study included 338 Japanese participants who sojourned in various countries such as Australia, England, France, Germany, Portugal and the US. The sojourn reportedly had an impact on students in terms of expanding their worldview, evoking interest in another culture and sense of belonging. According to the Japanese participants, flexibility, curiosity and open-mindedness were the most important personality characteristics to determine intercultural success. Nishida (1985) investigated Japanese EFL university students in the context of a four weeks SA programme in the US. The results indicated that those participants, who could tolerate ambiguity more, were better at handling culture shock. Hanada (2015) conducted a mixed method study with 344 EFL Japanese students who studied abroad either in Canada or the US. The findings revealed that both short and medium-term study abroad programmes had a positive impact on students with lower intercultural competence prior to departure, while medium-term programmes were more productive for students whose intercultural competence was more progressed.

2.4 Beliefs and attitudes in study abroad research

2.4.1 Language learners' beliefs

Beliefs and attitudes towards the target language play a major role in determining proficiency progress in L2 (Walsh, 1994, p. 50). Language learners' beliefs are worth considering during the study abroad period because they can determine the success of the whole experience in terms of language gains (Amuzie & Winke, 2009, p. 367). Several studies have investigated language learner beliefs in a study abroad context. Among them Tanaka and Ellis (2003) conducted research on Japanese university students' language learning beliefs during study abroad by applying a quantitative research design. The main focus of this study was the dimension of "beliefs about self as a language learner" (p. 65). The authors' aim was to analyze the changes in beliefs

during study abroad and its relation with language proficiency and language gains (p. 68). Study abroad may provide an adequate environment for developing language proficiency through interaction; the quality and type of interaction is determining, as was emphasized by Tanaka and Ellis (2003, pp. 66-67). They found significant changes in beliefs in connection with self-efficacy, confidence, as well as proficiency gains during sojourn. However, results did not indicate a significant link between belief changes and language advancement (p. 81). Even though Tanaka and Ellis (2003) demonstrated relevant changes in students' beliefs, they did not give a further explanation about how these changes happened during study abroad because they applied questionnaires, which did not reveal the processes in depth. It would be interesting to know what thought processes resulted in these outcomes.

Amuzie and Winke (2009) researched further L2 learning belief changes in a study abroad context, in which international students studying abroad in the United States were asked in the form of questionnaires and interviews. Belief changes were identified in connection with learner autonomy and the teacher's role as a result of study abroad (p. 371). Considering the length of study abroad, those students who stayed in the USA longer, started to develop stronger beliefs in learner autonomy and beliefs concerning teachers' role in learning, weakened (p. 373). The reasons behind changing beliefs included fewer chances to interact with native speakers in contrast with the students' expectations, as well as disappointment concerning the amount of L2 learning attained and the cultural differences concerning classes in teaching instruction abroad (pp. 373-374). Their research demonstrated that with the help of study abroad students would become more autonomous learners. Also, it illustrated the dynamic and changing aspects of beliefs and gave a thorough picture about belief changes.

Amuzie and Winke (2009, p. 376) proposed that future studies should look at students' beliefs after they returned to their home country and research whether their shaped beliefs by sojourn remain. On this apropos, my study abroad research will focus also on Japanese students' beliefs after returning home. Moreover, Tanaka and Ellis (2003) suggested that the effect of study abroad programmes on Japanese students' English language learning did not get enough attention; therefore, they recommended to conduct further research on this topic (p. 64).

2.4.2 Attitude formation

Attitudes need to be explored because they may have significant impact on language acquisition during residence abroad. Baker (1992, p. 10) suggests that, "attitude is a hypothetical construct used to explain the direction and persistence of human behavior". Attitude is individual, rooted in shared behavior but may change due to personal experience. As for language attitudes, one can distinguish two approaches: the behaviorist and the mentalist approach (Fasold, 1984). According to the behaviorist approach, attitudes are forms of reactions people have to social situations, whereas the mentalist approach perceives attitudes as a mental state, which may develop particular behavior patterns (Fasold, 1984, pp. 147-148).

Research on intercultural contact, conducted by Kormos and Csizér (2007), revealed that Hungarian students with more intercultural contacts exhibited more positive attitudes towards the target language. Kormos and Csizér (2007) further claimed that attitudes towards speakers of another language tended to influence attitudes towards the target language, which was found by other scholars as well (Csizér & Dörnyei, 2002; Dörnyei & Csizér, 2005). Kormos and Csizér's (2007) results indicated that students had very positive attitudes towards speakers of English and German, and this motivated them to improve their L2 proficiency.

Concerning Japanese people's attitudes towards English, Hinenoya and Gatbonton (2000, p. 237) found in addition that the acceptance of certain cultural values and traits affected English language learning. High scores for shyness and inwardness and the value of silence resulted in lower proficiency scores in English. The depth of attitudes such as "ethnospecificity" matters a great deal in English language learning, as identified by their research (p. 237). Byram (1997) described attitude as "curiosity, openness, readiness to suspend disbeliefs and judgments about other cultures and about one's own" (p. 35). Dombi (2013) noted that the simplest way to form these attitudes is with a positive experience lived by the participant, which triggers positive attitudes towards members of other cultures (p. 137).

2.5 Stages of cultural adaptation

All sojourners go through a cultural transition cycle (Sussman, 2002) during their period of SA. This cultural transition cycle can be divided into various stages, which may vary with individual differences and are based on how a person experiences SA, overcomes the challenges and takes advantage of the opportunities in order to end up with a transformative sojourn. Several researchers attempted to track down the stages sojourners went through abroad and explain their adjustment in a new context. Lysgaard (1955) described the stages of adjustment in the shape of a U-curve. The starting point of the U-curve hypothesis is the honeymoon stage, indicating the sojourner's initial satisfaction and well-being, which is gradually decreasing over time, reaching the point of crisis, forming the bottom of the U-curve, followed by recovery and adjustment.

Oberg (1960/2006) defined four stages of adjustment: honeymoon stage, crisis (culture shock), recovery and adjustment. According to Oberg (1960/2006), in the honeymoon stage sojourners are fascinated by everything that surrounds them as they spend a superficial and pleasant time abroad. However, that does not last for long, thus sojourners experience the second stage characterised by forming a hostile and aggressive attitude towards the target country due to dealing with difficulties of adjustment. That stage is called culture shock, which Oberg (1960/2006) described as a form of disease. When a sojourners start to learn the language, become familiar with the hosts and cultural meanings start to make sense indicates that they are on the way of recovery, which is the third stage in the model. Finally, reaching adjustment is the final stage when sojourners accept the customs of the host country as another way of living and start to enjoy their stay to the point that they will miss the things they got accustomed to when they have to leave (Oberg, 1960/2006).

However, such theories may not suitably describe everyone's experiences (see Szentpáli-Ujlaki, 2009), since each sojourner lives his/her SA differently. Therefore, Furnham and Bochner (1986) advised to conduct studies that determine various sojourner aspects interacting with the target culture to reveal patterns of adjustment.

In contrast with Oberg's (1960/2006) theory, Bochner (2003) believed that cross-cultural contact might not necessarily result in negative reactions but had beneficial consequences for the participant if the differences were constructively dealt with. Therefore, Bochner (2003) developed the ABC (Affect, Behaviour, Cognition) theory of culture contact, which distinguishes between the Affective, Behavioural and Cognitive components, more precisely how individuals feel, behave, think and perceive things in a cross-cultural interaction (p. 7). An important distinction the ABC model makes is that the reaction to unfamiliar cultural settings is considered as an active one, coping with change, instead of a passive and negative response (Bochner, 2003). Thus, unlike Oberg (1960/2006), Bochner (2003) focused on both the negative and positive outcomes of culture shock.

Bennett (1986) proposed the Developmental Model of Intercultural Sensitivity (DMIS) to describe how a successful sojourner's perception shifts from ethnocentrism to ethnorelativism on the scale of intercultural sensitivity. Based on the model, ethnocentrism refers to one's culture perceived as the unquestionable sense of reality, the only and best way of doing things while ethnorelativism refers to one's perception as a possibility from other perspectives. In the model, individuals go through three ethnocentric and three ethnorelative stages to reach high intercultural sensitivity: (1) Denial of cultural difference, (2) Defense against cultural difference, (3) Minimization of cultural difference, (4) Acceptance of cultural difference, (5) Adaptation to cultural difference, (6) Integration of cultural difference into identity (Bennett, 1986). On the one hand, these stages imply that ethnocentric worldview can be associated with ignoring cultural differences through denying its existence, defending oneself against it or minimizing its relevance. On the other hand, those who hold an ethnorelative worldview explore cultural differences through accepting their relevance, acknowledging them as another perspective or they eventually become an integral part of their self (Bennett, 1986).

2.5.1 Honeymoon stage

Sojourners at the beginning of their journey find themselves in a different world, where first they are enchanted by the wonders of the new culture and traditions – this was defined as honeymoon stage by Oberg (1960/2006, p. 143). At this stage, individuals feel overly positive and optimistic about everything in the host country, they are intrigued by both similarities and differences and they believe that their sojourn will be free of complications (Lysgaard, 1955). These superficial statements of tolerance can be associated with the first stage, namely *Denial of difference* in Bennett's (1986) DMIS.

2.5.2 Culture shock

As sojourners keep interacting with host members, they start to adjust themselves to the new environment. However, besides potential language barriers they need to learn to cope with the cultural differences, which may often cause distress. This is the phase when sojourners experience culture shock, which is a negative reaction to peculiar or unexpected situations. Hall (1959) referred to culture shock as a "removal or distortion of many of the familiar cues one encounters at home and the substitution for them of other cues, which is strange" (p. 199). According to Samovar and Porter (2004), culture shock happens to individuals as a result of anxiety because in the unknown environment, the well-known, taken for granted signs and symbols of social interaction are taken away from them (p. 295). As defined by Oberg (1960/2006, p. 143), it is a distress experienced by the sojourner as an outcome of being deprived of all the well-known signs and symbols of social interaction. The majority of study abroad students encounter culture shock, which is a natural initial reaction to the new environment. Although culture shock is mostly associated with frustration and helplessness, according to Bochner (2003), culture shock could have a positive effect on the individual in a sense that it might initiate an active involvement with culture, coping with challenges, leading to development and growth. Moreover, homesickness is a byproduct of culture shock: the loneliness of leaving loved ones behind for a certain period of time. It is a "state of distress among those who have left their house

and home and find themselves in a new and unfamiliar environment" (Van Tilburg, Vingerhoets & Van Heck, 1996, p. 899).

2.5.3 Adjustment

After coping with culture shock, the more time sojourners spend with the hosts, the more they adjust to them, which is called recovery stage, resulting in the phase of adjustment (Oberg, 1960/2006, p. 143). Bochner, Lin and McLeod (1980) described adjustment as the learning process of behaviours, skills and norms of the host environment. In this sense, adjustment takes place when the sojourner's role shifts from observing to participating and coping with the new culture (Furnham & Bochner, 1986).

2.5.4 Adaptation

Adaptation to the new society is usually a transformative experience for the sojourner. Adaptation to a great extent may lead to change in even the way an individual perceives himself/herself. Their self-concept, may weaken; this is what Sussman (2002, p. 5) called "self-concept disturbance". Since a sojourn has a transformative power it is possible to cause people uncertainty and confusion about their own identity due to such an experience. This phenomenon may elevate upon their return home. Besides that, residence abroad experiences help sojourners to comprehend their home culture patterns and realise their own cultural identity more than previously. Nonetheless, disturbance can be essential as well for intellectual growth (Davidson, 2011, p. 56). When the sojourner thinks that he/she has adequate knowledge about the world, ventures abroad and this picture is disrupted by the experience, which creates disturbance in the mind of the sojourner (p. 56). This is when the individual discovers "blind spots", which are significant for presenting new ways of perception (Hampton, 2015, p. 227).

2.5.5 Re-adjustment

According to Sussman (2002), the stages did not end with adaptation since even after sojourn individuals have to deal with the intercultural experience, which may have a lifelong impact on them. Upon return they need to re-adjust themselves to their native environment, which might be challenging after successful adjustment in another country. Sussman (1986, cited in Sussman 2002) stated in her research that after study abroad some students had re-adjustment difficulties and as a result they changed their environment, quitted jobs or ended relationships. There is a chance to come across the situation that family and friends at home might not understand the sojourner's study abroad stories. Similarly, Nagy (2008, p. 186) also found re-adjustment difficulties in the case of Hungarian undergraduate students working as au pairs in the United Kingdom after returning home.

Sussman (2002, p. 4) mentioned the possibility that returned sojourners, in other words "repatriates", might feel that they do not really belong to their home environment anymore; this is called "subtractive" identity response. The other potential cause of distress is called "additive" response. When a sojourner picks up certain values or behaviors of the host country and continues to apply them back in his or her home country they might cause misunderstandings and stress during interaction with members of home environment (Sussman, 2002, p. 4). It is also relevant to note that not all sojourners go through an identity change. Some people might have very strong national ethnic identity, which is strengthened during the period spent abroad. Also when one's home culture promotes cultural harmony and multiculturalism, those people do not necessarily have re-adjustment problems (p. 5).

2.5.6 Empirical studies on how students develop along stages of adaptation

Szentpáli Ujlaki (2009) conducted a diary study about her own SA experiences in China. Her study serves as a good example to demonstrate how the abovementioned models of cultural adaptation may not be suitable to describe everyone's experiences

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because each person lives his/her sojourn differently. In her study the honeymoon stage was missing completely and was replaced by exposure to a new culture. The researcher/participant's initial phase was characterized by homesickness and exhaustion. Then she experienced culture shock, focusing on the weaknesses of the host culture. Finally, increased interaction with locals, studying the host language and participating in road trips helped her to reach the path of adjustment when she started to focus on cultural similarities and accept the difficulties as different ways of doing things (Szentpáli Ujlaki, 2009).

Brown and Holloway's (2008) ethnographic study on international students' sojourn in England revealed that the initial phase was characterized by culture shock, omitting the honeymoon phase, similarly to Szentpáli Ujlaki (2009). Ward, Okura, Kennedy and Kojima's (1998) questionnaire study examined depression and social difficulty at four time periods in the case of Japanese SA students in New Zealand. Their findings also altered from the U-curve model (Lysgaard, 1955) of cultural adaptation as they found that adjustment problems were greatest upon arrival and decreased over time.

Toyokawa & Toyokawa (2002) examined whether Japanese students' engagement in extracurricular activities facilitated their adjustment in the United States. They discovered that when students engaged in activities with the hosts, they were more satisfied with their life abroad and demonstrated higher levels of academic involvement, compared to those students who did not engage in such activities. Gebhard (2013) researched cultural adaptation by focusing on the lives of 46 Asian students with EFL learning backgrounds, who were studying at university in the US. Students' spoken and written narratives shed light on the challenges found in academic contexts, social interaction and handling emotions. Participants applied certain coping strategies to adapt in the new environment such as observing, imitating and reflecting.

The empirical studies on cultural adaptation make it clear that not all students go through the process of adjustment in the same way. While some sojourners may adapt quickly, others may fail to do so in a new context. It may also happen that those sojourners who succeeded in cultural adaptation regress back later to experiencing

culture shock again after having a series of new problems, as in Gebhard's study (2010, pp. 79-85). Therefore, individual differences need to be the focus of such studies.

2.6 Identity development and social networking

Access to international social networks and interaction with host members result not only in linguistic gains (Regan, 1998, p. 66) but it also makes it easier to fit in the new environment. Virtual social networks are a recent and very important domain of investigation within study abroad because we are living in the world of Internet technology, smartphones, and other devices which the students frequently turn to. Coleman (2015, p. 10) argued that the influence of this rapid technological development resulted in a change in the way students experience study abroad. Future sojourners can look up their destination on the Internet in advance and Google maps satellite function enables them to see the exact location of the campus and its surrounding environment. It is also possible that previously they interacted online with locals from the target country and started 'virtual immersion' in advance, which is a relevant point to consider. According to Coleman (2015), examining the social network became a relevant issue in study abroad research, which is related to identity and language acquisition.

2.6.1 Poststructuralist and sociocultural notions of dentity

The framework for the present research combines a poststructuralist approach and a sociocultural view about the discursive nature of identity construction. The sociocultural theory shares with the identity approach the idea that language learners are socially situated and language learning is not only about mastering certain forms and rules but it engages the learner with active social participation in the L2 (Norton & McKinney, 2011, p. 87). Early literature cherished the fixed nature of identity, seeing it as an attribute strictly belonging to a certain individual or group (Giles & Johnson, 1987, p. 69; Tajfel, 1981, p. 255). However, Ricento (2005) listed several drawbacks for this approach: ascribing a label on someone based on ethnicity, gender, race leads

to the formation of stereotypes; therefore, this way of characterization is no longer adequate. Moreover, once a language learner manages to integrate successfully into the target culture, this approach presupposes identity loss or dual identities are necessary to be taken up, as noted in Ricento's (2005, p. 897) critical review.

As a reaction, poststructuralist notions of identity emerged and started to dominate the field. According to Norton (2000, p. 5), identity refers to an individual's understanding of his or her relationship to the world and the particular ways to perceive possibilities for the future. Norton in her qualitative study (2000) highlighted identity as "dynamic and changing over historical time and social space" (p. 125), thus it is context dependent. This notion of identity adds the social dimension, in other words, identity is "co-constructed" through social interactions (pp. 12-13). Her findings reveal how five immigrant female language learners in Canada negotiated their identities through participation in everyday interactions. Norton's (2000) concept of investment entails the socially and historically constructed relationship of learners to the L2 and their mixed feelings towards learning and practicing it (Norton & McKinney, 2011, p. 75). She connects her idea of investment with Bourdieu's (1977) concept of cultural capital; she suggests that if learners invest in their L2 learning, they know they will "increase the value of their cultural capital" (2000, p. 10). In doing so, language learners believe that their investment will not go unrewarded as it will grant them access to previously unattainable resources. Communication between language learners and native speakers is not mere information exchange but learners are continuously negotiating their sense of self and positioning towards different groups of individuals (Norton & McKinney, 2011, p. 75). Therefore, investment in L2 entails investment in an L2 learner's identity because learners are constantly organizing and reorganizing "their sense of who they are and how they relate to the social world" (Norton, 2000, p. 139).

Baker (2006) also states that a person's identity is not steady but it is formed by social context and language through negotiating meaning and understanding. It is always re-constructed and shifts as situations change (p. 407). Prior works on identity argued for social and cultural identities, as they were seen as separate dimensions. Social identity used to refer to the way a person is linked to the wider world through connecting with social communities such as home, friends, educational institutions

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(Norton, 2006, p. 22). On the other hand, cultural identity was defined as the way a person is linked to those, belonging to a particular ethnic community who are believed to speak the same language, share the same historical past as well as possess similar codes and cues to make sense of the world which surrounds them (p. 23).

According to Norton (2006), identity is seen as a sociocultural construct, which combines the previous two notions and this approach suggests that identity is intense and constantly developing, depending on time and place (p. 3). Based on the poststructuralist theory and Blackledge and Pavlenko's (2001) view, in the changing contexts, new identity alternatives surface and new values will belong to those new identity alternatives. Some identity alternatives will be accepted and some will lose their values, depending on context (pp. 12-13). In addition, some authors even argued for multiple identities at all times. Gee (1999) distinguished contextually situated and core identities. The former refers to multiple identities which surface depending on the circumstances and the latter concerns a more stable sense of self (p. 39). Frame (2014) elaborated on identity traits, which are closely associated with and are meant to express one's identity. Identity traits may refer to various features of a person, such as accents, speech styles, gestures, expressions and the way one dresses (p. 87). In this sense, identity traits represent one's personality, which is considered more constant compared to multiple identities. Based on Frame's (2014) view, multiple identities may be co-constructed depending on the actual circumstances and these coexist with the identity traits possessed by the individual.

Kramsch (2009, pp. 59-65) stresses the importance of multilingual subject positioning, which means when an individual operates between languages, the multilingual subject position removes all possible associations with the label of nation within personal identity negotiation. In this sense, an individual's existence is mediated by language and they can also use language to create their own existence, vice versa. Another example of the absence of nation linked to identity negotiation can be found in the European context, when talking about "pan-European identities" (Block, 2007, p. 180). This concept of intercultural identities promotes intercultural awareness, which is more appropriate in the context of the European Union, than linking identity to the nation state. Intercultural awareness entails "the ability to easily adapt to environments

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characterized by distinct cultures" (Dombi, 2013, p. 86).

Weedon's (1987/1997) subjectivity theory views language as the place where one's sense of selves, his or her own subjectivity is constructed (p. 21). It is relevant to keep in mind that and each individual has a subjective perception of reality. Therefore, an individual's identity needs to be understood in relational terms. Norton (2011) also added that subjectivity, in other words identity theories, has to be perceived within the web of relations and one's position is constructed within a variety of discourses (p. 2). Following this positioning, Coleman (2015) states that identities, similarly to languages, are not separate entities but they overlap. They are dynamic in nature and are always shifting based on the actual context and interaction (Coleman, 2015, p. 14). In agreement with the poststructuralist approach, identities are co-constructed in a study abroad context as well, where one meets new people, new identities may be co-constructed with the already existing ones and new attitudes may be formed. Study abroad students develop a type of "heterotopia" (Foucault & Miskowiec, 1986, p. 25) where they might both see their own reflection based on new and prior experiences and also see themselves in a new angle and negotiate their sense of selves by relying on their sojourn experiences. Thus, the context of study abroad is relevant for researching identity negotiation (Block, 2007, p. 185).

2.6.2 Empirical studies on identity in study abroad contexts

First, studies on various kinds of learners are discussed, followed by research on Japanese students. Jackson (2014) noted that people might not ponder much over their own ethnic background and other dimensions of their identities until they venture abroad. Study abroad is a good opportunity to provide an experience which may trigger a need for reflecting on one's self. However, sojourners' self-expression is only one side of the coin, because the way people they encounter in a foreign country "label" them as well, which also needs to be taken into consideration (p. 44). A person's avowed identity concerns an identity one aspires to express in an encounter, but an ascribed identity is the one other people attribute to the person (Oetzel, 2009, p. 62). It may happen that sojourners' preferred identities are not acknowledged by others in a

foreign setting. Thus, study abroad experience holds the possibility to make students more conscious about "the personal meaning of their identities and lead to a questioning of their place in the world" (Jackson, 2014, p. 44).

Jackson's idea is thought-provoking in a sense that her research considers those students who returned after sojourn, not those who are preparing for it. She recommends that not only pre-sojourn but students' post-sojourn, the re-adjustment also needs to be supported. Her case study draws attention to a Hong Kong-Chinese EFL student who attended the researcher's Intercultural Transitions course after study abroad. Jackson (2014) shed light on how her participant made sense of her own experiences through re-counting them critically. This course made it possible for the participant to deepen her understanding of her study abroad and reach out for a more open mindset and multicultural identities. Once study abroad was reflected on, it strengthened the long-term influence of a sojourn experience so that the participant became more conscious about the variety within cultures and could manage to handle the conflicting emotions, stemming from misidentification (p. 56).

Frame (2014) explored the role of multiple identities and identity traits in the communication process. He raises the importance of becoming aware of how one was perceived by others not only how one perceived a less successful communicative experience (p. 95). This could be attained through reflexivity. McKay and Wong (1996) examined Chinese students' investment in language learning in the USA. They have found that investment in different skills can be various based on the different value they attributed to each skill. For instance, one student had improved speaking skills, however, less developed writing skills. The student resisted the position teachers ascribed to him, based on his writing and invested in speaking more, which led to his successful socialization with peers.

Sato (2014) looked at the identity construction of three Japanese students who participated in SA programmes in the UK and New Zealand. The findings illuminated that the absence of power relations in social interaction enabled students to favorably construct their L2 identities that they wanted to project. Further, the study detected that Japanese students feared to be "considered as 'show-offs' and this prevailing idea

impeded their initiative to speak English in Japan" (p. 34). However, as a result of SA all participants became more confident in projecting identities as competent English-speaking individuals and managed to cope with difficulties in interaction. Oda Nuske (2017) conducted a longitudinal study on Japanese students studying English in the US and attempted to find out how their understanding of SA influenced their self-perception. Self-growth was identified as an essential benefit of SA in terms of altered future goals. The study also revealed that alternation of one's worldview was strongly linked with identity construction. As participants interacted with international and American students more frequently, they could reposition themselves within a new concept of the world.

2.6.3 Public and private identities in virtual social networks

In a study abroad setting, public and private identities are also important to consider (Coleman, 2013, p. 24) because of the technological advancement, which surrounds the students and because they socialise on virtual social networks, which determine their identity construction. Weintraub (1997) suggested that private facet is "hidden or withdrawn" while public refers to "open, revealed or accessible" (pp. 4-5). Private things are what we are "able and/or entitled to keep hidden, sheltered, or withdrawn from others" (p. 6). In Sheehan's (2002) words, "individuals have privacy to the extent that others have limited access to information about them, to the intimacies of their lives, to their thoughts or bodies" (p. 22). Lange (2008) noted that privacy might also be expressed by using symbols, which are only comprehensible for people within a certain social group (p. 364).

Nissenbaum's (2004) idea of "privacy as contextual integrity" conveys the privacy of information about people, engaged with contexts or "life spheres" (p. 120). She further explains that contextual integrity is sustained when two types of norms, "norms of appropriateness" and "norms of flow" are equally supported (p. 120). Within an interaction, people understand what kind of information is adequate to inquire in a particular situation (norm of appropriateness) and also they expect others to know whether the gathered information should be shared with others (norm of flow) (p. 120).

Let us take the context of human relationships as an example, in which a person shares confidential information with his or her ally, then in the "sphere of friendship" that person will expect that the friend will not give away the private message (pp. 131-132). Nissenbaum (2004) adds that contextual integrity, being context-dependent by nature, differs across culture, moment and situation (p. 138). Thus, private identity is the one a person shares only in a certain situation with a limited number of people, while public identity is more open and accessible to a wider group of people.

2.6.4 Virtual immersion and study abroad

Coleman (2015) argued that virtual social networks are a recent and very important domain of investigation within study abroad because we are living in the world of Internet technology, mobile phones, and other devices, which the students frequently use. In the L1 context, Milroy (1987) defined social networks as "informal social relationships contracted by an individual" (p. 178). He distinguished network ties based on density and plexity. A network can be dense if the people involved are not only connected to one individual but are connected to each other as well, through that person. Plexity describes the way people are linked to one another. For instance, a uniplex relationship represents a link between two persons referring to a single area, such as friendship, while multiplex relationship refers to multiple ways of connecting a person such as through friendship, colleague and team membership. Defining social networks is based on the particular aspect one uses to interpret them: one may take a quantitative stance and examine the quantity or frequency of contact, while others may analyze the nature of relationships between network members from a qualitative perspective (Wellman, 1996, p. 347).

In this study, social networks will be referred to as the connection between people who regard other members, belonging to the same social network, essential for some reason (p. 348). Social media supports group members to keep in touch through mobile phones (Ito & Okabe, 2005, p. 127) or for instance through social network sites, which promotes the existence and further expansion of virtual social networks. Social network site can be described as an online interface on which members create their

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own account and profile, which is visible to the public or to a limited group of people. Once a profile is generated, social networks can be formed and extended through sending friend requests and adding new members to the virtual community.

Study abroad in itself is a great opportunity for social interaction and forming new social networks. The type and frequency of these contacts provide linguistic exposure for the sojourners and therefore contribute to their language development (Coleman, 2015, p. 21). Also, frequent face to face and online interaction with native speakers of the target language may result not only in linguistic, but professional, intercultural and personal development as well (p. 21). Further, I believe that interactions with non-native speakers of English may also be facilitating in those aspects as well. Virtual social networks enable researchers to gain insight into the students' social interactions during study abroad as well as before and after. Coleman (2015) notes that sojourners have the opportunity to negotiate new identities, establish new values and behave differently from the identities imposed by the previous social circle. Thus, social interactions during study abroad enhance the students' personal development (p. 20).

2.6.5 Socialization patterns during study abroad
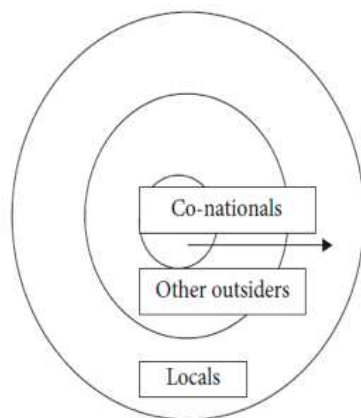
Figure 11. Coleman's concentric circles representation of study abroad social networks (Coleman, 2013, p. 31)

Coleman (2013) developed a model of three concentric circles, which describe how students socialise during study abroad (p. 31). These are social groups within which friendships are established. In the early stage of study abroad, establishing friendships is relatively common for the students because this is the stage when everything is still unfamiliar to them and to secure themselves, they desperately seek after belonging to a group. Coleman's model (Figure 11) illustrates that the first socialization pattern can be found within the group of co-nationals. These friendship ties are strong in the beginning and weaken over time, when sojourners start to seek the company of other outsiders, other international students and usually converse with them in English. In later stages of study abroad, students open up towards locals and develop new socialization patterns, in which usually the common language is the target language. It is also important to note that Coleman (2013) interprets these patterns in the concentric circles as multi-directional and centrifugal (pp. 30-31). This dissertation aims to test Coleman's (2013) model in the Hungarian study abroad context with Japanese university students.

2.6.6 Empirical studies on social networking and identity in study abroad

First a discussion of studies on learners of various backgrounds is provided, followed by studies conducted on Japanese students' socialization patterns. Even though recent research started to question the impact of frequency of contact during SA on language development (Diao, Freed & Smith, 2011; Freed, Segalowitz & Dewey, 2004), association of L2 development and strong ties within social network has been proven long before (Fraser, 2002; Isabelli-Garcia, 2006; Whitworth, 2006). According to Dewey, Ring, Gardner and Belnap (2013, p. 271), social networks shape the way L2 is acquired and used during residence abroad. They are interdependent in a sense that one needs language in order to socialise, as well as the quality of one's social networks impact L2 development. Researching the way social networks are formed is significant in SA because it helps to understand SLA (p. 271). One example illustrates the hindrance of social networking caused by language barriers in Ring, Gardner and Dewey's (2013, p. 107) research on American students in a Japanese context.

Dewey et al. (2013) examined native English speakers' SA experiences in Egypt and Jordan. They looked at how these students formed social networks and how they evaluated the programme interventions. The questionnaire results, along with the supplementary SA diary entries and programme director's comments revealed that the most popular way of searching friends was cold contacting (p 272). In other words, they mostly initiated a conversation with native speaker strangers in public places. Social network formation in Egypt and Jordan differed in the way students made new contacts. While in Jordan referrals, being introduced to new people and form friendship through one's friends, were preferred, in Egypt students did more cold contacting determined by their housing environment. Moreover, time spent with host members and language learning potential played an important role in establishing lasting social ties (pp. 274- 275). This study implies that students' placement in SA is crucial in terms of socialization. Finding their own housing, living in apartments might not be as beneficial as living with a host family or in a dormitory with other exchange students and local university students. Within the intervention opportunities, the required two hours interaction in the local language was regarded as most useful (p. 276).

In parallel, Ring, Gardner and Dewey (2013) used similar methods in a different SA context to find out about 204 American students' social networking in Japan. This study confirmed that the location of participants and time spent with native speakers determine mostly social network formation. A speaking partner programme and social events were highly appreciated by the students and also language barrier was noted as an obstacle in building strong friendship ties (p. 107). For that reason, language instruction prior SA is recommended.

Isabelli-Garcia (2006) conducted research on American students' study abroad experiences in Argentina and found how students moved from initial ethnocentrism to ethno-relativism and that it improved their social networking which further triggered L2 development. Her study discovered strong connection between motivation, acculturation and building social networks (p. 257). She also suggested that students' placement was highly relevant for social networking abroad and host families had to be carefully selected for the exchange students, because a host family experience may

boost or hinder one's attitude, motivation, acculturation and access to extended social networks (p. 257).

Mitchell, McManus and Tracy-Ventura's study (2015) showed how British study abroad students in France developed multilingual networks, in which they negotiated their language choices. Students used French on campus but during their free time many of them used English with Erasmus students, as they traded on their English skills in order to have the chance to converse with French people (p. 128). This type of language exchange was beneficial for both parties. In order to create strong network ties with the French, some students exploited personal talents, while others could attain this through mentors, such as romantic partners, teachers and flatmates. Some students decided to ignore fellow British students in order to socialise with French students (p. 133). Host family, club participation and same interest made successful daily contact and access to French speaking social networks possible for the students (p. 124). A study on Erasmus students in France by Bracke and Aguerre (2015) demonstrated that living arrangements play a significant role in the communities of practice where students choose to take part in, within the public domain. Those students living by themselves tended to rely more on people from their home country (p. 152).

Kinginger (2015) looked at the language socialization patterns of American high school students at dinnertime interactions with Chinese host family members. Dinnertime discourse can contribute to the success of the homestay, as it is also a potential learning environment for the sojourner. Through language socialization they might develop communicative competence as well as membership and legitimacy necessary to engage in the communities of practice (p. 57). Her findings demonstrated that mealtime interaction during homestay served as a vocabulary lesson for the sojourner and it also contributed to successful identity negotiation and the enhancement of relationships in the family (p. 65). Another study in the homestay context by Cook (2008) showed that Japanese host families sometimes teach explicitly the social norms and customs to learners of Japanese language during dinnertime conversation (p. 166).

In her study about American students' gendered identities during SA in Egypt, Trentman (2015) discovered that female speaking partners facilitated language and culture related learning as well as granted access to networks through family events (p. 273). These participants managed to negotiate gendered identities that helped them to gain entrance to Egyptian social networks (p. 274). Egyptian romantic partners helped the sojourners to access networks as well; however, in that case L2 learning did not take place along with socialization. It was due to the fact that sojourners' Arabic language proficiency was weaker than their Egyptian male partner's English proficiency, which determined their language of conversation (p. 274). In a different study, the host family helped to gain access to social networks for American study abroad participants in Tunisia, which was found in a study conducted by Shiri (2015, p. 16).

Campbell (2015) researched four Australian students' study abroad in Japan and found that all students doubled their social networks post study abroad (p. 249). These contacts were sustained through online interactions, emailing, and virtual social networking through websites such as Facebook as well as voice over internet protocol programmes such as Skype (p. 250). Another popular way of keeping in touch among students was a smartphone messaging application, called Line (p. 251). "Online lurking", a form of passive networking was also a prominent feature within the findings (p. 257). Some participants felt comfortable with reading only, rather than writing comments or posts online, to update themselves with information about the network members' lives regularly, without making direct contact. This was also a way of language and culture related learning (p. 257). Shiri's (2015) findings also showed that American students studying abroad in Tunisia relied mostly on social media to maintain their social networks even after SA (p. 14).

Both Campbell's (2015) and Shiri's (2015) studies indicate that communication technologies have the potential to stop the natural decline of networks. Social networking also painted an interesting picture of language choices among the participants (Campbell, 2015). Speaking partners mutually invested in language negotiations; however, in some cases non-reciprocal language use became salient as some students' L2 efforts were ignored or went unnoticed and the response was

returned in L1 (p. 255). It also occurred that the topic determined one's language choice, more precisely the difficulty of a topic related to adequate level of proficiency (p. 257). Furthermore, the most prominent finding was that the language the relationship was established in was found to be essential (p. 255).

Social networks and language socialization are both important concepts with different, though interrelated meanings (p. 271). The first refers to the connection between network members and the second supposes an expert-apprentice relationship (Kramsch, 2002, p. 2) where newcomers socialise with host members in order to become legitimate individuals in the native speakers' community of practice. Conversations between students and hosts within McMeekin's (2006) study on Japanese participants' homestay showed a similar expert – apprentice positioning; however, in their case, host family was identified with a caretaker position (p. 200), who provided linguistic and cultural help for the Japanese students, rather than taking an expert native speaker position. In terms of language socialization I find the "learner is apprentice in the community of practice" (p. 2) partially inappropriate in a lingua franca study abroad context. I believe that this subordinate positioning may lead to anxiety as well as loss of confidence; therefore, some sojourners might refuse to identify with this relationship, but would prefer a more equal positioning and mutual learning of each other's beliefs and value systems, rather than a one way learning process, in which the apprentice needs to follow the expert. Based on Jenkins (2006), in an ELF community, such as Erasmus, students need to be provided with equal chances, as being an apprentice may lead to anxiety in order to live up to the expectations of native speaker norms. Therefore, both exchange students and locals should be encouraged to adjust to oneanother's practices and needs such as using semantically transparent language (see Kecskés, 2012). Not only exchange students but also locals need to be aware of how to help newcomers to integrate (Kalocsai, 2009, p. 35).

2.7 Conclusions

This chapter dealt with the impact a study abroad experience can have on an individual, if well exploited and reflected on, as well as the way in which such a journey may enrich the life of a sojourner. The complexity of a sojourn can be various based on the individual differences of the participants and also based on the contexts of study abroad. Thus, the gains of such an experience cannot be generalised directly; however, scholars have proven its benefits in various areas. Language related gains can be linguistic and non-linguistic, with speaking skills and oral fluency in the lead, while least improvement was found in terms of grammar, reading and writing. Intercultural learning is another fruitful field of development, since a sojourner is placed in a different context where one needs to interact with culturally diverse groups. Further, study abroad has the potential to prepare students for the rapidly growing internationalization of the world, boosts the skills of a globally competent individual, and helps to achieve the skills needed for an intercultural speaker. Sojourn has a transformative power on one's attitude and may overwrite one's pre-existing beliefs; however, sojourners' awareness needs to be raised about those, for significant changes to come about. Venturing abroad for study purposes may affect one's personality and promote the personal growth of a sojourner, while one has to struggle his/her own way through the stages of adaptation.

Social networking abroad and intercultural contact may have an impact on the quality and quantity of gains as well. Travelling to other lands through the Internet and social networking online is gaining ground in the globe. Thus, electronic communication by various means of social media, play an important role in shaping study abroad gains. Students granted with a SA opportunity can be considered lucky compared to non-mobile students, since several studies has proven numerous potential gains as a consequence; however, it has to be noted that these gains cannot be taken for granted, as they require conscious effort of seeking opportunities to interact and socialise with culturally distinct others. Further, study abroad experiences need to be perceived critically to be transformative for the individual.

Chapter 3. Research design

3.1 Introduction

This chapter intends to explain how the present research has been conducted. It provides a glimpse into the research methodology and gives a detailed description of the research context and participants. A growing body of literature addressing study abroad research indicated the necessity of a shift from the quantitative to the mixed or qualitative paradigm, to have a better, more detailed understanding of participants' individual experiences.

This study was designed following the qualitative tradition, focusing on multiple cases and exploring in-depth the researched phenomenon, answering a wide range of research questions. Various data collection instruments were used in this study, to examine different aspects of study abroad, with elicited interviews, language proficiency measures, self-assessed questionnaires and qualitative data gained from on-line sources. Multiple data sources and research instruments ensure the reliability and credibility of the study. This chapter also elaborates on the way data were analysed: qualitative content analysis was applied with the interview transcripts and online data, as well as with the questionnaires. Test results were analysed qualitatively as well as with frequency analysis.

3.2 Context of study

The dissertation's research context was the exchange programme between the University of Pécs (UP), in Hungary and two international universities in Japan, one from the Tohoku region and the other from the Kansai region. The university from the Tohoku area makes a one-year study abroad obligatory for all students. Undergraduates are offered the option to choose a country from a list where they would like to go. In order to do so they need to apply for a scholarship. Recently, interest has increased towards Hungary and the University of Pécs, which demonstrates growth in popularity because from 2012 only one Japanese person had been granted a scholarship to study abroad in Pécs but there were five applicants in 2012. Students in the undergraduate programme can choose fields such as Education, Business, Global Studies, which include Politics, Economy, Society and Culture courses. The length of exchange between the two universities is one academic year. The other Japanese university from the Kansai area has a unique feature: it has a Hungarian Department where students can study Hungarian language, culture, and society in both undergraduate and graduate programmes.

The University of Pécs in Hungary attracts many international students from all over the world, including both degree seeking and credit seeking sojourners. The participants of this study belong to the latter category. The exchange between the two Japanese universities and the University of Pécs is an overseas scholarship programme.

Apart from that, the European Erasmus Plus programme is also relevant to note, as this exchange allures the majority of international credit seekers to study at the University of Pécs. Consequently, Japanese participants of the current study not only socialized with co-nationals and members of the host country but with Erasmus students as well. For that reason, the impact of Erasmus culture and community on their socialization patterns and language use needs to be explored. Further, the city where the university is located is a popular choice of tourists, which adds to the multiculturality of the place.

3.3 Research questions

Previous literature on SA proved that a SA experience has the potential to positively influence numerous aspects of an individual's life. Opportunities granted by SA may lead to various gains, such as language gains, intercultural gains, personal development, extended social networks in case the sojourn is well exploited, or on the contrary: it may not result in gains and lead to SA failure, without considerable changes to go about. Hence, the way students experience their SA may end up with success or failure; therefore, it is very important to investigate how an individual approaches the whole sojourn and participates in it. Following this path, I formulated eight research questions to shed light on students' study abroad experiences. These research questions are presented below, in Table 1.

Table 1

Research Questions, Data Collection Instruments and Methods of Analysis

Research questions	Data collection instruments	Methods of analysis
RQ1: What kind of expectations and beliefs did Japanese students have about study abroad in Hungary before their sojourn experience and how did their beliefs change as a result of	• Semi structured interview • Follow-up interview including stimulated recall • Facebook entries	Qualitative content analysis

study abroad?		
RQ2: What were their experiences like concerning their entry into a new culture?	• Semi structured interview • Follow-up interview including stimulated recall • Facebook entries	Qualitative content analysis
RQ3: What socialization patterns did they follow and how did these socialization patterns affect their identity construction?	• Semi structured interview • Follow-up interview including stimulated recall • Facebook datasheet	Qualitative content analysis Facebook: frequency analysis of online interactions
RQ4: What gains were made in language proficiency? RQ4.1: English RQ4.2: Hungarian	• Semi structured interview • Follow-up interview including stimulated recall • Facebook entries • Hungarian oral test • Questionnaire on self-assessed Hungarian communicative competence • Comparison of English proficiency test scores	Qualitative content analysis Language test assessment, inter-rater reliability test and content analysis
RQ5: How did these language gains contribute to their professional development?	• Semi structured interviews • Follow-up interview including stimulated recall • Facebook entries	Qualitative content analysis
RQ6: How did the study abroad experience enable them to co-construct new identities?	• Semi structured interviews • Follow-up interview including stimulated recall	Qualitative content analysis

	• Facebook entries	
RQ7: How do students self-assess their intercultural communicative competence and how can it be characterised?	• ICC questionnaire • Semi structured interviews • Follow-up interview including stimulated recall • Facebook entries	Qualitative content analysis
RQ8: How did the study abroad experience contribute to students' ICC?	• Semi structured interviews • Follow-up interview including stimulated recall • Facebook entries	Qualitative content analysis

3.4 Participants and sampling procedures

My research focuses on five undergraduate Japanese students' experiences from which two cases were chosen to elaborate on (See: Table 2). All participants have sojourned in Hungary, Pécs for one year to study their subject matter. Three students, namely Arisa, Hinano and Yuuna (pseudonyms) from the Tohoku area majored in Global Studies and two students, namely Sakura and Keiko (pseudonyms) from the Kansai region majored in Hungarian language and culture. Arisa and Sakura studied abroad in Pécs in the academic year of 2010/11, Yuuna spent her residence abroad in the academic year of 2011/12, whereas Hinano's and Keiko's sojourn period took place in 2012/13. After the exchange programme all Tohoku students returned to Japan, graduated from their university and completed job-hunting successfully. One participant from Kansai, who majors in Hungarian, decided to continue her studies and enrolled in the Masters course of Hungarian language and culture at her home university, conducting research about Mohács and its traditions. The other student, Keiko from Kansai finished her undergraduate studies and found employment in Japan. With Keiko, only one interview was conducted in the pilot phase of the study. The

language of the interview was Hungarian, upon her request. However, that interview was not included in the study because the researcher and the participant faced some language barriers due to Keiko's level of Hungarian, which prevented her from expressing herself fully. Thus, the collected data was not suitable for thorough analysis. Her interview, however, helped to test the data collection instrument and enabled the researcher to revise certain questions. Also it exposed that the language preference of the participant might not always be the best choice. For that reason, interviews with other participants were conducted in Japanese or in English. In case of language difficulty, code-switching was encouraged.

Participants were selected with homogeneous sampling in which the researcher has chosen stakeholders from a certain subgroup who have some common experience, important to the study (Dörnyei, 2007, p. 127). In this case, my participants were all Japanese who have taken part in a credit seeking study abroad programme in Pécs, Hungary. For this dissertation Arisa's and Hinano's case were chosen because they attended the same university in Japan and sojourned in Hungary in different times.

Table 2

Research Participants

Pseudonym	Nationality	Region	University Programme	Year of SA	Duration of stay	Career
Arisa	**Japanese**	**Tohoku**	**Global studies**	**2010/11**	**one year**	**employed**
Hinano	**Japanese**	**Tohoku**	**Global studies**	**2012/13**	**one year**	**employed**
Yuuna	Japanese	Tohoku	Global studies	2011/12	one year	employed
Sakura	Japanese	Kansai	Hungarian studies	2010/11	one year	employed
Keiko (pilot)	Japanese	Kansai	Hungarian studies	2012/13	one year	employed

3.5 Case study research

3.5.1 Multiple case study

This dissertation involves two case studies in which respondents were asked to reflect on their sojourn experiences retrospectively. After the analysis of all four cases I reached the conclusion that Yuuna's and Sakura's case could not be included in this dissertation due to space limitations. Restricting the presentation of the findings of all four cases would undermine the core reason behind choosing the qualitative paradigm. Thus, to be able to provide a thorough elaboration of participants' experiences, I decided to include Arisa's and Hinano's cases and plan to present the remaining two cases in a future study.

Multiple case studies are fundamentally instrumental, as stated by Stake (2005 cited in Riazi & Candlin, 2014, p. 445). In this sense, the case plays an assisting role in the research because it supports the understanding of something beyond. The present case study is primarily relational and explanatory. The former deals with variables and their relation to each other and the latter addresses the "how" and "why" questions (Duff, 2008, p. 101). Case studies intend to give a holistic account of the researched phenomenon within a specific community and environment (Mackey & Gass, 2005).

Nunan and Bailey (2009) define case study as a type of "naturalistic inquiry" (p. 158) and the present research follows that tradition. In this sense, the data reveals natural changes in the participants' perception, knowledge, which is affected by other contextual factors (Duff, 2008). This case study is longitudinal, which means that it examines a certain phenomenon over time, because data collection takes place at multiple time intervals (Duff, 2008). Since the study takes the SA phenomenon under scrutiny retrospectively, longitudinality is presented somewhat differently: the

interview questions were carefully designed to elaborate on the participants' experiences at four time intervals: before SA, upon arrival, during SA and after SA. Participants reflected on these four time periods in the interview after their SA. In addition, data collection took place one year after SA (2014 07-08) and five years after SA (2017 04-06).

3.5.2 Validity, dependability, reliability, credibility, thick description

It is relevant to note that external validity is problematic in case studies because the findings gained from them are not generalizable to a larger population; however, they may lead to the formulation of hypothesis, which can be further tested with quantitative measures. On the other hand, particularity may be more important than generalization in case studies. As van Lier (2005) defined the concept, "particularization means that the insights from a case study can inform, be adapted to and provide comparative information to a wide variety of other cases" (p. 198). Particularization shows the complexity of a case in a close up shot (Nunan & Bailey, 2009, p. 164) and helps researchers to find connections between multiple research findings (p. 172).

Researcher bias is explained to "create an open and honest narrative that will resonate well with readers", thus enhances dependability (Cresswell, 2003, p. 196). The researcher has a personal relationship with the participants; however, it should not be viewed as a danger to validity, but on the contrary. Nunan and Bailey (2009) mention Schmidt's study (1984) as an example that the strength of case study lies in subjectivity which allows the researcher to depict the investigated phenomenon precisely due to this familiarity. Thus, establishing an emic approach, in other words, an insider perspective, helps gain a deeper understanding of the researched phenomenon (Dörnyei, 2007, p. 38). Moreover, the use of other, etic perspectives aid in

counterbalancing subjectivity as well (Bailey & Nunan, 1996, p. 3). Interview data was recorded, which strengthened the dependability of the study (Mackey & Gass, 2005). Also, the researcher experienced SA as well which proves that she gained a deep insight into the phenomenon under study, thus she could report the findings in a credible way (p. 196). Mackey and Gass (2005) suggest that credibility can be enhanced through data collection in several contexts and situations to ensure the exhaustive nature of data presented (p. 180) which was fulfilled here in the form of various data collection instruments. This study took a look at two exchange programmes to provide two contexts and collected data through interviews and follow-up interviews in which previous interview excerpts and Facebook excerpts were used for stimulated recall (See: Section 3.6.3 Stimulated recall for follow- up interviews).

Participants were asked to reflect on their study abroad in the interviews and since they provided detailed descriptions and rich narratives for the case studies, thick description was essential to add. It supports the reader with a clear understanding about the context and provides explanations to the participants' behaviour and feelings in particular situations. Thick description was given on each participant's case to ensure credibility. The use of thick description "may transport readers to the setting and give the discussion an element of shared experiences" (Cresswell, 2003, p. 196). Thick description helps the reader to determine whether and to what extent the context is similar to another context. It also uses multiple perspectives to explain the insights emerging from the study (Mackey & Gass, 2005, p. 180). The purpose of this study was not to result in generalizations, but "to depict complexities of lived experiences and study abroad is the field which can offer such complexities" (Talburt & Stewart, 1999, p. 165). To meet the requirement of confirmability, the complete dataset is provided in the Appendices (Mackey & Gass, 2005, p. 180).

Research ethics was ensured by providing anonymity for all participants by giving them pseudonyms. Participants were informed about the impact of research on their lives and details about the nature of study in the form of consent they were asked to sign prior to data collection (Cresswell, 2003, p. 64).

3.6 Data collection instruments

3.6.1 Interviews

In this study, four semi-structured, personal interviews were carried out in Japan, due to the Japanese students' current residence in their home country. Additional follow-up interviews were conducted 3 years after the first round of interviews to see how participants think about the same topics over time (Table 3).

Table 3

Date and Language of Interviews

Participants	Date of interview	Language of interview	Date of follow-up interview	Language of follow-up interview
Keiko (pilot)	2014/07/24	Hungarian	x	x
Sakura	2014/08/25	Japanese	2017/06/18	Japanese
Hinano	2014/08/14	English	2017/05/06	English
Arisa	2014/08/21	English	2017/04/30	English
Yuuna	2014/08/20	English	2017/05/07	English

In semi-structured interviews, which are about the participants' self-reported perceptions, the researcher is guided by a written set of questions while still having the freedom to deviate from the plan to seek for more information (Mackey & Gass, 2005, p. 173). According to Nunan and Bailey (2009), "as the interview unfolds, topics and

issues rather than pre-set questions will determine the direction that the interview takes"
(p. 313). They quote Dowsett (1986, p. 53) when emphasizing the abundant nature of
elicited responses, providing exceptional evidence about reality, which cannot be
attained from structured interviews or questionnaires (Nunan & Bailey, 2009, p. 314).

The interviews were conducted in the participants' first language (L1), Japanese, or in
their second language (L2), English to assure that language proficiency does not
interfere with the quality of answers (p. 174). Being a retrospective interview, in order
to avoid the problem of memory loss and distortion of reality in the responses, the
researcher conducted follow-up interviews about the same themes.

Construct validity entails „correct operational measures for the concepts being studied"
(Yin, 1984, cited in Nunan & Bailey, 2009, p. 170). Interview questions for all
participants are connected to the same themes; therefore, they provide construct
validity for this study. Also, the researcher aimed to establish construct validity by
conducting a pilot interview to make sure that the questions were appropriate for
eliciting data about students' study abroad experiences.

The interview questions (See: Appendix A) consist of four sections: before SA, upon
arrival, during SA and after SA to provide insights into the longitudinal nature of SA
for the current research. The first set of questions in connection with preparation for
study abroad, focused on previous virtual immersion, establishing social networks in
advance as well as sociocultural, linguistic identity before sojourn. It also elaborated
on previously existing beliefs and attitudes as well as participants' language
proficiency before SA. In the second phase, interview questions touched upon students'
beliefs, attitude and socialization patterns, together with avowed and ascribed identities
upon arrival. During SA, interview questions looked into students' beliefs, social
networks, socialization patterns, social interactions and their contribution to the
co-construction of identities. Language of interactions, linguistic gains, nationality of

social network members and power relations were taken into consideration as well as ascribed and avowed identities. The last part inquired about students' socialization patterns, how the previous social networks were lost or maintained. Professional identity and personal development of students were tracked down after study abroad as well as self-perceived linguistic gains and possible changes in beliefs (Table 4).

Table 4

Foci of Interview Questions

Time period	Theme	Example
Prior sojourn	ICC, belief and attitude	What kind of expectations did you have in connection with Hungarian people, language and culture?
	SA preparation	How did you prepare for your study abroad?
	Social networking	Did you know Hungarian people before coming here?
	ICC, knowledge	What did you know about Hungary before coming here?
	Language proficiency	How was your English (or Hungarian) language proficiency like, before study abroad?
Upon arrival	Culture shock, beliefs, and	Give me an example about

	attitudes	what did you find unpleasant and hard to accept in Hungary?
	Social networking	Who did you socialise with in Hungary, upon arrival?
During sojourn	Beliefs and attitudes	What expectations did you have in connection with those classes?
	Language proficiency	Give me an example of a situation when you had any difficulties in making yourself understood in English or Hungarian!
	Social networking	Who did you socialise with later, during your study abroad?
	ICC, knowledge, belief, attitude	How did your study abroad experience overwrite your previously existing knowledge about Hungary, its culture and people?
	Adjustment	How was your adjustment period like in Hungary and in the Erasmus community?

Post-sojourn	Re-adjustment	Did you have any difficulties with re-adjustment in Japan?
	Professional identity	How did your study abroad experiences contribute to your present employment or education?
	Belief, attitude	How do you view your one-year study abroad experience now that you are back in your home country?
	Adjustment, belief, and identity	How would you describe your one-year study abroad? What role does it play in your life?
	Social networking	How do you still keep in touch with those friends, you made during your SA?
	Language proficiency	How do you perceive your English or Hungarian language proficiency now?

3.6.2 Facebook database

The second source of my data set (Table 5) were the posts my participants uploaded on the website called Facebook. In the light of my research questions, I analyzed the content of the Japanese students' Facebook entries, which served as authentic texts about their sojourn period. The unstructured nature of posts and comments on Facebook might be a disadvantage of this data collection instrument, as these are not regular diary entries; however, they serve as authentic study abroad data sources and reflect students' personal accounts meant for their own audiences and not for the purpose of research. In addition, visible Facebook interactions proved to be an invaluable source of data about students' socialization patterns, language use and communicative competence. Facebook materials about students supported the stimulated recall procedure as well. In addition, Facebook interactions in the message history were collected with the help of Facebook interaction sheet in Appendix G. Students were asked to write down the language of interaction and the nationality of the interlocutor in chronological order, by looking at their Facebook message history from the SA period.

Table 5

Facebook Data and its Focus

Type of data	Research focus
1. Facebook interaction sheet	Social networking, language socialization
2. Facebook posts	Social networking, beliefs, identity, ICC, adjustment, SA preparation, language proficiency

3.6.3 Stimulated recall for follow-up interviews

Interview transcripts from the first interview and Facebook data were used for the purpose of stimulated recall in the follow-up interviews with the participants, to aid in evoking relevant thoughts concerning their experiences. "Stimulated recall takes place some time after the occurrence of the targeted thought processes and in order to help the respondents to retrieve their relevant thoughts, some sort of stimulus is used as a support for the recall" (Dörnyei, 2007, p. 149). Nunan and Bailey (2009) describe this technique as a "procedure for generating introspective data" (p. 289). It also helps the participants to see their experiences from another angle compared to the way they lived those events. The researcher used data that was gathered about the study abroad "to stimulate the recollection of the people who participated in the event" (p. 289). Therefore, participants were asked to read previous interview excerpts and Facebook entries of their own and reflect on them as well as interpret particular moments and situations they encountered during their sojourn. It was expected that the stimulated recall procedure in the follow-up interviews yield more valid conclusions about the students' SA experiences.

3.6.4 English and Hungarian proficiency measures

Participants' English language proficiency before and after SA was determined by their TOEFL/TOEIC/CASEC score, since one of these examinations was compulsory for them to take before venturing abroad and upon return as well, for the sake of job hunting. The Japanese students' English language proficiency after SA was apparent from the interviews as well, in case the language of the interviews was English.

The participants' Hungarian language proficiency was measured with the self-assessed Hungarian communicative competence questionnaire (See: Appendix D). The questionnaire consists of 18 statements on a four-point Likert scale where *four* indicates *absolutely true*, while *one* stands for *absolutely false*. Participants were asked to indicate their level of competence during their SA period retrospectively, in the 18 situations. The researcher's insider knowledge and personal communication with the participants helped generate an item pool of situations in which they used Hungarian. The items were based on such situations that originated from the participants' experiences. The items were further discussed with a senior researcher.

In addition, a Hungarian oral test (See: Appendix E) was conducted with the participants in which role-play situations and a picture description task were included. Participants were asked to interact with the researcher who took the role of the interlocutor. In role-plays, specific situations were provided from everyday life scenarios. First, students were asked to engage in a service encounter dialogue in a restaurant (See: Figure 12 & Appendix E). The dialogue was designed by Szita (2012) for beginner learners of Hungarian as a foreign language (HFL). During the dialogue, the researcher took the role of the waiter while the participant was asked to respond in the role of the customer. After reading the dialogue, students were expected to understand the waiter and give responses in Hungarian. The task was recorded and transcribed.

I.

- Jó napot kívánok! Mit parancsol?
- .... kérek.
- Sajnos, elfogyott. Van viszont nagyon finom, friss
  ....
- Jó, akkor azt kérek.
- Inni mit hozhatok?
- ....
- Igen. Azonnal hozom.
(kicsit később) - Ízlett?
- ....
- Desszertet parancsol valamit?
- ....
- Egy kávét esetleg?
- .... A számlát
  kérném.
- Igen, ...

Figure 12. Service encounter dialogue for measuring Hungarian communicative competence (Szita, 2012)

Second, students were asked to express themselves in Hungarian in various, daily situations, such as introducing themselves, asking for someone's phone number, apologizing and asking for directions (Szita, 2012), (See: Appendix E). The situations were explained in English, thus this part aimed to assess students' ability to produce appropriate Hungarian output but did not focus on comprehension. The responses were recorded and transcribed. In the third part, students were asked to react to Hungarian questions or statements in Hungarian (Szita, 2012), (See: Appendix E). At this point, both listening comprehension and speaking were assessed. Participants were congratulated, offered coffee, asked about the time and asked about clothes and food in Hungarian, to which they reacted. The reactions were recorded and transcribed.

Finally, participants were asked to describe a picture of their choice (See: Appendix E). Picture descriptions were considered as appropriate measures for language competence in the present context because there is no restriction of language use or vocabulary. In other words, participants could produce language at any level depending on how they perceive the picture. Moreover, the researcher had the opportunity to elicit language with guiding questions about the picture, when necessary. (For the Hungarian oral test assessment, see the *3.8 Data analysis* section further below.)

3.6.5 A questionnaire on perceived intercultural communicative competence

Data on the participants' perceived intercultural communicative competence was collected with the help of Dombi's ICC questionnaire (2013), evolving from Byram's model (1997), where the PICC items were altered to the Hungarian study abroad context for Japanese. (See: Appendix F). The questionnaire consisted of 51 items. In the first 12 situations, students were asked to indicate their competence by giving a percentage. As for the remaining items, participants were asked to assess how true the statements were for them on a four point Likert scale. The researcher modified the PICC items so that participants could give information based on their own background. The transformed items, together with explanations, are provided in Appendix Q.

The modified questionnaire was piloted in 2016 with Japanese medical students studying in Hungary, at the University of Pécs. After piloting, further items were modified. Such example was the specification of immigrants in Japan, for example, people from the Philippines. The item about minorities and their culture, such as Ainu culture was specified to give more details.

3.7 Data collection procedures

The first round of data collection took place in July and August 2014 (See: Figure 13.). Personal, long interviews were conducted with five Japanese participants in Japan. In the second phase, four follow-up interviews were carried out with the same participants, except Keiko, in April 2017, in Japan. They were also asked to complete the Hungarian oral test and the self-assessed Hungarian communicative competence questionnaire as well as to fill in a questionnaire about their self-perceived ICC. Stimulated recall was used in the second phase of data collection, during the follow-up interviews, in the form of a reflection on previously obtained data.

Data collection

2013 09-

Consulting the literature

Designing the in-depth interview questions, based on the literature

2014 07-08

Conducting interviews in Japan

Keiko: 2014/ 07/ 24 (pilot)
Hinano: 2014/ 08/ 14
Yuuna: 2014/ 08/ 20
Arisa: 2014/ 08/ 21
Sakura: 2014/ 08/ 25

2015

Transcribing and analysing interview data

Designing follow-up interview questions and preparing stimulated recall materials for each participant, based on the analysis

2016

Designing more instruments and piloting

- Self-assessed Hungarian Language Competence Questionnaire
- Hungarian Language Test
- Intercultural Communicative Competence Questionnaire

2017 04-06

Conducting follow-up interviews in Japan

Arisa: 2017/ 04/ 30
Hinano: 2017/ 05/ 06
Yuuna: 2017/ 05/ 07
Sakura: 2017/ 06/ 18

Figure 13. Data collection procedures and instruments

3.8 Data analysis

Data collection and analysis followed the ethnographic approach in which "human inquiry is necessarily engaged in understanding the human world from within a specific situation" (Talburt & Stewart, 1999, p. 165). The individual interviews centered on the perception of others' experiences and how they interpret that experience (Schwandt, 1994, p. 120). The interpretations people create from their experiences influence their actions, which the researcher assumed to understand with the help of these interpretations. Triangulation is a key principle in qualitative research,

which "increases the internal validity of the study" by combining both insider, and outsider aspects of phenomena (Duff, 2008, p. 143). Triangulation of the findings was fulfilled by the analyses of different sources of information such as the interviews and the Facebook entries, language tests and questionnaires.

3.8.1 Qualitative content analysis and data coding

Qualitative content analysis was applied in the case of interview transcripts and Facebook entries. This type of analysis happens in parallel with the data collection process, as the researcher needs to review the previously obtained data continuously and collect additional data, to get a more complete picture (Cresswell, 2003, p. 203). During analysis, data is coded based on the emergent patterns and themes and these are organized into established categories. Qualitative data requires language-based analysis. Qualitative research is iterative, non-linear, so that the researcher is shifting between analysis and data collection (Cresswell, 2003). This non-linearity is illustrated in the current research as well, in the form of follow-up interviews. Saturation is important in this type of data analysis. Saturation is achieved once the researcher cannot find new ideas, emerging from the data set, because the already established patterns appear repeatedly.

Qualitative data set is messy as these are personal stories that need to be organised by the researcher. Data was coded by looking for patterns or repeated themes and these were identified with codes generally emerging from the dataset. This practice is called open coding (Mackey & Gass, 2005, p. 241). Labels were assigned to chunks of data, guided by the research questions so that the data set became more manageable. Headings were given to parts of the data, following Nunan and Bailey's (2009) technique (p. 416). Superordinate headings were given to the main themes and subheadings were assigned to in-group categories, thus two levels of codes were established. According to Saldana (2009), themes describe, organise and interpret a phenomenon. They "bring meaning and identity to a recurrent experience and its manifestation" (p. 139). The researcher assigned related concepts in the same group

and also looked for parallel ideas, which may be connected. Coding took a middle-order approach, which is between holistic and line by line coding. Based on the emerging codes, a codebook was created for each participant, following Saldana's (2009) coding manual. In the first coding cycle, structural coding, descriptive coding, in-vivo coding were applied from the elemental method and value coding, emotion coding, versus coding were applied from the affective method, based on Saldana (2009). Structural coding is question based, guided by the research questions. Descriptive coding describes with words or phrases the instances and is appropriate for assessing longitudinal participant change (p. 42). In vivo coding takes direct quotations from the text to highlight participant voice. Regarding the affective method, value coding concerns with coding participants' values, attitudes and beliefs. Emotion coding means coding the feeling of the participant, while versus coding suggests some kind of conflict between two entities, its aim is to reveal injustice and asymmetry in power. During the second cycle of coding, the established codes were linked with the central theme of the study. In case one excerpt could be interpreted in multiple ways, multiple codes were assigned for that particular text. When same codes are listed multiple times, it indicates the high frequency occurrence of that idea throughout the data. Analytical memos were added to relevant codes that were developed and included in the report.

Turning points, deviant and salient features were noted as well. After certain themes and topics emerged, they were transformed into an organised, conceptual system. Generic, qualitative analytical moves determined the way the researcher established the patterns, instead of taking a grounded theory approach. Qualitative data analysis combined both emic and etic perspectives (Nunan & Bailey, 2009, p. 414), with the researcher presenting an insider as well as an outsider stance to the researched phenomenon.

3.8.2 Inter-rater reliability and assessment criteria

The Hungarian oral test was rated by two researchers, based on an evaluation parameter criterion (See: Appendix R). To make sure that the evaluation of the Hungarian oral test is reliable, inter-rater reliability (IRR) analysis was carried out.

"IRR provides a way of quantifying the degree of agreement between two or more coders who make independent ratings" (Hallgren, 2012, p. 1) about the performance of a participant on a set of items. "IRR analysis aims to determine how much of the variance in the observed scores is due to variance in the true scores after the variance due to measurement error between coders has been removed" (Hallgren, 2012, p. 2). The true score (T) represents the participant's score that would be obtained if there were no measurement error. Measurement error means the instability of the measuring instrument when measurements are made between coders. The observed score consists of the true score and the measurement error (Hallgren, 2012). Participants' scores, obtained for each item in the Hungarian oral test from the two raters, were computed into SPSS and calculated with intraclass correlation coefficient.

3.8.3 Frequency analysis

In order to interpret Facebook data and online interactions, content analysis and frequency analysis were carried out. Frequency analysis is about counting instances of words, phrases or grammatical structures that belong to a certain category. In this study, under the term frequency analysis a different type of analysis is meant. Frequency of online interactions was counted for each participant as well as the nationality of the interaction partners and the languages of interactions were noted, based on data collected with the Facebook interaction sheet (See: Appendix G). Thus, here the focus of analysis was not on the content, as it was explored previously with qualitative content analysis. With this analysis my aim was to shed light on how frequently they interacted with members of which nation and in what language during SA, which helps to track down the nature of social networking habits.

3.9 Conclusions

This chapter dealt with the research design and the way data was collected and analysed in order to answer the research questions. The research context and the participants were described with rich detail to ensure that the study is easily comparable with other, similar studies and data samples. In order to make sure that the current investigation is valid and reliable, various data collection instruments were introduced in this section that were applied in the study. Two interviews were conducted with the participants to explore the SA phenomenon over time. Further, various language proficiency measures were detailed here, to track down participants' potential English and Hungarian language development. Data on ICC was also collected with the help of self-report questionnaires. Moreover, Facebook entries involving relevant data from the sojourn period were collected and analyzed. Data was collected at multiple time intervals, focusing on various time periods to display the longitudinal nature of the study. The chapter was concluded with analytical procedures, such as qualitative content analysis and frequency analysis. Due to the dominance of text type data, mainly qualitative content analysis was applied in the study, using descriptive and value coding system. Codes were generated on two levels and developed into themes and analytical memos, which enabled the researcher to unfold the experiences.

Chapter 4: A multiple case study of Japanese students' study abroad experiences in Hungary: results and discussions

4.1 Introduction

4.2 Results and discussion of the case by case analysis

 4.2.1 Arisa's case

  4.2.1.1 Beliefs and expectations

   4.2.1.1.1 Beliefs and preparation

   4.2.1.1.2 Expectations and reality

   4.2.1.1.3 Changes of beliefs

  4.2.1.2 Developmental stages of cultural adaptation

   4.2.1.2.1 Awareness and culture shock

   4.2.1.2.2 Honeymoon stage

   4.2.1.2.3 Culture shock and recovery

   4.2.1.2.4 Adjustment

   4.2.1.2.5 Adaptation

   4.2.1.2.6 Re-adjustment

  4.2.1.3 Social networking

   4.2.1.3.1 Before study abroad

   4.2.1.3.2 Upon arrival and during study abroad

   4.2.1.3.3 After study abroad

   4.2.1.3.4 Language use in social networking

  4.2.1.4 Identity construction

  4.2.1.5 Characteristics of Arisa's intercultural communicative competence

  4.2.1.6 English language gains

   4.2.1.6.1 Before sojourn

   4.2.1.6.2 Upon arrival

   4.2.1.6.3 During sojourn

   4.2.1.6.4 After sojourn

  4.2.1.7 Language gains in Hungarian

   4.2.1.7.1 Hungarian communicative competence before sojourn

   4.2.1.7.2 Hungarian communicative competence during sojourn: interview results

4.1 Introduction

This chapter presents the findings of a multiple case study, which followed two Japanese university students' study abroad experiences and detected various complex factors responsible for linguistic, social, personal and intercultural development and change. First, I elaborate on the personal cases separately, taking each case under scrutiny to provide in-depth analyses of the underlying dynamics of variables that possibly account for various outcomes. I write about the participants, Arisa and Hinano, in a chronological order.

Findings are arranged in a systematic order, following the research questions, starting with beliefs and expectations. Section 4.2.1.1 presents the important role one's pre-existing beliefs and expectations play in SA choices and in becoming an interculturally competent individual through the process. It is followed by an analysis of the cultural stages of adaptation by providing examples from the participants' SA experiences. Sojourners may socialise with different people at different stages of their SA depending on the degree of their adjustment at the particular moment. The subchapter (4.2.1.3) about social networking unfolds participants' socialization strategies, patterns of face to face and Facebook interactions, frequency of interactions, friendship ties and all these in reference to their SA stages. In section 4.2.1.4, participants' identity construction is discussed: how the dynamism of co-constructing identities plays a role in breaking down or strengthening stereotypes and also how

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ascribed identities have the potential to develop participants' language skills. Subsequently, the outcomes reveal each participant's self-reported ICC and their journey on striving to become an intercultural speaker. Socialization and interaction with linguistically and culturally different individuals may lead to language development, which is the most frequently mentioned benefit of SA and it is the topic of subsequent (4.2.1.6 & 4.2.1.7) sections, which demonstrate the participants' language gains in English and Hungarian. The concluding section shows how all these relate to professional career in each case.

4.2 Results and discussion of the case by case analysis

The findings presented in this section reveal each participant's complex sojourn in a longitudinal design. Each case is unique; therefore, looking at them one by one allows for a comprehensive understanding of the experiences. This kind of exploration is relevant as individual differences play a major role in SA research.

4.2.1 Arisa's case

4.2.1.1 Beliefs and expectations

4.2.1.1.1 Beliefs and preparation

Arisa's belief about how to prepare for her sojourn was related to (1) language learning and (2) collecting information about the host university and its surrounding. She considered (1) learning the language of the host country essential prior SA, and she believed that a textbook is necessary for autonomous language learning. However, lack of access to a textbook in Japan prevented her from learning the language in advance.

"I tried to find somehow study Hungarian language before I go there…but I couldn't find Hungarian @ textbook…" (first interview)

Interestingly, she did not consider other options such as online language learning resources. The lack of Hungarian textbook also led to the formation of her belief that Hungary and the Hungarian language may not be well-known among Japanese. Such belief can be attributed to her SA motivation to experience unique and challenging situations other Japanese may not likely encounter, which she found as an attractive feature of Hungary.

"I realised, going to Hungary is a, not so many people going to Hungary, that's why I can't find any textbook in Japanese bookstore." (first interview)

"Hungary is not so major… country in Japan. They use totally different language so it's really challenging for me" (first interview)

"it could be really &mmm special experience because it's, it's in the middle, so … if I go to Paris or London … it's like same as my expectation in Japan, I think, because I know the city in TV programme or movie or in other media we can get the information enough but &mmm in in Japan it's really difficult to get information about Hungary…" (second interview)

Her other belief concerning SA preparation concerned (2) gathering information by contacting local Hungarians via Facebook, checking the homepage of the university and local government as well as getting information from traveller blogs, which she did not consider as authentic resources. Malota's (2016) study on international students, studying in Hungary revealed similar sources of information. Also, Szentpáli Ujlaki's (2007) findings presented that Hungarian students considered getting information about the foreign culture an essential preparatory phase. Arisa chose not to take the collected information for granted which implies that she is able to interpret the information critically as she called attention to *"discussing with yourself, not discussing with internet…so you can find the answer by yourself" (interview).* She could achieve that through logical reasoning, comparing new information with the actual, lived experience abroad and by being aware of various perspectives. Such mindset is related to Byram's (1997) concept of critical cultural awareness required for

an intercultural speaker.

Before her SA, Arisa believed that *"Hungarian people can speak English fluently"(interview);* however, upon arrival she realised that it was not the case and perceived it as a similarity between Japanese and Hungarian people. Later, as she interacted with locals she developed certain positive beliefs about Hungarian people that she maintained throughout her sojourn and afterwards. Positive experiences are the easiest and most probable ways for students to develop positive attitudes towards members of other cultures, as was revealed by Dombi (2013). For instance, after socializing with locals, Arisa found Hungarians kind towards people belonging to their inner social circle, but they kept their distance from people beyond their social group. She believed that such qualities were typical for Japanese people as well, thus she discovered another similarity between Hungarian and Japanese people. The majority of international students participating in Malota's (2016) research shared Arisa's opinion about Hungarians: first they kept their distance, but warmed up and became friendly later on. In her account she used the metaphor of "wall" to indicate gatekeeping practices.

"Hungarian people are very kind…to the person who is related to them… before &mmm having nice relationship with them… sometimes I feel… we have like…wall between us but once we are getting closer they are So! Much! Kind!... I feel similarity with the character between Japanese and Hungarian, so Japanese also have like walls at first but after that, become, get really close." (first interview)

According to her other maintained belief, Hungarian people have strong national awareness, which is rooted in European culture and history. European countries being divided by borders but still sharing the same land was the main reason underlying their strong degree of national awareness, according to her belief. She explains national awareness in distinguishing national food by displaying her insider knowledge about authentic Hungarian goulash and about another version of goulash, the Austrian one. Such distinction may not be visible to other people from other cultures, thus such a remark suggests her high level of intercultural awareness. Fantini (2019) noted that intercultural situations where both etic perspectives (impacted by one's native culture)

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and emic perspectives (the insider view of hosts) were contrasted, resulted in developed awareness. Also, Arisa believed that such awareness was not so dominantly present in Japanese people. She presents them as people for whom it does not make a difference; however, for her it does, which implies that she believes that she is more of a citizen of the world compared to her co-nationals.

"And one more important thing is that I think their national awareness is stronger than Japanese. For example, Japanese people think that all gulyás is gulyás, but this is gulyás, and the gulyás leves is Hungarian food, the gulyás stew is Austrian food, but from an outsider's perspective they are all the same." (first interview)

However, her strong national awareness surfaced when she was confronted with Hungarians who ascribed her a false national identity by calling her Chinese. This is consistent with the second stage in Bennett's (1986) Developmental Model of Intercultural Sensitivity: "defense against difference" (p. 3). In this situation, Arisa experiences cultural difference in a polarized way, drawing a clear boundary between herself and the Chinese, who are denigrated by her in order to defend her own identity. She did not try to seek more possible explanations and was unaware of her own negative perceptions and values towards Chinese people, indicating the lack of critical cultural awareness (Byram, 1997) in her reaction. Interestingly, she started with the denial of being Chinese, not the other way round in the next excerpt:

"They were gypsy, young guy suddenly shouting me '*** Chinese' or something and ...
I was really shocked and the same time I was really get angry because I am not
Chinese so I said to them <L3hun>nem kinai, japan vagyok<L3hun> and then their
attitude was totally changed." (second interview)

4.2.1.1.2 Expectations and reality

Her expectations before sojourn were more experience-related featuring *"travelling a lot of countries"*, *"eating fancy food"*, which can be connected to activities beyond classrooms and *"making special friend"* which indicates her expectation to expand her

social network. However, she also expressed some doubts about the latter, since she believes that there is a certain threshold in English proficiency preventing her from using the language for socialization with others. Malota's (2016) research yielded similar results: her Japanese participants evaluated their English language competence lower than other SA students did.

"I am not confident with my English ability … so before going to Hungary, I couldn't imagine that I can make friends." (second interview)

Initially Arisa had a genuine interest in local, traditional and cultural artifacts, which evoked her interest in choosing Hungary as her SA destination. As she collected information prior her SA, she developed a belief that in modern cities traditional culture is fading, as opposed to less modern cities, because modernization may weaken cultural traditions. She expected that Hungary would be the ideal SA destination to explore old traditions and to buy authentic handmade products.

"Western European countries is just like much organized, so almost forget such culture but I thought like Eastern Europe or Middle European countries have traditional &mmm … was such kinda &mmm sentence in some book and then I thought, maybe I can … learn or buy such kinda stuff." (first interview)

Furthermore, her familiarity with a local person evoked her interest in finding out more about ethnic minority Hungarians living outside the border of Hungary and in discovering how they define themselves with regard to their national identity. Extending her knowledge on that topic was a key expectation she wished to fulfill.

"How Hungarian people describe them as Hungarians even though they was other countries. Yeah, this my biggest question." (first interview)

Arisa also expected to face challenges during her SA experience, which not only results from linguistic barriers but embodies emotional challenge as well due to the gap between developed and developing countries. Arisa's motive was to benefit from out of class experiences and develop through managing problems and having adventures. For

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this reason, she did not choose an English speaking country as her SA destination; she believes that it does not require her to leave her comfort zone to such extent as in a country where the local language is other than English. In Hungary, Arisa not only needs to learn another language besides English in order to overcome the language barrier but she also needs to learn to accept her new context and acculturate in a host country where the economic situation is markedly different from her home context. The experience of such an economic gap may lead to psychological stress that she needs to deal with on a personal level.

"It's kind of adventure. I am enjoying it… Japanese train is like too much clean, they don't have kinda, kinda factor of adventure, like a movie." (first interview)

"Bad things happen beyond your expectation but you can enjoy that and &mmm that's the special experience you can't get &mmm if you going the more major big country." (second interview)

Such difficulties on the linguistic and emotional level challenge the individual in a more complex sense compared to a SA experience in a developed English speaking country. Her case suggests that non-English speaking developing countries should not be overlooked as a potential SA destination. In such SA the challenges add up and they require the individuals to leave their comfort zone, face the challenges and try to overcome them. The next interview excerpts demonstrate how Arisa turned the difficulties posed by the different economic situation of the host country to her advantage. Malota (2016) found that the way international students perceived Hungary depended on the economic situation of the students' home country. Students coming from less developed countries tended to see Hungary in a more positive light than those coming from more developed countries. However, Arisa, even though she is from a developed country, perceived the economic gap positively and regarded it as an opportunity to challenge herself and to develop as a person and in her language ability. Arisa also perceived SA as something to "survive", using a "war metaphor". In order to be successful, one needs strength to survive and in order to accomplish that certain skills and strategies are necessary, as the next excerpt illustrates:

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"So, then I realized maybe I can, I can survive somehow…maybe I am strong"(second interview)

Arisa assigned key importance to her expectations and was aware that her own values, expectations and beliefs may not be the only possible and correct ones. This finding is in line with the attitude component in Byram's (1997) ICC model. One needs to think critically and interpret such assumptions in the light of actual experiences to identify the causes underlying certain inconsistencies by seeking further knowledge, as suggested by Byram (1997).

Arisa was interested in traditional Hungarian products and her wish came true when she visited the Sunday market and various other shops in the country, which is illustrated below in the Facebook excerpts. It is also clear that she used Hungarian in reference with the Sunday market, which she linked to a particular Hungarian cultural entity; however, she mentioned the Christmas market in English, probably similar to other Christmases, celebrated in other parts of the world, which she experienced in other European countries as well. Using the Hungarian equivalent of Sunday market is her way to express and take ownership of the Hungarian culture specific phenomenon. Further, her wish to impress others may be another reason behind her Hungarian word choice.

Sept 5, 2010
"Tomorrow is Sunday so I am going to Pecs Vasar." (Facebook excerpt)

Dec 4, 2010
"Bought honey candle at Christmas market in Pecs <3 The Christmas market has opened in Pecs and I bought it before I even noticed. This little honey candle is so cute! So cute!" (Facebook excerpt)

Arisa also tried to make friends by participating in various events organised by the university. She attended her class party, a country presentation, wine tasting and various other parties, which demonstrate her attempt to build friendships as she expected, prior to her SA. Toyokawa and Toyokawa's (2002) study findings also

highlighted that those Japanese sojourners who engaged in extracurricular activities with hosts in the US had a more pleasant time abroad. Upon arrival, she considered living together with co-nationals an ideal situation; however, in the second half of her SA, she believed that sticking together closely with other Japanese students may hinder socializing with others. For that reason, Arisa and her co-national peers decided to change rooms and requested new roommates with different cultural and language background. She believed that this way would enable her to form new international friendships. This move indicates changes in her beliefs about social networking. Mitchell, McManus and Tracy-Ventura (2015) revealed similar outcomes in the French study abroad context. The participants of that research were British students, who decided to ignore their co-nationals in order to socialize with the hosts.

Sept 3, 2010
I can't believe that Shiori is going to be my roommate haha It is going to be a
stress-free study abroad!! Haha (Facebook excerpt)

"Three Japanese girl including me … living together, so it's kinda small but biggest Japanese community at that time but it's not really good for us because we are coming Hungary for studying abroad but we are always using Japanese and just get close to Japanese students is not really good situation so we thought, we loose our time, so we discussed and decided to live apart." (first interview, 2014/08/21)

Arisa expected to know more about the situation of ethnic minority Hungarians and their national identity. In order to answer her initial question about ethnic minority Hungarians' identity construction, Arisa took advantage of both in class and out of class experiences. In order to find her answer and fulfill her expectations, she took classes related to history as well as socialised with ethic minority Hungarians and participated in home visits to understand their national identity. She reached her own conclusion by placing parental background and minority school education in the centre of her theory of Hungarian ethnic minorities' identity construction.

"But I was wondering how can those people define themselves as Hungarians who have similar languages and similar roots. My conclusion was that maybe the biggest influence is education? … My friend is now living in Serbia but long time ago that place belonged to Hungary…But she is Hungarian…But now she is living in Serbia. Then how is that possible, well it's because she is getting Hungarian education. When we define our national identity and it can't be determined by the place, where we are, then it's that countries education after all that matters, I think. That education can be for example Hungarian history, Hungarian language, I think various such things are involved. Based on the method of that education, you learn these factors and you can define yourself as an individual belonging to that certain country based on that knowledge. That's what I thought." (first interview)

Such learning was relevant for her because she had encountered an ethnic minority Hungarian prior to SA and she found that person's situation puzzling and very distinct from her own; thus, she wanted to find out more. Her SA enabled her to find the answers on her own as a part of her learning process. Fantini (2019) found that for sojourners intercultural friendships before sojourn greatly impacted their choice to take part in educational exchange experience, which was also true for Arisa.

According to Amuzie and Winke's (2009) research findings about international students studying in the United States, students established stronger beliefs about the importance of leaner autonomy and they found that study abroad helped them to become more autonomous learners. Arisa believed that both in class and out of class experiences were essential for learning. She was an autonomous leaner in Hungary, as she did her own research to gain knowledge about Hungarian people and she also interacted with them after classes to deepen her understanding.

Based on her belief, language barrier was the main reason of her unpleasant SA experiences, which confirms the research findings by Malota (2016), in which international students considered lack of proficiency as one of the causes of their negative experiences in Hungary. In the initial phase, Arisa's low self-perceived English language skills prevented her from expressing her opinion in certain situations, which evoked her negative feelings. However, later on she managed to progress and

overcome her difficulties. In addition, Arisa's perceived lack of adequate Hungarian language skills was the reason of her other unfavorable experiences. Hungarian language barrier also prevented her from social networking with local Hungarians in the classroom.

"But even during studying abroad it's &mmm, rest of thirty percent is &mmm unpleasant, not because of the environment, because of me, because if I have like more vocabulary or if I can speak more Hungarian, I can, I thought like I can do more." *(second interview)*

"I can't get in the conversation because I can't speak Hungarian…One Hungarian student tried to makes me… happy like &mmm … he bring &mmm deep fried fish. Because he somehow knowing like Japanese eating fish a lot…so I deeply appreciate but I can't &mmm saying appropriately… I wanted to ask a lot of things: Who make that? Or how you can learn or do you know other fish? Or do you know the Japanese sashimi?...if I can talk (.) a lot, I can, we could be friend at that moment. He tried to step forward but I couldn't." *(second interview)*

4.2.1.1.3 Changes of beliefs

Based on her initial belief, Arisa took punctuality for granted; however, in Hungary she experienced a culture in which *"everything not going …on time"* was the norm. Her initial belief about Hungarian's perception of time was slow pace in contrast with her own local cultural concept of time. However, change in beliefs became apparent when she considered the Japanese concept of time *"too much"* and acknowledged how Hungarians manage time as acceptable in the second interview, as an afterthought. Malota (2016) also found that an underlying reason of negative SA experiences is connected to slow administration at the immigration office in Hungary. Arisa was initially upset about similar situations; however, her case goes beyond mere frustration and is an example of how she is able to overcome and accept such experiences. She not only noticed the difference between Hungarian and Japanese working style but also reflected on the reason underlying the slow pace of the way things are done in

Hungary.

"I thought, maybe they do their job on their own pace but I feel … so slowly" (first interview)

Initially, she perceived Hungary as a place full of challenges, but right before returning to Japan, she perceived it as a *"second home"*. Similarly, a Japanese participant in Malota's (2016) large scale study abroad research considered Hungary as a second home and Fantini's (2019) multinational large-scale study shared that outcome too. First, Arisa expected challenges during her SA experience and throughout her sojourn she assumed she would face them in the form of travelling, learning the language and socializing with locals as well as adjusting to and understanding the university system. Upon her return to Japan, in retrospect, she developed positive beliefs concerning her one-year SA in Hungary. She perceived Hungary as her *"second home"* due to having pleasant encounters with locals. Her SA also enabled her to become familiar with Hungary to the point that she felt more informed about Budapest than the Japanese capital. This local cultural knowledge relates to her sense of belonging and grants her an eligible tour guide status instead of being a tourist: *"I know more deeply about Budapest, rather than Tokyo."* Such positive belief and familiarity was also confirmed in her Facebook posts where she shared her thoughts on her memorable life-long experience. Upon returning to her country, she missed Hungary and the people to whom she had become accustomed and cherished her memories spent abroad.

June25, 2010
"While drinking coffee at Kantabar, shouting at Estcafe, or cooking in small kitchen in Boszorkany… I feel I'm happy all the times in Pecs. One year is not short, but not enough. I'll keep my beautiful memories in my treasure box. See you again somewhere in the world. Nagyon szepen koszonom!" (Facebook excerpt)

To summarise, before her sojourn, Arisa expected that SA could enable her to enjoy the cultural products of Hungary, travel and expand her social network as well as gain knowledge about ethnic minority Hungarians' identity construction. During her study abroad she managed to fulfill her expectations and by doing so, she was able to find

out how Hungarian national identities are constructed for those living outside the borders and such knowledge in turn shaped her beliefs about Hungarian people's national awareness. As she interacted with international students, she could discover her own national awareness and it raised her consciousness about biases and stereotypes, which made her redefine her stand point by taking a more neutral stance. Thus, she tried to look for an explanation underlying the differences and to understand others by developing an open mind at the beginning of her SA and maintaining it throughout. Her critical reflections allowed her to become an even more open and autonomous sojourner.

The findings revealed how study abroad experiences in a developing non-English speaking country might initially pose a serious challenge for students like Arisa; however, Hungary offered the participant an impressively useful opportunity to develop. Initially, Arisa perceived her SA as an adventure with challenging situations; by the end of her sojourn period she developed positive beliefs about and attitudes towards her year in Hungary. She considered the country her "*second home*", which demonstrates her sense of belonging and being at the third ethnorelative stage, namely the integration of difference on the scale of intercultural sensitivity (Bennett, 1986) that indicates high intercultural progress.

4.2.1.2 Developmental stages of cultural adaptation

All sojourners go through a cultural transition cycle (Sussman, 2002) during their period of SA. This cultural transition cycle can be divided into various stages, which may vary with individual differences and are based on how a person experiences SA, overcomes the challenges and takes advantage of the opportunities in order to end up with a transformative sojourn. For instance, Lysgaard (1955) described the stages of adjustment in the shape of a U-curve. It indicates that the sojourner's initial satisfaction and well-being gradually decreasing over time, reaching the point of crisis, forming the bottom of the U-curve, followed by recovery and adjustment. Oberg (1960/2006) defined four stages of adjustment: honeymoon stage, crisis (culture shock), recovery and adjustment. However, such theories may not suitably describe everyone's

experiences (see Szentpáli-Ujlaki, 2009), since sojourners live their SA differently. Therefore, Furnham and Bochner (1986) advised to conduct studies that determine various sojourner aspects interacting with the target culture to reveal patterns of adjustment. Such endeavor was dealt with in the present case study. The next sections will present Arisa's stages of cultural adaptation from a social psychological aspect in the order she experienced them: (1) awareness and culture shock, (2) honeymoon, (3) culture shock, (4) gradual adjustment, (5) adaptation, (6) re-adjustment. It has to be noted that these stages resemble more to the roller coaster ups and downs (Sussman, 2002) instead of being sequences of typical stages.

4.2.1.2.1 Awareness and culture shock

When people move from one culture to another, there is a high chance that they find the new situation frustrating, anxiety-provoking and confusing. Upon arrival in the capital city, Arisa felt anxious about the new environment, as the interview excerpt illustrates. She described her first day with words such as *"dark"* and *"scary"*. She was deprived of well-known meanings, which led to frustration, panic and emotional crisis. The lack of English signs was a significant language barrier that took her by surprise although she knew that she is going to a country where the official language is other than English. At that point, the realization struck her that she cannot communicate without Hungarian and felt helpless in the new situation. This can be interpreted as the awareness stage in her cultural transition cycle (Sussman, 2002). This is also in line with one aspect from Oberg's (1960/2006) six aspects of culture shock: feeling weak and helpless due to not being able to cope with the new situation. Although that could easily happen in her home country as well with other sojourners who do not know the language.

Arisa became aware of the major differences that led to her initial culture shock that corresponds with the way Oberg (1960/2006) depicted the term and also it belongs to the affective approach in the ABC theory of culture contact (Bochner, 2003). In Oberg's (1960/2006) model, culture shock is a negative reaction to unfamiliar places and uncomfortable circumstances, causing anxiety and fear due to the loss of familiar

cues. Similarly, Hall (1959) captured the term as deprivation of familiar cues, replaced by other cues, which are perceived as strange. In the interview, Arisa was not aware of going through that stage but taking a closer look at her narrative accounts proved otherwise. As she entered the wrong building and got trapped by the gate initiated her anxiety and stress. Thus, the first stage of cultural transition in Arisa's journey was awareness and culture shock, which is slightly similar to the initial stage in Szentpáli-Ujlaki (2009) researcher-participant's findings in a Chinese context. In that study, the researcher felt disappointed with the locals' English skills, causing her irritation and discomfort.

"in the first day Hungary it's, it's really dark @ because we arrived in Budapest on night, so the first moment for me, it's really dark, scary, not sure but (.) big (.) strong gate, so that means it's not safety, hard security..." (second interview excerpt)

"So I... couldn't read anything and I couldn't understand anything (.) and I tried to find the &mmm I tried to find the (.) hostel? And finally I reached out but... there is gate inside of the building... so I have to call to the hostel number and ask to open the door, gate but I ... haven't had experience, such experience like, to ask them and I am not sure the, which floor and me and my sister entered wrong building and we are not sure how to get out from the gate. And there is like evening, there is no people so (.) and getting dark so that's the first, first day. So I can understand we have to push the button to get out the gate but this first moment, I don't know anything. So I was really shocked cause I couldn't do anything (.) like non (.) non English native country...we were really upset and we are almost crying..." (second interview excerpt)

"...they don't have English on the sign...even though it's the main station in Budapest. It's really unexpected situation and I was so disappointed and I was really confused..." (first interview excerpt)

Before her sojourn and in the initial period, other signs of culture shock were also present in the form of unpleasant experiences. These were mostly connected to the working style of public officials, as also found by Malota (2016) and the difference between the educational systems on the tertiary level.

"In Hungary I feel they almost forget about me and maybe they lost my documents and they don't tell me anything but my due date, I mean my flight date is coming really quickly so I was really upset." (first interview excerpt)

"finally I could get a book, registration book and then I have to ask the professor to sign, yeah and the system is totally different from my home university's system... I couldn't take the class first semester so it's, it's really difficult for me." (second interview excerpt)

4.2.1.2.2 Honeymoon stage

In Oberg's (1960/2006) theory of cultural adaptation, the first stage a sojourner goes through is called the honeymoon stage which is an initial reaction of enchantment, fascination, admiration and friendly, superficial relationship with hosts. That also marks the starting point of the U-curve hypothesis (Lysgaard, 1955), which indicates the sojourner's initial satisfaction and well-being. Arisa's Facebook posts showed signs similar to the honeymoon stage; however, they were preceded by her initial culture shock. Thus, in Arisa's case, the initial honeymoon stage was skipped and experienced later, compared to Szentpáli Ujlaki's (2009) study, in which the honeymoon stage was completely missing. Arisa was enchanted by the positive features of the new environment, the host city and the landscape of Hungary. She had very favorable impressions about the host country and culture to the point that she felt comfortable in Hungary and believed that her SA would be free of complications. Malota's (2016) questionnaire results revealed that the host country's perceived image depended on the economic situation of the exchange students' home country. The bigger the gap between the economic situation, the more negative was the perceived image of the host country. Although Arisa mentioned in the interview that some Erasmus students did perceive Hungary negatively due to the economic situation, Arisa's case supported the opposite view. Even though there is a considerably large economic gap between Hungary and Japan, she was very positive about the host country and exploited the advantages of such gap: namely adventure, challenge and freedom.

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"…the view from the window is really beautiful" (first interview excerpt)

August 29, 2010
The McDonalds in Budapest is so gorgeous. (Facebook) (translation)

September 2, 2010
Budapest was a nice place. I can live in this country. (Facebook) (translation)

As the following Facebook excerpt shows, Arisa could also pursue her interest in terms of shopping in Hungary. She explored local shops and engaged in local products, which she really enjoyed. Such pleasant experience can also be related to her late honeymoon stage. Moreover, the next Facebook post demonstrates that Arisa felt proud of being an exchange student at the Hungarian institute, which also confirms that stage. Arisa's Facebook account is full of evidence about the delayed honeymoon stage, when she was overly positive about everything around her, similarly to a tourist on vacation.

October 18, 2010
In Printa@Budapest! I love this design shop so much. (Facebook)

September 10, 2010
In the registration office I asked about the courses and the office lady asked me "are you student of Pecs University?" I felt like I want to shout the answer loudly:"Yes I am". (Facebook)

4.2.1.2.3 Culture shock and recovery

Culture shock was a recurring stage in Arisa's sojourn. Her unpleasant experiences appeared after the honeymoon phase again and were due to the differences between her home culture and the host culture. However, this time her culture shock differed from the Obergian one (perceiving culture shock as a disease) as it was more closely linked

with Bochner's (2003) definition, focusing on both negative and positive outcomes of culture shock. Bochner's (2003) ABC (Affect, Behaviour and Cognitions) model of culture shock considers the reaction to unfamiliar cultural settings as an active one, dealing with change, instead of a passive and negative response.

In the first semester, Arisa felt frustrated about the way Erasmus students partied. The difference between Japanese and Spanish party culture caused her inconvenience and she found such culture difficult to accept. She associated the foreign party culture with *"silly, crazy culture"*. It completely deviated from Japanese lifestyle; therefore, it was considered not normal, which is in line with the way Oberg's (1960/2006) model depicts culture shock. However, she could reconsider such rejection by comparing international students' way of entertaining to her own culture and learnt to empathise with them later on. As she got closer to those people, she became more knowledgeable and could find possible explanations underlying their actions, which was a positive outcome of her culture shock as found in the ABC model (Bochner, 2003). Her gradually developing analytical self enabled her to arrive at the conclusion not to follow such practices but develop an understanding towards them, marking a point of recovery and stage of adjustment. Szentpáli-Ujlaki (2009) experienced adjustment similarly, when the researcher-participant accepted difficulties as different ways of doing things. Arisa's behavior at this point also indicates that she was at the ethnorelative stage in Bennett's (1986) DMIS model.

"I don't like (.) of course I, I, I can't say I love <L1jp>nomikai<L1jp> and I like the &mmm party (.), not the city way, modern way @ so I can't accept the Spanish way (.) or Dutch way or American way." (second interview excerpt)

"I think like (.) Pecs is not really big city so there is &mmm there is (.) few entertainment, it's really limited so they make themselves (entertained)." (second interview excerpt)

"Even though they seems very @ crazy, yeah, so I'm not join, I can't join but I, I can, I can, yeah, I can understand how they feel." (second interview excerpt)

Her other unpleasant episodes were university related. She had initial difficulties with course registration in Hungarian; however, she could overcome the language barrier by asking for help from her co-nationals. Another hardship was linked to her lack of access to information at the university. Her Hungarian language skills were limited to simple phrases, learnt in the classroom; therefore, she could not ask for information in Hungarian and such language barrier almost prevented her from joining the Art class. Such annoyances made her feel slightly frustrated, indicating her experience of culture shock. However, not only exchange students have to do their best to adapt in the new environment but there is also a need for locals to help newcomers integrate, suggested by Kalocsai's (2009) findings on Erasmus students. In the present study, local students' lack of English skills made it difficult for Arisa to adapt to the classroom norms. Malota (2016) suggested the integration of Hungarian and international students in courses instructed in English; however, Arisa's classroom experience revealed that such endeavor might be problematic since Hungarian students lacked necessary English skills.

"I tried to take Art course, it's unusual thing so maybe university don't understand me like, like, where to put… I am not sure how, about registration in my case…so finally I asked to Sakura…and she asking her mentor. And finally I could get a book, registration book and then I have to ask professor to sign … the system is totally different from my home university's system." (second interview excerpt)

November 25, 2010
You said: "The class is in the usual classroom, as always!" Then why is that classroom locked, teacher? (crying emoji) (Facebook) (translation)

Explanation of Facebook excerpt in the interview:
"it is like, my professor said we have that class in the same usual (classroom) but that is locked so I couldn't get information (.) so…I have no idea to find out the classroom because my professor and my classmates can't speak English… I am not sure how to ask in Hungarian" (second interview excerpt)

Homesickness is a byproduct of culture shock; however, Arisa experienced that feeling

due to a tragic event in her home country, not due to cultural differences. While she studied abroad in Hungary, a highly intense earthquake shook Japan close to her home region. That natural disaster took the lives of many Japanese people and affected many families. The heavily impacted region was broadcast on television worldwide; lack of information about her home region and the fact that she was unable to contact her family made her feel homesick. However, her sister's temporary visit in Hungary and supportive international friends comforted her to go through such difficult time.

March 12, 2011

One day passed from nightmare…but I haven't received any contacts from my family. Hope, hope they are fine! Why Japan, why my region… (Facebook)

Reply:

International student to Arisa

Arisa! I'm sure your family will be fine. Hang in there!!

Her homesickness can also be related to her experience with food and drinks in Hungary. Missing Japanese tea and fish highlighted significant differences between the two countries' tea culture and food consumption and posed a challenge for her. However, she managed to cope with that by travelling to other countries during her SA and satisfied her needs concerning food and drinks to get over homesickness.

September 5, 2010

I haven't found delicious tea yet… Lipton was so bad that I got disappointed. (Facebook) (translation)

October 22, 2010

"Tomorrow I will go to Alexandria [Egypt] with friend by local train! Really happy to eat fish… I need it seriously. (Facebook)

4.2.1.2.4 Adjustment

The next stage Arisa went through is called recovery/gradual adjustment in Oberg's

(1960/2006) model. Bochner, Lin and McLeod (1980) described adjustment as the learning process of behaviours, skills and norms of the host environment. In this sense, adjustment takes place when the sojourner's role shifts from observing to participating and coping with the new culture (Furnham & Bochner, 1986). Arisa learnt to cope with her unpleasant experiences and by doing so she was able to enjoy her stay again. For instance, in terms of university issues, when she was not supported by her academic environment, she decided to look for information on the internet by herself which is a clear indication of her motivation and learner autonomy. She could also overcome the language barrier since the lack of English books did not stop her from going out of her way to seek English information online. In addition, she solved her course registration problems by asking for the help of those Japanese who majored in Hungarian. Such conscious actions demonstrated her success to recover from culture shock and reach a steady point, where she can live in balance and harmony with her new surrounding to result in a pleasant and enjoyable stay in Hungary.

"I always bring Sakura... who can speak Hungarian well."(first interview excerpt)

May 18, 2011
I was looking for sources for my paper but in the library there was only Hungarian book so I asked the teacher to borrow me a book in English, in case there is one. Then the teacher gave me the textbook we use in class. (Facebook) (translation)

June 2, 2011
While I was writing my paper, I found something funny on "wiki" [Wikipedia], I will share it with you: Rule Britannia. :D (Facebook) (translation)

She was also conscious about the significance of learning Hungarian and invested in her language learning in the classroom and took her chances outside classroom as well, such as in the supermarket, during Hungarian home visits and at the Sunday Market. That particular behaviour shares slight similarities with the Polish participant from Norton's (2013) longitudinal case study, Eva, who was very successful in claiming recognition in various discourses. Arisa felt that she needed three months to gradually start speaking in Hungarian and reach the path of adjustment, even naming that stage

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in the interview, indicating her awareness.

"I realized I can I could speak Hungarian, then I feel adjusted." (first interview excerpt)

A conscious turning point in her recovery period was the moment when her international friends ascribed to her a new identity, perceiving her differently from her past self. The new ascribed identity (Jackson, 2014; Oetzel, 2009) freed Arisa from her anxiety and was a pivotal moment in her adjustment. It was a fresh start for Arisa to socialise in the SA environment. It also indicated a significant change in her personal strength, compared to her prior low self-esteem.

"I am not really social person... but my foreign friends describing me, I am always laughing and smiling... so it's really surprising... the connection with them changing me maybe." (first interview excerpt)

"I am not confident with myself before going to abroad and (.) after going to Hungary I could make a lot of friends in Boszorkany and out of Boszorkany...I could make … a lots of friend and nationality... my friend described me, you are a happy person so the pessimist Arisa was really shocked. Because she is thinking negatively (.) every moment but @ other person looks me in different...the people is not describe me in one way so then after that I tried to think, thinking &mmm good way, bad way, both... tried to see a lot of side, not only one side." (second interview excerpt)

In the second interview excerpt, she referred to herself in the third person, an interesting strategy to alienate herself from her pre-SA self. That marked a turning point in her SA and led to her gradual adjustment. Such realization, owing to her Erasmus friends, helped Arisa to overcome the problems and take full advantage of her SA. She got rid of her anxiety and discomfort with her old self to reach toward a more self-confident self that was essential for her recovery stage. Fantini (2019) also revealed that sojourn helped participants to develop self-confidence but could not explain how due to its mainly quantitative design. Arisa's rich qualitative accounts shed light on the process as well. Her critical, analytical self was triggered by the new

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identity her international friends ascribed to her. From that point, she could consider more perspectives and become interculturally sensitive.

"it's key (.) point hmm? Turning point? Yeah, I could accept myself cause the pess, pessimist me is &mmm shaping because of my complex. Yeah, so after that I can describe myself like yeah I am happy and working hard and life enjoying girl and now I can say I am, I am happiest person @" (second interview excerpt)

Travelling in Europe and within Hungary contributed to Arisa's learning process and facilitated her adjustment. Her conscious and carefully planned travel arrangements made engaging with various cultures and people possible. Thus, being exposed to various impulses and being stimulated by the new environment through traveling assisted her recovery period, leading towards the concept of a more analytical self. The main coping strategies identified by Szentpáli-Ujlaki (2009) were similar, i.e. to keep busy and explore local culture, which were manifested in Arisa's busy travel schedule and her visit at the local market. However, Arisa also appreciated her "*slow life*" in Hungary, relaxing with other students, which was different from her Japanese lifestyle.

"I try to communicate with a lot of people, I mean a lot of different nationality through my travel. I travelled many countries and I always staying in hostel then I can make conversation with yeah, many people there" (first interview excerpt)

Arisa immersed herself in local culture by going to local places and events such as the Sunday market in Pécs. Through these experiences she tried to fit in and shift from her status of being a "not normal customer" to a "regular customer", which indicates her successful adaption in the local community. While being a "not normal customer" can be associated with a tourist status, becoming a "regular customer" can be more closely linked to a resident status. It is also worth noting that she codemixed in the interview and referred to "Sunday market", a Hungarian cultural entity in Hungarian. Such occurrence may indicate the presence of multilingual identities within her, pointing towards a Hungarian self, as described by Kramsch's (2009) theory of multilingual

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subject positioning, in which an individual's existence is mediated by language and one can create their own existence by using a certain language.

"I always going to Pécs vásár on every Sunday... I am not normal customer for them. Pécs vásár is really local place I understand it so sometimes they make bad feeling I feel that but this grandma was really kind and nice smiling and talk to me in Hungarian... I am really happy that situation cause you know local people try to communicate with me and sometimes she said Deutsch? Deutsch? That mean: can you speak Germany? Then I know she try to communicate with me so I really respect her stance so then I really &mmm feel nice and I wanna bring back this special occasion so then I buying her stuff so once and then next I went to Vasar that lady was always there so for example every time I buy something from her... when I try to get some nice Hungarian stuff as present for my mother or friend in Japan I always buy her stuff... she is not student, she is totally local people so it's really special occasion for me to connect with local people" (first interview excerpt)

4.2.1.2.5 Adaptation

Adaptation is the final stage in Oberg's (1960/2006) model. Some of Arisa's unpleasant memories were connected to the differences between the perception of time and working style in Hungary and in Japan. Initially, she could hardly accept Hungarians being less punctuate and working at a more relaxed and slow pace. She considered the Japanese way the norm; however, later on she could adjust herself to such lifestyle and learnt to enjoy it to the point that she started to consider her own cultural norm the extreme one, being critical of her own people, which is a clear indication of cultural adaptation in Hungary. Szentpáli-Ujlaki (2009) also found that students' opinion about their own culture and values might change during SA.

"some foreigners say Japanese are really strict <L1jp>majime<L1jp> (.) and I, I believe, it's, it's normal, before going to abroad. But since a lot of things happened...yeah, everything, not going to on time @ ... I should accept such happening like, it's okay... Now I can agree that Japanese may be too much (.)

punctuate @" (second interview excerpt)

It is clear from the data that Arisa had been fully adapted by the time she visited a Hungarian family. Her realization, that she needs to return to Japan, evoked her sad emotions, an expression of her emotional attachment developed to the host country over time. Such experience may be related to the notion of homesickness but in a reversed way, when the sojourner misses the host country and does not wish to leave.

During her Hungarian home visit, Arisa felt being part of a Hungarian family. She experienced Hungarian hospitality and spent time with a Hungarian family, which evoked her sense of belonging and contributed to her full adaptation to the country. Previous study abroad research (Kinginger, 2015; Shiri, 2015) revealed the contribution of homestay to the sojourner's adjustment. In Fantini's (2019) study the host family made sojourners feel part of the family and evoked a sense of belonging, while in Arisa's case a mere home visit was able to elicit the same feeling. The home visit enabled her to notice the similarities, not only the differences as she drew parallel between her own family in Japan and the Hungarian family, discovering similarities between the behavior of a Hungarian mother and her Japanese grandmother.

Also, experiencing Hungarian hospitality may be related to the Japanese *"omotenashi"* culture, which is a Japanese concept of hospitality, treating the guest very generously. Such link between the two countries might have made Arisa feel more at home in the host country.

"I remember one thing &mm very good memory &mm that's my last memory &mm after staying my friend's house... I was leaving by train, then my friend's mother gave me something &mm before I am leaving there and I open it in the train, on the way to go back Japan so it is very cold peach, very fresh peach and big sandwich @ and cold water, then I was ... very sad ... to leave Hungary... cause you know I &mm before opening that small present &mmm I don't realize... I am leaving to Hungary but &mmm in the last moment her mother gave me the fresh peach and sandwich but we already finish the lunch, very, very special lunch. She makes, makes special cuisine, like it takes long time to prepare it so I was so satisfied, I am really full so @ I can't eat

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anymore at that time @ but she gave me something... I understand like she concerned about &mmm about me like, maybe I want something on the train... So it's really similar to my grandmother. Like grandmother always giving me food because that's somehow, somehow she is showing her kindness, caring or love so it's, it's very similar situation. Then I understand her mother showing me same feeling, like daughter or yeah like child... Then I understand, I have to leave this nice country and leave from these nice people so I, I almost can't eat anything at that time but I ate sandwich @ and fresh peach, crying on the train." (first interview excerpt)

Study abroad played a significant role in Arisa's life. She had a strong sense of belonging, feelt at home in Hungary, and embraced her SA resident status, instead of being a tourist. Her one year SA enabled her to experience and understand Hungary to such depth that would be impossible with only a short sojourn, done by tourists. She considered Hungary her home and her wish to return stresses what this country means to her. Her stage of adaptation becomes apparent in the next excerpt and Facebook post:

"It is a really special time in my life, it's my gem in my life... cause Hungary is &mmm my like, second home country... I wanna go back to Hungary &mmm again and again through my life." (first interview excerpt)

"I been there twice after going back from the (.) studying abroad. It's like coming back home (.) so I &mmm (.) I visited Budapest once a month or twice a month so I'm like, I'm, I'm, I know more deeply about Budapest, rather than Tokyo @. So I know the street, I know the restaurant, I know the café, I know the place so &mmm in the during in Japan it's, it's really hard to &mmm remember the street name but after going back to Hungary it &mmm pops up in my mind, my passing memory... for me Hungary is yeah I can say in between home country and abroad, so more close to home." (second interview excerpt)

4.2.1.2.6 Re-adjustment

Arisa achieved the final stage in Oberg's (1960/2006) model; however, the cultural stages of adaptation do not end here. Sussman (2002) proposed an additional stage called re-adjustment, which suggests that the cultural stages of adjustment extend to one's return home. That stage involves the challenges a sojourner may face back in one's home country after SA. Arisa experienced slight re-adjustment difficulties upon her return but she managed to overcome them shortly.

According to her, getting a job on time and meeting the deadlines of the job-hunting season were considered the norm in Japan. However, she refused to adhere to such norms and did not let such restrictions interrupt her SA. A possible explanation for that could be her multicultural identities evolved as a result of SA. Arisa perceived job-hunting in a more relaxed, flexible way, not worrying about the deadline, which is more closely linked with a Hungarian attitude towards the perception of time. In that sense, Arisa differentiated herself from other Japanese who followed such norms. Her decision to stay in Hungary until the end of her SA indicated that she was willing to take risks by deviating from those Japanese norms. Such actions resulted in missing the first job-hunting season, potentially lowering her chances to get a job in Japan. It is an interesting behavior since Burgess (2013) noted that the rigidity of the Japanese companies' job-hunting system was one of the reasons Japanese were reluctant to study abroad. Tabuchi (2012) also raised concerns about the compatibility of SA and job-hunting in Japan since postponing job-hunting might reduce students' chances to find employment. Arisa's case seems to provide a counterexample to these findings.

" I am coming back in August and it's almost &mm finished the job hunting normally but … normal student are going back to Japan April or May and yeah, try to get job until summer. Yeah, but I almost @ I going back August so I missed that season… but very luckily I get the job… and my experience in Hungary is very affected that result." *(first interview excerpt)*

Having developed a Hungarian attitude was the main reason underlying her minimal

re-adjustment difficulties concerning the different perception of time in Japan and Hungary. Returning and re-adjusting to the busy lifestyle after living a relaxed life for a year posed another challenge for her; however, the stage of re-adjustment did not last long. She exploited her knowledge gained during her SA in her job interview that resulted in her successful employment and success in her professional career. She felt stressful at first but managed to overcome those feelings by discovering possible ways to find her place in Japan again, similarly to the way she found her place in Hungary. That indicates her re-adjustment was overall a smooth transition.

"in Japan time pass really quickly, for example... I have to make result &mmm before due date such kinda upsetting situation is coming back again so like I am really missing the &mmm slow, comfortable time, like &mmm after finishing classes just lay down on the ... (hillside) ... and drinking beer and talking, chatting with friends, such kinda very slow time, I can't do this in Japan." (first interview excerpt)

"it's really relaxing and I don't have to... fight with anything... but after going back to Japan, I have to fight with (.) a lot's of things...my papers and also I have to fight with others to get good job... no one drink outside... it seems like I am like (.) more limited?... but that happened to me because I, I don't know &mmm how can I enjoy life (.) in Japan... Now I'm, yeah, I am enjoying my life." (second interview excerpt)

Arisa's sojourn also fulfilled Coleman's (2015) SA objectives in terms of independence, self-reliance, confidence and self-awareness. Her independence was visible through her experience as a guide in Budapest, showing her friends around. A clear example of self-reliance became apparent when she did not get academic help at the university and decided to look for information in English by herself to write her final paper. Her confidence became also evident in her social networking, establishing friendships with international students and locals alike. That finding is in line with Fantini's (2019) study according to which the sojourn proved to be helpful for participants to develop friendship with others. Socializing, seeking challenges and solving them on her own are clear signs of Arisa's confidence. That can be compared to her initial stage of fear and uncertainty on her day of arrival in Budapest, the city in which she became a guide for her friends later on. Self-awareness is connected to her self-concept and identity.

The point when she started to ponder about her identity was triggered by her international friends and the new ways they perceived her. They made a new identity possible for her and she embraced it, which resulted in her self-concept change. Fantini (2019) also found that people were changed in positive ways as a result of sojourn through learning about others and themselves.

4.2.1.3 Social networking

Social networking is a highly relevant variable to consider when it comes to SA, since its context offers various opportunities for social interaction and for creating new social networks which may result in language, professional, intercultural and personal development, as Coleman (2015) suggested. Also, one needs to keep in mind that social networking during SA not only entails face to face real-time communication but students may socialise on the Internet as well. Arisa's interview responses shed light on her face to face social networking while the Facebook interaction data sheet (See: Appendix G) and her online posts enabled an understanding of the patterns of Arisa's virtual social networks.

4.2.1.3.1 Before study abroad

Arisa started her immersion in advance on Facebook, interacting with a Hungarian ethnic minority student she has known before SA, confirming Coleman's (2015) idea of prior online immersion. Arisa sought the company of locals for gathering information early on.

"I have one Hungarian friend…so I asked some question to her…actually she was living in border of Hungarian Serbian…I just &mmm contact with on Facebook" (first interview)

4.2.1.3.2 Upon arrival and during study abroad

Upon arrival, Arisa mainly socialised with her co-nationals and relied on them regarding initial difficulties such as her university administration. *"Sakura helped me."(first interview).* Keeping in touch with people from home is a common pattern for sojourners since it gives them the feeling that they belong to a community and reminds them that they are not alone. Coleman (2013) also claimed in his concentric circle theory of social networking that students upon arrival desperately wanted to belong to a community, which was usually their group of co-nationals.

Everyone from 2A class! We [Japanese students in Hungary] are doing well!! (Facebook excerpt)

Two months after her arrival, Arisa started to seek the company of "other outsiders" joining the outer social circle of Erasmus students. Her socialization pattern follows Coleman's concentric circle theory (2013, p. 31) in which the sojourner drifts towards outer circles: namely the second circle of international students. However, at the same time she did not cease to interact with co-nationals but further expanded her already existing network, moving back and forth between inner and outer social circles.

"Two months later &mmm from living in Boszorkany I have, I could make two friend, Polish friend and Belgian friend." (first interview)

Common areas in the dormitory and her room served as best opportunities for social networking with international students. The location determined social network formation to a great extent, similarly to what was found by Ring, Gardner and Dewey (2013) in the case of American students' social networking in Japan. Arisa could establish and strengthen friendship ties through inviting Erasmus students to join her for dinner and cooking in the common kitchen together offered opportunities for interaction. Although in a host family setting, Kinginger (2015) also found that dinnertime discourse is a great opportunity for learning, which was well-exploited by American students in China.

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"gathering dinner, so when I am cooking in the common kitchen some, someone interested in my dish and then invite me to eat together and then start conversation and yeah (.) that helps me to be friend @... eating dinner together is most helping" (second interview)

Social events organised by the university for international students such as wine tasting was another opportunity for Arisa to socialise with Erasmus students and she could establish stronger friendship ties with her international network members.

"my Polish and Belgian friends are too much drunk and we are helping each other to going back to home... through this event &mmm me and Polish and Belgian friends are more closer" (first interview)

Hungarian language class served as an additional venue for socialization. The common goal to learn Hungarian bridged the international students. Since Arisa was a hard-working student, she could support her peers in the classroom. That made her popular with international students; therefore, Arisa's success as a Hungarian language learner enabled her to gain access to the Spanish community and expand her social network.

"so they [Spanish students] always asked me to tell the answer so then we have kind of like connection with them through Hungarian language class so that in that situation I feel I was successful to make friend as well." (first interview)

Arisa relied on certain conscious social networking strategies during her SA, which is described in the following. For instance, Arisa applied her own social networking strategy to win international friends. That strategy included extracting them from their closed, tight community and approaching them one by one, which enabled more interaction opportunities. Also, people tend to behave differently in a group and outside their community, in other words their identity negotiation may be different when they are alone with someone outside their circle. Her other strategy to get close to international students was to try activities which were culturally distant from her own

and develop an understanding of those practices, granting access to their community.

"I was making communication with one by one … Spanish people… they are so party people and so if there is &mm five or ten Spanish people … they are so crazy and I feel so scary @ then but &mmm when I talk to them one by one they are so nice." (first interview)

"first impression for me… Erasmus students are too much noisy for me, especially when they are drinking alcohol like, enjoying the party has totally different meaning for me and for them, drink a lot of alcohol and shouting, dancing, enjoy music and going night out. So you know, in my university we don't have such kinda culture at all…. It was at first very scary for me… but after making friend, I am slowly to getting their community and go out or drinking a lot, then I can feel like, I can understand them." (first interview)

Arisa could also gain international friends through referrals (Dewey et al., 2013), which means that she was introduced to new people and formed friendships through her friends. She could build her social network through both international friends and her co-nationals. Dewey et al. (2013) found that referrals were a popular way to socialize regarding native English speakers' SA experiences in Jordan.

"my Belgian friend was the roomie of XY and XY [Japanese friends] so I visited them and I meet her and so I, we used to, we know each other and we can be friend and the Polish girl is &mmm really &mmm really (.) get close to the Belgian girl so I also &mmm could make relationship with Polish girl via &mmm through the Belgian girl so the people connection helps me to make one by one connection" (second interview)

Arisa, who did not consider tourist guidebooks an authentic source of information, exploited the international environment she was in. She took advantage of the international community surrounding her, by inquiring local information for her travel plans. Asking for travel advice was another social networking pattern in Arisa's online interactions. She used Facebook to connect with international friends for travel information purposes. In this sense, having international friends equaled having

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authentic, local guides in foreign countries.

March 5, 2011

"Deardear 2 International Students. Now I'm making a schedule to go to BELGIUM!! What should I do & where should I go?? Give me your idea <3" (Facebook excerpt)

Despite the successfully applied strategies, Arisa also had difficulties socializing with Hungarian students in the Art class due to language barrier. She realised the Hungarian student's intention to provide an opportunity for interaction; however, Arisa could not take that chance. She was aware that she could have extended her social network with a Hungarian member; however, her lack of Hungarian skills prevented her from doing so. She was also aware of the Hungarian student's cultural knowledge about Japan and understood the Hungarian gesture as the first potential step towards friendship. That finding underpins that besides language skills, intercultural awareness is inevitable in forming global friendships. The next interview excerpt illustrates Arisa's missed opportunity and a sense of regret. The Facebook excerpt reveals another language barrier related problem in social networking along with local students' lack of intention to involve Arisa, a problem pointed out by Kalocsai (2009) as well. Arisa's example clearly demonstrates how social networks and the target language are interdependent. It is similar to the hindrance of social networking caused by language barriers in Ring, Gardner and Dewey's (2013, p. 107) research in the Japanese context.

"they are talking only in Hungarian so I can't get in the conversation. Because I can't speak Hungarian and I really want to talk to them because their work seems to be really interesting, but I couldn't... Like one, one Hungarian student tried to makes me, tried to makes me happy, like &mmm, like he, he bring &mmm deep fried fish because he somehow knowing like Japanese eating fish a lot... I can understand how he think and how he tried to like, he, for me it's really &mmm impress... so I deeply appreciate but I can't &mmm saying appropriately. Yeah and I wanted to ask a lot of things: who make that? Or how you can learn or do you know other fish, or do you know the Japanese sashimi? Yeah, let me know the, let me know the Hun, Hungarian food or something like that so I, if I can talk (.) a lot, I can, we could be friend." (second interview excerpt)

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October 5, 2010

"I had fun! It (film class cooking party) was on a campsite and it was very cold haha. Except me, there were only Hungarian so I was left out but it was a good experience." (translated Facebook excerpt from Japanese)

The next three excerpts revealed Arisa's value judgment on Chinese and Erasmus students. She had a negative reaction towards Chinese students forming a tight, closed community in Hungary. Arisa did not agree with such behaviour since it hinders successful SA. As a social networking strategy, from the second half of her SA, Arisa decided to live apart from her Japanese co-national and move to another room to get an international roommate. That decision clearly indicated her motive to socialise, as opposed to Chinese students. Arisa also made some value judgments on Erasmus students coming from developed countries, perceiving their SA destination unfavourably. However, it has to be added that later on she realised that her behaviour is no different from Erasmus students looking down on Hungary, since she was looking down on Chinese students, which was elicited through a conversation with a Korean student. (See: 4.2.1.4 Identity construction) The next excerpts illustrated her conscious move to change her living arrangements and her value judgment on Chinese and Erasmus students.

"we are &mmm discussed about &mmm our life, like we only use Japanese every day so it's not really good each of us so we decided to leave the room and &mmm we decided to live other roommate, I mean other nationality... living together... it's not really good for us because we are coming Hungary for studying abroad but we are always using Japanese and just get close to Japanese students is not really &mmm good situation so we thought we loose our time so we discussed and decided to live apart." (first interview)

"I like talk to, talking with Japanese friends in Japanese even when in Boszorkany dormitory but I don't want to stay in in room like like Chinese student in Boszorkany.... They don't try to (.) talk to the others" (second interview)

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"I really love the Hungary, of course Hungarian country and culture and people, I love them but some Erasmus students &mmm are &mmm especially coming from Western Europe, they sometimes look down the Hungary. I was so angry at that time... some Erasmus student never try to use Hungarian language... but they really &mmm how can I say, look down Hungarian people who cannot use English. I think it's really bad humanity or how can I say, bad character, so I think yeah, then, they don't have to, they don't need to come to Hungary" (first interview)

4.2.1.3.3 After study abroad

In the follow-up interview, Arisa claimed that she interacted online with a Hungarian friend weekly, after the Hungarian sojourn. She also kept in touch with a Japanese friend gained during her SA. With international students, she kept in touch online, contacting them on relevant life events such as birthdays and Christmas. Even after SA, Arisa maintained her close international contacts with Polish, Belgian, Korean, and Portuguese students; however, the quantity of interactions declined over time.

Some studies, such as Ito and Okabe (2005), proposed that online social media sites have the potential to maintain social networks gained during SA. Arisa's case indicated that online social media does help to maintain SA contacts over time, but only with the future prospect of personal meeting. Friendships remained in case they had the chance to meet in the near or far future and made such arrangements. In case where Facebook remained the only means of communication after SA, without future prospects of personal contact, interactions started to decline and networks became more lose. As for personal contact, Arisa met her Japanese and Hungarian friends gained through SA once a year.

4.2.1.3.4 Language use in social networking

As the data of Facebook message history illustrates, the majority of Arisa's online interactions took place with Japanese nationals in Japanese (40 entries), during the initial period of her SA (See: Table 6). English language interactions with international

students were rather scarce. Arisa's online message history confirmed her interview responses about social networking and supported Coleman's (2013) theory about the initial period of sojourners socialization patterns, according to which SA students sought out the company of co-nationals for the sake of belonging to a community, using their L1.

Table 6

The Number of Facebook Interactions Upon Arrival for Arisa (first four months)
(n=47)

Nationality	Language of interaction	
	English	Japanese
Japanese	0	40
Asian students	15	1
International students	7	0
Total:	22	41

However, as Table 7 shows, in the second third of SA, Arisa's Facebook interactions revealed more variety and increased activity online. Arisa's Japanese language interactions with Japanese nationals still dominated her Facebook account (68) but at the same time she communicated with international students from various countries such as Portugal, Spain, France, Poland, Italy and Turkey in English and also used Hungarian once with a local student. That pattern also confirms Coleman's (2013) concentric circles of social network, since Arisa opened up for outer social circles and used English as a lingua franca with them but at the same time continued to interact with her inner circle of Japanese friends in her L1.

Table 7

The Number of Facebook Interactions During SA for Arisa (second four months)
(n=128)

Nationality	Language of interaction		
	English	Japanese	Hungarian
Japanese	0	68	0
International students	17	0	0
Japanese & Hungarian & international students	11	0	0
Japanese & Hungarian	3	0	3
German	4	0	0
Asian students	4	0	0
International students	3	0	0
French	3	0	0
Portuguese	3	0	0
Spanish	3	0	0
Korean	2	0	0
Hungarian	2	0	0
Italian	2	0	0
Total	57	68	3

The findings of the Facebook interactions in the last third of SA (See: Table 8) further suggest that she communicated online with her co-nationals the most using her L1 throughout her SA. She did no longer use Hungarian on Facebook but she kept using English with the other social circle of international students. Most English interactions took place with Portuguese students, as she mentioned in the interview. According to Coleman's (2013) theory, in the third phase of SA, students might start to socialise with locals, approaching outer circles, using the host countries' language. However, Arisa's online socialization proved otherwise: she did not interact in Hungarian with locals in the last phase, but kept socializing with international and Japanese students

online. Also, it is relevant to note that her online activity decreased which may suggest that she interacted more face to face instead of seeking the company of others online. On a second note, the interview results revealed that she actually expanded her social network with local Hungarians and communicated with them frequently. She even visited a Hungarian home and local markets where she interacted with Hungarians in person, which supports Coleman's (2013) theory.

Table 8

The Number of Facebook Interactions at the End of SA for Arisa (last four months) (n=54)

Nationality	Language of interaction	
	English	Japanese
Japanese	0	23
Portuguese	5	0
Chinese	4	0
Korean	4	0
International students	3	0
French	2	0
Spanish	2	0
Slovakian	2	0
Czech	2	0
Nepalese	2	0
Polish	2	0
Greek	2	0
Total:	30	23

To conclude, Arisa's socialization patterns underpin Coleman's (2013, p. 31) concentric circles theory of social networking. At first, she socialised with Japanese students at the dormitory and online as well with Japanese acquaintances residing in Japan. Arisa's Facebook socialization pattern and her intentional roommate change revealed a tendency of moving away from the center of the concentric circles, but at

the same time kept returning to the center. She started to seek the company of other international students two months after her arrival. As she expanded her social network with "other outsiders" (Coleman, 2013) she did not cease to socialise with her co-nationals, indicating the multi-way nature of Coleman's (2013) concentric circle theory. Later on she opened up towards locals, practicing her Hungarian with them but at the same did still keep her international and co-national contacts. In order to expand her social network with local Hungarians, she interacted with Hungarians on campus, visited a Hungarian home and a local Hungarian market, where she could connect with local people.

"Pécs vásár is a really local place… this grandma was really kind and nice, smiling and talk to me in Hungarian…she is not student, she is totally local people so it's really special occasion for me to connect with local people." (first interview)

During the last four months, she still sought the company of Japanese students, of local Hungarians as well as of international students, with English being the most dominant language of her online interactions. That explains her claim in the interview that most of her friends were international. She could develop close friendship ties with Koreans, Portuguese, French, Polish, Belgian, Hungarian students and Japanese people.

Based on her interview responses, Arisa's most frequently spoken language during SA was Japanese used with her co-nationals and with some Hungarian students who could speak Japanese. Arisa perceived English as a second most frequently used language with Erasmus students, her professors and with her Hungarian friend. She conversed the least in Hungarian with locals in public places such as the supermarket and stations. She also used Hungarian in the Hungarian classroom. Her online interaction results also revealed that Japanese was her most dominant language in the first half of her SA. However, by the end of her sojourn, English turned out to be her most frequently used language online.

Many studies (Fraser, 2002; Isabelli-Garcia, 2006; Whitworth, 2006) argue that social networking has the potential to facilitate L2 development. Coleman (2015) also added that social networking provides language exposure to SA students and this way might

contribute to language development (p. 21). The data demonstrated how social networking determined Arisa's language use. Upon arrival she socialised with mostly Japanese and used her L1; however, during SA she managed to expand her social network and gain both international and Hungarian friends that facilitated her English and Hungarian language use, even outside classroom. Since most of her friends were international, the frequency of her English language use increased, as opposed to her Japanese language use. She also used Hungarian more often in the second half of her SA, when she met locals and established friendship with them. Such findings underpin increase in both Hungarian and English language usage through social networking.

4.2.1.4 Identity construction

It is a common belief that people do not really think much about their own identity and its dimensions, until they go abroad (Jackson, 2014). It is not much of a surprise in a home environment where people are surrounded by like-minded others; however, it may be surprising now in the world of globalization in increasingly multicultural contexts. Supposedly, intercultural encounters in one's home environment may raise awareness of one's identity and Arisa's case seems to support that idea partly. She attended an international university in Japan and an encounter with an ethnic minority Hungarian exchange student raised her interest in the identity construction of Hungarians living outside borders. Arisa got caught up in this unclear narrative, the idea of "pan-European identities" (Block, 2007, p. 180) and the absence of nation in identity construction. Knowing that made Arisa compare her own situation to an unknown, exotic one, exploring possible dimensions of identity. Arisa re-defined her own national identity based on her knowledge about others living across borders.

Arisa's SA experience made her question the basis of an individual's national and cultural identity, with the former not simply defined by borders (Belz, 2007) but by education: both parental and public. Even though Byram (2009) noted that national identity could be defined by the nation state in language education, Arisa's case is a clear indication that it is very misleading or puzzling for those who live in a homogenous environment and are suddenly exposed to a multicultural context or

encounter culturally diverse individuals, as demonstrated by the examples below:

"So &mmm so before to my last answer I I I don't strongly strongly think about I am &mmm about my nationality because it's just one choice for me, like there is no neighbour country so I I I don't have &mmm any experience or any chance to distinguish whether I am Japanese or not." (second interview)

"I realized like the people describe themselves not because of where to born" (second interview)

"The education at school is also for example, it has Hungarian customs, organized in a Hungarian way and teach you how to be Hungarian, Europe is like, how to say, not like Japan which is an independent island. National identity is based on many factors. The most influential is education and the environment in which they grew up. But since there are so many things shared I think there are also many things that cannot be clearly separated like, okay from here these are Hungarian things and from here these are Serbian things." (second interview)

Arisa's interaction with an ethnic minority Hungarian served as an eye-opener, similarly to another example below, which underlines that social interaction between people with different cultural background plays a significant role in identity awareness-raising (Coleman, 2015). Identity is a socially co-constructed concept (Norton, 2000; 2006; Norton & McKinney, 2011); therefore, social networking during SA may facilitate identity change. Coleman (2015) also suggested that examining the formation of social networks during SA is relevant since those newly established contacts with strong friendship ties might have an impact on the individual. The next example illustrates how the ascribed identity (Jackson, 2014) by the international social circle impacted Arisa's personal identity. As she became more conscious of the depth of her personal identity, she felt that the ascribed identity by the new social circle is more favorable for her than the previous self-perceived identity. Such finding is in line with the theory that identities are co-constructed in a SA context and through intercultural encounters new identities may be negotiated (Block, 2007; Coleman, 2015).

"They [international students] describe me &mmm I look so happy and nice (.) it's really surprising for me because I am not really... social person... but my foreign friends describing me, I am always laughing and smiling and really kind and nice so I don't think I am such kinda nice person so it's really surprising... the connection with them changing me maybe." (first interview)

Several studies (Coleman, 2015; Norton, 2000; Sussman, 2002) suggested that a sojourner's identity might change during SA. Arisa shared her journey from being an introvert to becoming an extrovert with an increased social network. She was clearly impacted by how others define her in the study abroad context. What she shares here in the excerpt is a type of "heterotopia" (Foucault & Miskowiec, 1986, p. 25) in which she sees herself as a passive introvert, the person she used to be in Japan, but at the same time she started to perceive herself in a different light: a positive and happy extrovert who is mixing with others.

"I am not confident with myself, before going to abroad and (.) after going to Hungary I could make a lot of friends in Boszorkany and out of Boszorkany &mmm and (.) if there is a lot of &mmm I could make the friend, a lots of friend and nationality there so it's it's really good experience and one friend told me &mmm like you are really always smiling and happy and I am really surprised because I don't talk too much and because I can't speak English a lot and I just staying with them, just that's all. But my friend described me, you are a happy person so the pessimist Arisa was really shocked" (second interview)

Also, the next excerpt shows how Arisa distanced herself from her pre-sojourn self by referring to herself as "she" and then switched back to "me", expressing her preference for the SA self, projected by her international friends. It also refers to Oetzel's (2009) identity theory, which calls attention to ascribed and avowed identities that these two may be altered in a SA context causing misunderstandings and discomfort for the sojourner. However, in Arisa's case the ascribed identity imposed on her by international friends was more favourable compared to her own perceived past self. That is called substractive identity response (Sussman, 2002) because she

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embraced her SA identity, being more active, social and happy which overwrote her pre-SA self. She was clearly distancing herself from it and treating it in the past, rather than something she want to be identified with again.

"But my friend described me, you are a happy person so the pessimist Arisa was really shocked...Because she is thinking negatively (.) every moment but @ other person looks me in different...So now I can describe me &mmm in the past" (second interview)

The next excerpts mark a pivotal moment for Arisa when she realised that she could become a more sociable individual. This could be associated with Dörnyei's concept of possible selves (Dörnyei, 2005; Ushioda & Dörnyei, 2009). In accordance with her ideal L2 self she set new goals as to who she wanted to be in order to be accepted by the group of international students. Arisa shared her identity trajectory in the way in which she shifted from doubting herself to accepting herself because she felt accepted, presenting her way of socialization into the new group.

"if I can speak more, maybe I can more participate...and then I can more get close to them [international students]" (second interview)

"they describe me like (.) like they are accepting me... they are also enjoying to be with me so ... at that moment I could like, it might be the first time &mmm to describe myself, I might be nice...from then I could accept myself, it's ... Turning point?... I could accept myself cause (2) the pess, pessimist me is &mmm shaping because of my complex...Yeah, so after that I can describe myself like yeah I am happy and working hard and life enjoying girl and now I can say I am, I am happiest person @" (second interview)

In another excerpt, Arisa rejected the false Chinese identity ascribed to her by Hungarians, and decided to confront them and make her Japanese identity explicit. Arisa's avowed identity was her Japanese national identity; however, it was not recognised by the Hungarians approaching her. Jackson (2014) also pointed out that sojourners might not always be perceived as they wish to be perceived by others and

that might lead to unpleasant experiences. To counter that Arisa applied a strategy to overcome such negative encounters by learning the phrase in Hungarian: *I am not Chinese. I am Japanese.* Her clear indication of her Japanese nationality is also an expression of having similar values with those Hungarians and that she developed an awareness of the negative perceptions noted by some Hungarians towards Chinese people. Making her Japanese identity apparent was also a strategy for self-defense, in which being Japanese equaled protection from trouble, indicating metaphors of conflict and fight, as shown in the second excerpt below.

*"in Hungary sometimes I, I was &mmm shouted from very young people, like &mmm '**** you Chinese' like such kinda things... In Hungarian then I always saying, nem kinai, japan vagyok, all the time, then they apologize me so like 'You are Japanese sorry sorry', like that way. So then I realised, in Hungary all the Asians are categorized as Chinese but &mmm when I introducing me as Japanese they are apologizing me so they &mmm &mmm they have different &mmm impression &mmm Chinese and Japanese." (first interview)*

"it it's, at the moment I truly rea &mmm understand like (.) if if I am yeah I am Japanese I am Ja &mmm so if I am not Japanese I might not get in trouble, I don't know but I I could avoid trouble because I am Japanese, in that case." (second interview)

During a conversation with a Korean friend, Arisa became aware of a hidden facet of her identity, which took her by surprise. The interaction helped her reconsider her thoughts and actions towards Chinese people. Both Kamada (2011) and Greer (2005) revealed that through interactions hidden dimensions of one's identity may surface and lead to a shift in one's values and attitude. The next excerpt demonstrates a similar case. In the end, Arisa was drawing a parallel between herself, as being biased against China and Western European Erasmus students' bias about Hungary. At that point, she became aware that she shared similarities with those she had value judgments upon. However, as she discussed her experiences and critically reflected on them, she could demonstrate her eligibility for being an interculturally sensitive citizen. The excerpt also indicates that unconscious bias became an explicit talking point; therefore, social

networking facilitated self-reflection, critical cultural awareness and critical thinking. As Arisa discussed her own bias openly with others, they could socially construct the underlying dimension underlying certain behaviour.

"I don't know, I am not sure anything about the Mainland China but I have &mmm I have like, I have like (.) strong feeling when I called as Chinese, like strong feeling come to me to like, I wanna say I am not. Yeah, but I, I don't have any unpleasant experience &mmm suffered by the Chinese guy. So I don't know reason why. My Korean friend said &mmm this unpleasant feeling happened because you look down them... It was really shocking, I am same kind of person... I have the bias so &mmm yeah I think, this experience is, is really, I can, yeah (.) understand because their father and mother or their education like, told them something like (.) your country is better." (second interview excerpt)

Another shift in her identity positioning is linked with a transition from being more of a tourist to becoming more of a resident in Hungary as she started to blend in well with the new environment. When she first visited a local Hungarian market to buy traditional, handmade products, she defined herself as a "*not normal customer*", being an outsider in a local community. However, her perception shifted as she encountered a kind local and started to position herself as a regular customer, getting into the habit of always shopping at the same stall, which can be more closely associated with a residents' position, compared to a tourist who is completely foreign to the new surrounding.

"I am not normal customer for them, Pecs vasar is really local place, I understand it so sometimes they make bad feeling I feel but this grandma was really kind...she try to communicate with me so I really respect her stance... then I buying her stuff so once and then next I went to vasar that lady was always there so for example every time I buy something from her... when I try to get some nice Hungarian stuff as present for my mother or friend in Japan, I always buy her stuff." (first interview)

A further point to illustrate how Arisa was positioning herself as a resident in the host country was her ability to show her visiting Japanese friends around in Hungary and

introduce them the country. Instead of a tourist, Arisa positioned herself as a local tour-guide, expressing her knowledge and experience about Hungary. Such identity positioning is more linked with a local lifestyle, as shown in the Facebook posts below.

December, 13, 2010
"Everyone go back to their country so I feel lonely... I am not sure whether I was good guide, but I was so excited to spend time with you :DDD Appreciation for Japanese friends. Thanks for comming to Budapst!" (Facebook excerpt)

Study abroad may result in personal development as identity is co-constructed as a response to the perception of the new environment as well as through interacting with various people such as locals, co-nationals, and international students. Coleman (2015) notes that social networking facilitates identity negotiation, establishing new values and enables people to behave differently from the identities imposed by the previous social circle. Regarding that point, Arisa's case provided insight into how social networking opportunities during SA shaped her identity and resulted in her personal growth. Intercultural encounters with Erasmus students made her aware of existing bias and social interactions helped her to formulate new identities besides the already existing ones. Intercultural interactions also made her reconsider the meaning of her national identity and her place in the world as well as broadened her mindset, qualifying her as an intercultural citizen.

"I could expand myself... I could understand &mmm other people including other nationalities and other opinions... that's really important for me" (first interview)

4.2.1.5 Characteristics of Arisa's intercultural communicative competence

Besides the interviews an ICC questionnaire was used to characterise Arisa's ICC; however, the quantitative data collection instrument was applied in a qualitative setting to gain self-report from a single participant. Thus, in this study the ICC questionnaire was used differently, serving the purpose of triangulation. Instead of looking at how

multi-item scales correlate with one another, the statements were examined separately, finding supporting examples in the interview accounts for in-depth analysis. The limitation of this approach is that the findings cannot be generalised because a single story cannot be representative for a larger sample. However, the value of this approach lies in the detailed analysis and thick description of a single participant and her lived experiences, since it would be impossible to look at such depth in a large scale study. The PICC scale (Table 9) contained imaginary situations during SA and Arisa had to rate herself to what extent she felt competent in the given situations by giving a percentage between 0, representing the lowest value and 100, representing the highest value.

Table 9

Percentage Values of Arisa's Perceived Intercultural Communicative Competence (PICC)

1.	Ask English speaking Hungarian, or international friends about general attitudes towards immigrants and minorities in their country.	60%
2.	Discuss with a group of English speaking acquaintances the similarities between social networking (e.g.: Facebook) in their country and in Japan.	80%
3.	Ask English speaking Hungarian, or international friends about public holidays in their country.	80%
4.	Discuss with an English speaking Hungarian, or international friend the differences between student life there and in Japan.	80%
5.	Explain in English to an English speaking Hungarian, or other international acquaintance what do Japanese people celebrate on Setsubun.	50%
6.	Explain in English to an English speaking Hungarian, or other international acquaintance what is Tanabata.	50%
7.	Explain in English to an English speaking Hungarian, or other international acquaintance what do Japanese people celebrate on the 3rd of March.	50%

8.	Discuss with an English-speaking Hungarian, Erasmus or other international friend the differences between attitudes towards immigrants, such as Philippinos in Japan and in their country.	50%
9.	Discuss with an English speaking Hungarian, or other international friend the differences between attitudes towards foreigners („gaijin") in Japan and in their country.	70%
10.	Talk in English about the way Japanese celebrate New Years Eve in a small group of English speaking strangers.	80%
11.	Discuss with a group of English speaking Hungarian, or other international acquaintances the similarities between Japanese movies or animation and movies in their country.	40%
12.	Discuss with an English speaking Hungarian, or other international friend the differences between family values in their country and in Japan.	70%

It seems from the data that her PICC was fairly high regardless of the group of people she talked to, as she perceived herself 80% competent in talking to strangers as well as friends and acquaintances. She felt confident talking about various cultural topics, such as student life, social networking and public holidays; however, she was not sure about explaining various Japanese events from the calendar although some of them were public holidays. Also, she felt rather competent in explaining important events and celebrations in Japan in front of English speaking strangers, which could be closely associated with her country presentation experience.

In the next excerpt, an awareness of her limited knowledge about her own culture surfaced. She wished to seek further understanding of her own country and culture to be able to present it to culturally different others which is a fundamental part of Byram's (1997) ICC model.

"Ah, I really enjoyed the country presentation because it's really &mmm really like fun experience like I never &mmm so I realized, I don't know so much about my country @ then I study my country in abroad." (first interview)

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She also felt competent in discussing attitudes towards foreigners and family values, which are very complex cultural topics in Japan. For example, concerning item 9 in Table 9, Arisa felt 70% competent, which could be supported and explained with an example from the interviews. In the next example Arisa tried to explain some Erasmus students' attitude towards Hungarian people with more or less success.

"me and my friend and my friend's parents having dinner and...I try to tell the impression about Hungary... some Erasmus students &mmm are &mmm especially coming from Western Europe they sometimes look down the Hungary. I was so angry at that time. So I try to tell such &mmm this story to the mother of my friend. @ So I try to make sentence like I really love Hungary and I really respect Hungarian people so that's why I try to &mmm use Hungarian language but some Erasmus student they never try to use Hungarian language (.) but they really &mmm how can I say, look down Hungarian people who cannot use English. I think it's really bad humanity @ or how can I say, bad character so I think, yeah, then they don't have to, they don't need to come to Hungary if they have such kinda, how can I say, (.) <L1jp>henken ga arun dattara mitaina koto wo<L1jp> I try to tell mother @. Then I think she &mmm (.) she understand not well but at least she understand my feeling because like &mmm somehow she &mmm told me her opinion and my friend translated to me. <translation: if you have such bias>...and then I understand what she said and that's why (.) then I realized I can make conversation @"

Overall, Arisa's PICC mean score was calculated as 63.33 suggesting an average PICC for her. Table 10 consists of items designed to depict the attitude component in Byram's (1997) ICC model.

Table 10

Arisa's Self Reported Attitude (ICCA) on a 4 Point Likert Scale (4=absolutely true; 3=somewhat true; 2= somewhat false; 1= absolutely not true)

1.	I am not interested in foreign culture at all and I do not like such things.	1
2.	I am interested Hungarian people, living in Japan or Asia.	4
3.	I am interested in Ainu history, language, fashion and culture in Japan.	3
4.	I am very interested in the way people use gestures and body language.	4
5.	During my stay in Hungary, I often have the feeling that I do not know enough about my own culture.	4
6.	I enjoy getting to know more about other cultures during my stay in Hungary.	4
7.	I wish I knew more about the diversity of religions in Japan and their culture.	3
8.	I feel uncomfortable in the company of foreigners.	2
9.	I try to grab every single chance in Hungary to adapt myself to the new intercultural environment.	4

Arisa's attitude towards foreign people was quite positive since she rated herself highly on interest in Hungarian people and low on discomfort with foreigners. She perceived herself very interested in foreign culture and intercultural communication and she felt fairly interested in her own culture. It was supported by the qualitative data but it also revealed that she was more into her exotic European interest (different versions of goulash in Europe) than something closer in distance to her home but lower in perceived cultural value historically:

in macro view it seems the same but in micro view, I mean, like, more detail, we can find the difference, so for example &mmm (3) like I don' t know, I am not sure about the &mmm Korean sushi kind of stuff, I just know one sushi kind of staff, that is like

roll, roll sushi (second interview)

She was willing to adapt to her new environment in Hungary, which also entails positive attitudes towards the host culture. Her visits to the local market, her effort to communicate in Hungarian at the supermarket and her appreciation of "slow life" all underpin that. Bhawuk and Brislin (1992) found that one's willingness to try new things such as participating in international activities and trying new food were positively correlated with intercultural sensitivity. Arisa enjoyed taking part in the country presentation and joined Western style parties, reflecting her very flexible attitude towards other cultures, which was clear from many instances of the data such as how she changed her attitude towards Spanish and Chinese students. The way Spanish students behaved clashed with Japanese social norms which was the reason why she could not tolerate it at first; however, she became empathic later on as she participated in some shared activities. Patterson (2006) also found that SA resulted in altered ways of seeing the world and more positive attitudes towards other cultures. Arisa also became aware of her unconscious bias underlying her negative attitude towards Chinese people; however, she was able to critically reflect on that and change her perception.

in the center of the typhoon there is always the Spanish girls, the Spanish guys, Spanish is…But I, sometimes I really hate them but sometimes I really &mmm how can I say, I really (.) <L1jp>urayamashii<L1jp> <translation: envy> they they strongly try to enjoy (.) their lives…Even though they seems very @ crazy yeah so I'm not join, I can't join, but I I can, I can yeah, I can understand how they feel (second interview)

I am not sure anything about the Main Island China but I have &mmm I have like, I have like (.) strong feeling when I called as Chinese, like strong feeling come to me to like, I wanna say I am not…but I, I don't have any unpleasant experience &mmm suffered by the Chinese guy…But, yeah even though I don't have any experience (.) I have the bias so &mmm yeah I think, this experience is , is really, I can, yeah (.) understand because their father and mother or their education like, told them something like (.) your country is better. And other is not. And also that happened to me as well so yeah…after that I can change my attitude like, I can say &mmm, I can't

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say &mmm I can't say anything, &mmm, how can I say (.) I can't say that country is good or bad, even not based on my experience. (second interview)

Table 11 illustrates Arisa's responses to items designed to measure intercultural knowledge, another component of Byram's (1997) ICC model.

Table 11

Arisa's knowledge (ICCK) on a 4 point Likert scale

1.	I know many differences between the way Japanese and Hungarian people behave in social situations, for example shopping in a supermarket.	3
2.	I find it challenging to communicate with strangers in English.	2
3.	I know nothing about the differences between the way Japanese and Hungarian behave at their workplace.	2
4.	Using formal language (honorific) in Japanese is very easy for me.	4
5.	I know very few facts about life in Hungary.	3

It is apparent from the data that she developed certain knowledge about the cultural differences and about the local lifestyle in Hungary, possibly through visiting a Hungarian home and talking to locals in public places. She could also learn about how Hungarian ethnic minorities define themselves across borders. She got interested in the story of her friend and she tried to reinterpret her narrative about being Hungarian and Serbian but due to the complicated narrative she was caught up with, her comment *"I'm not sure"* refers to her awareness that her understanding is limited. The following is an example of how an experience in the exotic, hard-to-understand context allows her to reflect on her own context:

"but she born in Hungarian family, living in Serbia…and she went to, so she living in almost border of the Serbia near Hungary so she went the, she said she went the &mmm Hungarian school, I am not sure …and then of course &mmm her parents were Hungarian so she has &mmm I am not sure (.) she has, is she, I am not sure whether

she is, she has Serbian passport or Hungarian passport but, I am not sure, maybe both, yeah but if so like in that in that sense I realized like the people describe themselves not because of where to born …and also I can say, it also happen in Japanese I realized, for example we have like Korean school and they also have &mmm education system, like Korean school and also there is Chinese school in Japan as well, there is China town." (second interview)

A further example of how Arisa gained a new understanding of her own context in contrast with Europe is presented below. The word "island" tends to be associated with being isolated, surrounded by water for protection but she sees being an island as an advantage to represent a unified land with no borders within the island. It shows Arisa could learn from SA and continuously keep comparing her own context to another one:

Yeah, we have no border. We can, we can go through whatever we want because we only have, we only have one land. We don't cross the border, we just cross the sea that means that is border for us. (second interview)

It is apparent that Arisa could demonstrate her knowledge in various ways during her SA. She could learn about Hungarian culture, which she could contextualise within European culture and history as well as relating it to her own culture. The conversation parallel between different versions of goulash across Europe and different versions of sushi across East Asia revealed that surprisingly Arisa knew less about sushi in Korea than goulash in Austria. What is more thoughtprovoking is that she did not think what was from her own culture (sushi) was easy to distinguish, but a phenomenon in her new culture (goulash) was easy for her. She was free to base her opinion on her lived experiences in Hungary but it was not the same with her own culture. This finding is the opposite of what Korzilius, Van Hooft and Planken (2007) found about business majors in the Netherlands. In their study, students needed to develop intercultural awareness regarding their own culture before interpreting other cultures; Arisa was more knowledgeable about the new other cultural context (goulash) than her own (sushi):

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"And one more important thing is that I think their national awareness is stronger than Japanese. For example, Japanese people think that all gulyas is gulyas, but this is gulyas, and the gulyas leves is Hungarian food, the gulyas stew is Austrian food, but from an outsider's perspective they are all the same. That's what I think. But they all say, no that is my countries food". (first interview)

like I don' t know, I am not sure about the &mmm Korean sushi kind of stuff, I just know one sushi kind of staff, that is like roll, roll sushi...I'm not sure the history about the &mmm other country's sushi like food. I I'm not sure and also they are not sure.@ (second interview)

Through reflecting on the origin of goulash and sushi and their versions across Europe and East Asia, she could develop an understanding of authenticity, ownership and the fluidity of cultural categories. Interestingly, here again Arisa was free to base her opinion based on her lived experiences in Hungary regarding Hungarian people's strong national awareness, claiming ownership of their own traditional goulash; however, she did not admit the same for her own country, about Japanese people claiming their own traditional sushi. Although her interview responses made it clear that actually she was no different from those Hungarians claiming ownership for their traditional food, as she also claimed ownership of Japanese traditional sushi. The excerpt also revealed that she obtained necessarily "knowledge of social groups and their products in one's own and in one's interlocutor's country" (Byram, 1997, p. 51).

"So the two, the people in two country (Austria and Hungary) get in one country so that should be, they must have similar or common...shared and that period (.) and in Asian country for example Korea, China, Japan, also have, must have similar moment like import and export. I think, but we &mmm &mmm so yeah so we could find similar things" (second interview)

"Japanese sushi is Japanese sushi, Korean sushi kind of has Korean one and also we can find something, something looks like sushi (.) in US? ... So like, you know like (.) Japanese sushi, don't use mayonnaise, but we have mayonnaise sushi @ as well, it's mixing. So if we, if I say, 'that is Japanese sushi, that is only one', but American says

'but traditional Japanese sushi don't use mayonnaise. We, we use mayonnaise for the California roll'. @ How do, how do you say that? @...Maybe Japanese sushi @ must say like it's imported one, we mixing. Then how can I, how can I ...That is Japanese one!...Yeah so and like in in one side, in one side, if I think in traditional way, sushi must be that, sushi, that is Japanese traditional cuisine ...But it's also keep changing so I can't distinguish the original one". (second interview)

As for questionnaire item 2 in Table 11, communicating with strangers in English, she felt quite confident which could be supported by various situations such as Arisa's attempts to communicate with the shop assistant at the supermarket and strangers during her travels. Another supportive example was the lady who called out to her at the Sunday Market in Pécs to sell her products and Arisa found that gesture friendly and welcoming and reacted to her appropriately. As for items 1 and 3, she believed to know about the differences of Japanese and Hungarian working style as well as about social situations. The former was underpinned by her developed awareness of the different perception of time and of the Hungarian public officials more relaxed and slow working style compared to those of Japanese people. As for the latter, she experienced how Hungarians behave in the supermarket through her own shopping experiences.

Table 12

Arisa's intercultural skills (ICCS) on a 4 point Likert scale

1.	I am often misunderstood in English.	2
2.	I often worry that what I say in English is not appropriate.	3
3.	When I have to speak English on the phone I easily become anxious.	3
4.	I often notice differences between the way Hungarian and Japanese people do things.	2
5.	I can read people's gestures and body language easily.	4
6.	I often notice differences between the way Hungarian and Japanese people behave.	2
7.	I am often unable to express myself in English.	2

In terms of communicative skills, the questionnaire results showed that Arisa felt quite competent as she was willing and able to express herself in English; however, her communicative skills were accompanied by anxiety underlying her low level of linguistic self-confidence during SA (Table 12). This is a common outcome with Menyhei's (2014, 2016) and Dombi's (2013) study in which anxiety emerged as a barrier in students' responses. It suggests that anxiety plays a significant role in ICC, since its debilitating form may hinder successful intercultural communication. Eventually, as Arisa got closer to international and Hungarian students, she could overcome her anxiety. Also she felt more confident in personal communication compared to phone conversations.

In the ICC questionnaire she rated herself as someone who was not highly aware of the differences on the micro level concerning people's lives. That was probably because the similarities were more apparent for her. Therefore, it does not mean that she was less competent regarding the skills of interpreting and relating. In fact, interview data further confirmed that line of thought as she could interpret Hungarian culture, explain people's behaviour and relate them to her own experience, as shown in the excerpt below. Similarly, several previous examples in which Arisa related things to her own context (such as island without borders related to borders in Europe, goulash in Europe related to sushi in Asia, Hungarian education in Serbia related to Korean education in Japan) could be all listed here as well as evidence in support of the claim. They underpin the claim that her skills of interpreting and relating (Byram, 1997, p. 52) are highly developed.

I was leaving by train, then my friend's mother gave me something &mmm before I am leaving there and I open it in the train on the way to go back Japan so it is very (.) cold peach, very fresh peach, and big sandwich @ and cold water…but we already finish the lunch, very, &mmm very special lunch. She makes, makes special cuisine, like it takes long time to prepare it so, I was so satisfied I am really full…it's really similar to my grandmother. Like grandmother always giving me food because that's somehow, somehow she is showing her kindness, caring or love so it's, it's very similar situation. Then, I understand, her mother showing me same feeling like daughter, or like yeah,

like child. (first interview)

Arisa could demonstrate her skills of discovery and interaction (Byram, 1997, p. 52), because she could learn about various cultures from Erasmus students, from Hungarian people and also during her travels. She was willing to learn a lot: such as about Hungarian ethnic minorities, about traditional food, about perception of time and about Hungarian hospitality. Through spending time with Erasmus students she could discover new dimensions of her identity. Travelling taught her how to solve problems on her own and how to become independent.

Arisa believed that she was best in decoding non-verbal communication to complement her language skills for the sake of successful communication with others. Interview data also underpinned that Arisa experimented with body language to a great extent to make herself understood in Hungarian, for instance, with the lady at the Sunday Market and in English with Erasmus students. The next example took place in the dormitory, where she tried to socialise with international students and use gestures to create conversation opportunities:

Yeah, I tried to &mmm get new word day by day, but &mmm my main strategy is &mmm telling my feeling &mmm, non-verbal communication,@ like facial expression…sometimes I am making &mmm dinner and invite international students, that's &mmm how to show my &mmm how can I say (.) show my feeling…my positive feeling, so I like, I like you so please have a dinner with me, like such kinda @ situation (first interview)

Critical cultural awareness (Byram, 1997) embraces the whole ICC model and is usually the most challenging for individuals to acquire; Arisa's critical cultural awareness turned out to be remarkably high. Arisa became someone who weighs the pros and cons in situations carefully. She became a critical thinker who wants evidence to decide how things are. This was triggered by discussions with international friends (Portuguese and Korean) whose way of thinking impacted her and lead Arisa on the path to become a critical thinker. This finding implies that social networking during SA may lead to ICC development also in terms of raising critical cultural awareness.

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"he (Portuguese friend) told me there is a lot of thinking and there is a lots of &mmm, the people is not describe me in one way so then after that I tried to think, thinking &mmm good way, bad way, both... tried to find &mmm (.) tried to see a lot of side, not only one side" (second interview)

"when I called as Chinese, like strong feeling come to me to like, I wanna say I am not ...Yeah and but I, I don't have any unpleasant experience &mmm suffered by the Chinese guy....So I don't know reason why. My Korean friend said &mmm this unpleasant feeling happened because you look down them. ...So I was really shocked because I don't have, don't have any experience (.) to talk to them and suffer from them but somehow unpleasant bias &mmm like (2) comes up like, exist me, (.) it, it was really shocking, I am same kind of person...I think, this experience is , is really, I can, yeah (.) understand because their father and mother or their education like, told them something like (.) your country is better...I can't say that country is good or bad, even not based on my experience. I can say: I don't know...But some people say that is good, that is bad (.) very easily. Unconscious bias". (second interview)

The next excerpt is another example of her critical reasoning, the way she reflected critically on her own culture by comparing it to her SA context:

"Now I can agree that Japanese may be too much (.) punctuate@" (second interview)

The next excerpt shows her critical reasoning about others, how she discovered inconsistency between some Erasmus students' unconscious bias and their SA choice and also her rejection of such attitude:

some Erasmus students &mmm are &mmm especially coming from Western Europe they sometimes look down the Hungary. I was so angry at that time...I think it's really bad humanity @ or how can I say, bad character so I think, yeah, then they don't have to, they don't need to come to Hungary if they have such kinda, (attitude) (first interview)

Later on, she realised that she was no different from those Erasmus students perceiving Hungary low in value, because she expressed similar attitudes towards Chinese students. That marks another pivotal point in her development of critical cultural awareness. In the Hungarian university context, Dombi (2011) revealed that intercultural awareness-raising can be attained through reflection on previous intercultural encounters. Arisa did the same when she discussed with her Korean friend her uncomfortable encounter with Hungarians who called her Chinese. Such reflection made her aware of unconscious biases.
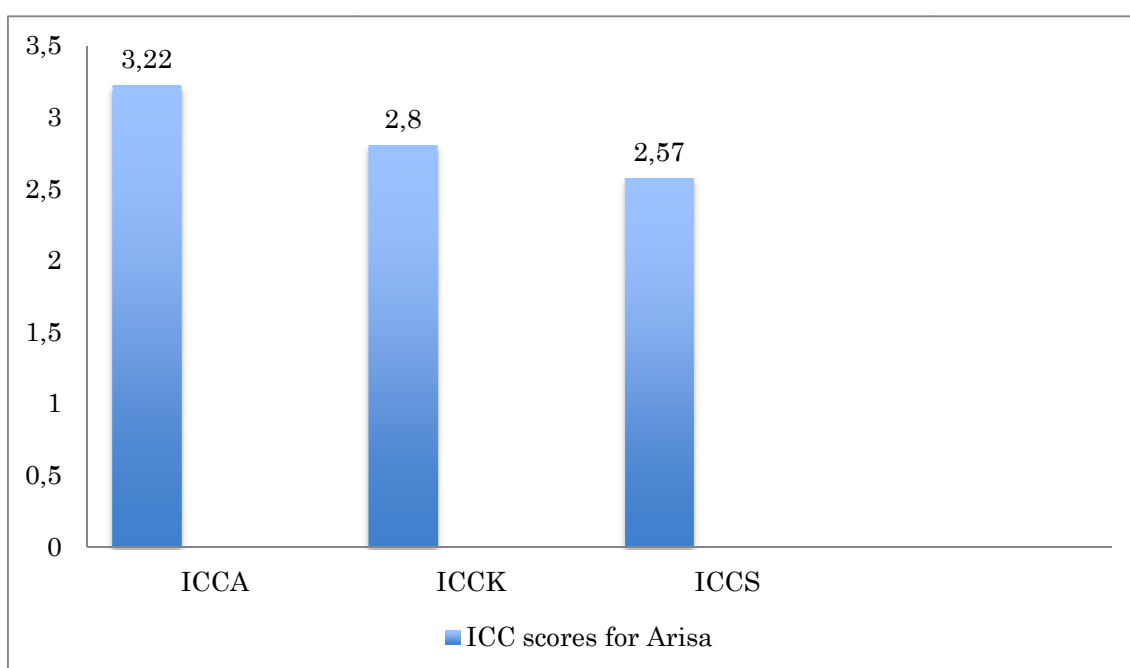
Figure 14. ICC mean scores for Arisa

In Figure 14, Arisa's mean ICC scores suggest that she successfully fulfilled Byram's (1997) requirement for an intercultural speaker. Regarding attitudes (ICCA), she rated herself 3.22 on average, which equaled "somewhat true" for each statement. In terms of knowledge (ICCK), her reported mean score was 2.80 and regarding skills (ICCS) it was 2.57. The findings imply that she became knowledgeable in various walks of life and developed flexible and open-minded attitudes towards new practices of her new social circle. She could also interpret and find the underlying reason in people's behaviour and relate them to her own cultural context for comparison. She became critically aware of unconscious bias and learnt to overcome them by forming her

opinion based strictly on her lived experiences. Ottoson (2016) also found that Japanese SA students could broaden their knowledge about another country and culture, develop an interest in knowing other people's way of life and introduce their own culture after sojourn, similarly to Arisa. Previous studies (Menyhei, 2014; Nakano, Fukui, Nuspliger & Gilbert, 2011) shed light on some difficulties with interpreting and applying new knowledge in an authentic situation; however, Arisa managed these remarkably as she was a good observer, genuinely interested in others, and was able to relate her new experiences to previous ones to develop an understanding, thus making her a critical thinker.

4.2.1.6 English language gains

4.2.1.6.1 Before sojourn

Arisa embarked on her sojourn with the intention to improve as an individual and to take risks in making herself understood in challenging communicative situations in a foreign country where the official language is other than English. Thus, her primary SA purpose was not to develop her English skills, unlike in most studies on language gains which found improving English to be the number one reason for going abroad (Coleman, 1998; Szentpáli-Ujlaki, 2009). Based on Arisa's account, her English skills before sojourn were vague; therefore, she felt anxious prior to SA and worried about the language barrier her self-perceived English language proficiency may cause.

"…my English was awful. But I have like &mm really strong motivation to go to abroad someday so and I am really satisfied with my Japanese ability or other subjects but only English was so awful, miserable, so the reason why I decided to go to (my Japanese) university is like &mm compensate situation so &mmm back to the question again, like I &mm didn't really &mmm satisfied with my English ability before going to Hungary so how can I say, sugoku shinpai (I was very worried)... what is gonna happen to me in Hungary without like perfect English." (first interview excerpt)

"I am not confident with my English ability. That moment, so before going to Hungary,

I couldn't imagine that I can make friends. " (second interview excerpt)

She took the TOEIC (listening and reading) examination before heading to Hungary and she scored 550 on the test. Based on the TOEIC score report, her performance indicated B1 level in reference to the CEFR. It means that she was an independent user of the language and she

> *"could understand the main points of clear, standard speech on familiar matters regularly encountered in work, school, leisure, etc... She could deal with most situations likely to arise whilst travelling in an area where the language is spoken... She could reasonably fluently sustain a straightforward description of one of a variety of subjects within his/her field of interest, presenting it as a linear sequence of points...She could describe experiences and events, dreams, hopes and ambitions... and briefly give reasons and explanations for opinions and plans" (Council of Europe, 2018, pp. 55-169).*

4.2.1.6.2 Upon arrival

Upon arrival she had difficulties understanding her surroundings and she associated language learning with a survival metaphor due to her anxiety. She had low self-perceived English proficiency and experienced communication breakdowns due to the language barrier during her SA. The language barrier prevented her from full participation in the Erasmus community, which frustrated her and made her think that being talkative and having higher English proficiency is necessary to get accepted and join the Erasmus group.

"...if I can speak in English or if I can meet English speaker, I could survive somehow" (second interview excerpt)

"I think I don't know enough word to explain my &mm feeling or ideas or opinion. I don't have enough word, yeah, so that's why I sometimes stop to talk or like, miss the conversation." (first interview excerpt)

"…Belgian girl, Polish girl and Portuguese. We are like big group. Like getting together. Having dinner many times. And they talk a lot and having fun moment but I couldn't get in all the time, just one or two phrase…I was enjoying but… on the other hand…if I can speak more, maybe I can more participate." (second interview excerpt)

Her initial worry rooted in the fact that she reportedly felt a strong link between English proficiency and socialization opportunities. She believed that there was a certain proficiency needed in English to establish social networks in Hungary. In fact, she was unsure about reaching that particular level in English to create friendship ties with others during her SA. Although she felt that there was a certain threshold in English to access international communities and engage in the conversations with the members, her initial worry was not justified because the international group accepted her, granted her access to their community and perceived her positively, regardless of her English language and communication skills. It was probably the case because in the Erasmus community lingua franca is mostly the norm which connects non-native speakers of English (Crystal, 1995; Dombi, 2011; Knapp & Meierkord, 2002; Phillipson, 2008). In lingua franca communication students can express themselves freely without linguistic constraints. Cultural sensitivity and politeness are more emphasised (McArthur, 2001) which might have been advantageous for Arisa.

Such realization gave her self-confidence and empowered her. She consciously called that a "turning point" indicating that she was aware of the pivotal moment and caught the wave that carried her towards success both in terms of personal and language development. She did no longer feel inferior due to her English skills, and the group's warm welcome made her realise that she did not need native-like English proficiency to socialise and win international friends.

"But they describe me like…they are accepting me… they are also enjoying to be with me…from then I could accept myself… it's key (.) point hmm? Turning point?" (second interview excerpt)

4.2.1.6.3 During sojourn

During SA, as a conscious compensation strategy she made an effort to join the Erasmus community and complement her verbal communication with non-verbal communication to overcome speaking difficulties. Arisa was aware of her perceived threshold in English for socialization purposes and the relevance of social networking abroad; therefore, in the second half of her SA, she made a decision with her other co-nationals to move to another room in the dormitory in order to get an international roommate and use languages other than Japanese. Such a strategic move enabled Arisa to speak English more frequently.

"…there is 3 Japanese girl including me but at the, in the first semester we three living together so it's kinda small but biggest Japanese community at that time but it's not really good for us because we are coming Hungary for studying abroad but we are always using Japanese and just get close to Japanese students is not really &mmm good situation so we thought we loose our time so &mmm we discussed and decided to &mmm live (.) live apart." (first interview excerpt)

During SA, Arisa also used English as a tool to aid her Hungarian language use and language learning. She relied on English, instead of her L1 as a point of reference to create a letter in Hungarian. Moreover, in her Hungarian language test performance she translated the Hungarian questions into English to seek confirmation for her interpretation. English was a useful tool for her Hungarian language study. These findings demonstrate that the English language is a helpful asset in learning other languages. However, Arisa was reportedly unsure about her English language development during SA.

"it's really difficult to find how to say goodbye in … magyar in Japanese so I tried to find in English and then some pages I found and I used, I put some phrase and mix it and make short letter." (second interview excerpt)

After SA, she did not use English for her job frequently; therefore, she felt that her English did not improve further. At the time of the follow-up interview she believed that her English skills were still on the same level and did not decrease. She supposed that this might be due to a change in the frequency of her English language usage between the time of the first and second interview. At the time of the follow-up interview, Arisa had more opportunities to use English due to her promotion at her workplace because her new department increased her chances to use English.

"I can't use English in my job so my English ability is &mm not getting better." (first interview excerpt)

"I have more opportunity to use English compared to before... Now I communicate with global site so now I have, now I can get opportunity to use English... After moving to another department ... my English ability is &mmm contributed my job because my boss couldn't speak English so (.) I can do... what they can't do so that helps them a lot" (second interview excerpt)

Although, she used English at her workplace, she referred to her latest test scores, indicating that her objective proficiency was sufficient for functioning in daily life situations but not necessarily in business situations. This may probably be due to the SA context in which Arisa used English for managing daily situations.

"based on my English test score, it is enough for daily conversation but it's bit difficult for business situation" (second interview excerpt)

After her SA, Arisa took the CASEC test for job-hunting purposes in 2014. She achieved 723 points out of 1,000 on the test. Based on her score report, it is equivalent of a 765 score on the TOEIC examination. According to the score report, she has limited working proficiency in English; however, her score almost reached the professional working proficiency level. At this point she is *"able to satisfy routine social demands*

and limited work requirements. She can handle with confidence introductions and casual conversations about current events, as well as work, family, and autobiographical information." She demonstrated that in the interview when she introduced herself and talked about Hungarian families. At a workplace she "*can handle limited work requirements, needing help in handling any complications or difficulties; can get the gist of most conversations on non-technical subjects*", suggesting that she is proficient in general English but has difficulties with Business English. Based on her score report she "*has a speaking vocabulary sufficient to respond simply with some circumlocutions*"; however, she "*has an accent, which, though often quite faulty, is intelligible*". Grammar was identified as her main weakness as she "*can usually handle elementary constructions quite accurately but does not have thorough or confident control of the grammar.* "CASEC (*https://global.casec.com/score/*)

It is clear from the interview findings and the test results that Arisa could improve her English skills as a result of SA. She performed better on the test after her sojourn although it needs to be noted that she took a different type of test. In the interview, she felt uncertain about her English development; this may be due to her modesty, since her increased test scores demonstrate higher English language proficiency, mainly in terms of listening comprehension, fluency (Brecht, Davidson & Ginsberg, 1995; Freed 1995; Walsh 1994), discourse and communication skills. In terms of communicative quality, her body language, politeness and responsiveness were evaluated highly. These findings confirm results of other studies on language gains during SA (e.g., Allen & Herron, 2003).

4.2.1.7 Language gains in Hungarian

4.2.1.7.1 Hungarian communicative competence before sojourn

Arisa was motivated to learn Hungarian in order to manage her daily errands in the country, for example, to make herself understood at a supermarket and to arrange her

transportation. Arisa did not have any knowledge of Hungarian before study abroad since she could not find Hungarian sources to aid her in prior language learning in Japan.

4.2.1.7.2 Hungarian communicative competence during sojourn: interview results

During her study abroad Arisa managed to achieve a basic level of Hungarian in listening and speaking skills. This outcome is in line with several other study abroad research findings about increased aural-oral skills (Freed, 1995; Meara, 1994; Shiri, 2015; Vande Berg, Connor-Linton & Paige, 2009). Arisa's listening and speaking skills were manifested in the way she communicated successfully in various shopping situations, e.g., at the Sunday market and at the supermarket. According to Walsh (1994), a study abroad experience may also enable students to develop communication strategies in order to succeed in the target language, which was the case with Arisa when she was engaging in conversations at the supermarket. Her anxiety becomes also apparent in the next excerpt; however, she could successfully overcome that by consciously applying special strategies such as rehearsing and practicing Hungarian in the supermarket before approaching the shop assistant. Fantini's (2019) Japanese respondents in his large-scale study also attained beginner level in the host language to "satisfy survival needs or communicate on some concrete topics" in the host country (p.155).

"And I was with dictionary and read a lot @ and try and practice the sentence in the supermarket in front of the meat section. And the old lady looking at me that way and I and I talk, and I try and I like preparing, practicing to buy the sausage. Yeah I was standing three or five minutes to practice, it's, it's really scary @ but she finally understand me." (second interview excerpt)

The classroom was a rather positive site for Arisa to learn Hungarian due to her teacher's encouragement and positive feedback on her class performance. Arisa's motivated behavior led to successful test results. Hungarian classroom instruction provided her opportunities to use the language and her conscious effort and investment

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into language learning enabled her to pass the Hungarian test and communicate outside classroom.

"I never failed that test in Hungarian class, because I studied a lot. Also &mmm my teacher told, my teacher &mmm how can I say (2) my teacher &mmm (3) ... Praised me. My attitude in class so I participated a lot" (second interview excerpt)

4.2.1.7.3 Hungarian communicative competence during sojourn: questionnaire results

After her SA, in April 2017, Arisa completed the self-assessment questionnaire on her Hungarian communicative competence as part of this research project. The self-report questionnaire findings (Figure 15) revealed that she felt a decrease in her Hungarian proficiency, but she could still remember certain frequently used phrases during her SA, including greetings and short responses including "persze" [sure] and "egészségedre" [cheers] in Hungarian. She felt confident in her Hungarian speaking skills in particular situations related to shopping. Taguchi (2013) and Nagy (2008) also found that both in SA and work abroad contexts sojourners could increase their linguistic self-confidence to express themselves in the target language.

Arisa perceived herself competent in terms of reading skills: she managed to understand a Hungarian menu in a restaurant, for example. In contrast, other studies detected no improvement in reading skills (Davie, 1996; Dewey, 2004; Meara, 1994). Arisa was less sure regarding her interactional skills when conversing with a Hungarian friend or with a Hungarian family. She considered herself incompetent in a healthcare situation where she would need to converse with a doctor at a hospital. Interestingly, Arisa was not very confident about introducing herself in Hungarian, which was probably due to the difference in the amount of information she was able to share. She felt moderately confident about using Hungarian for travel purposes and talking on the phone. This was probably the case because she had many opportunities to travel within Hungary and had to manage her transportation in Hungarian during her SA. She perceived herself confident in phone call situations, such as ordering a taxi or

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a pizza, which were also frequent language use opportunities for her to develop. She felt more confident in situations in scenarios she was experienced in. Her low estimated scores on home visit might be due to Japanese modesty.
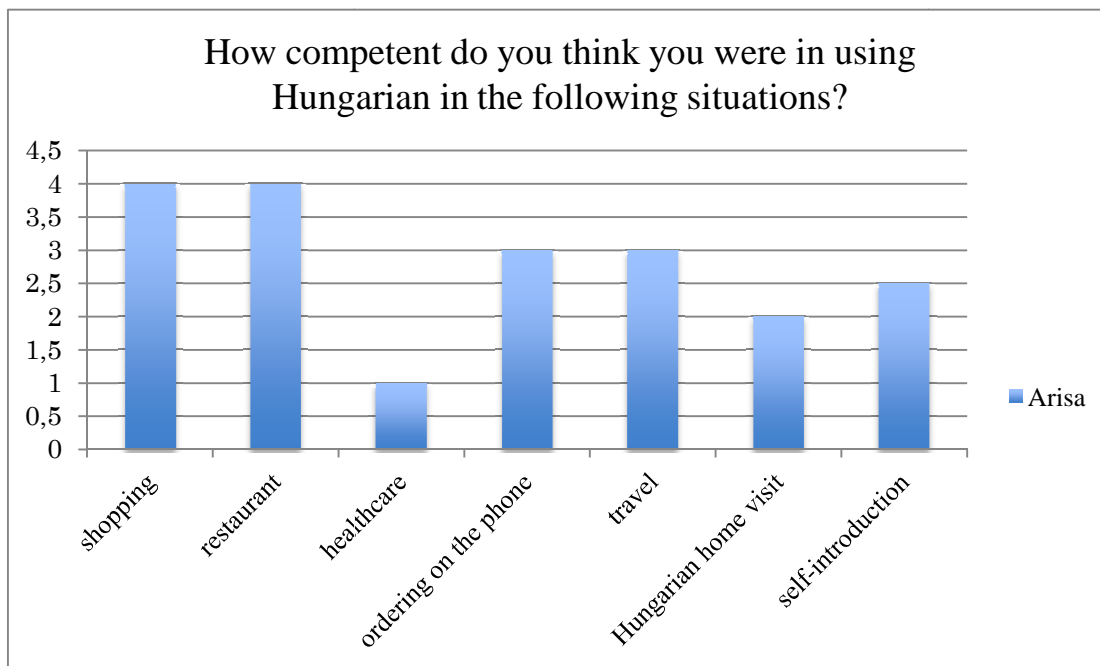
Figure 15. Arisa's self-assessed Hungarian communicative competence in daily situations on a 4-point Likert scale

4.2.1.7.4 Post-sojourn Hungarian communicative competence: interview results

In the second interview (2017/04), Arisa felt that her Hungarian level decreased dramatically and then stagnated at the same level as compared to the time of the first interview (2014/08), right after her study abroad. She was quite certain that she could regain and activate her somewhat passive knowledge of Hungarian once she visits Hungary again.

"in daily situation it's difficult to … remember the Hungarian… I can strongly remember some word, for example <L3hun>egészségedre<L3hun> or (.) <L3hun>persze<L3hun> @ or <L3hun>szia<L3hun> @ Something I really used, short phrase I could remember but for the sentence, I forgot the vocabulary. I could

remember like (.) dog, (.) kutya, but most I forget" (second interview excerpt)

These findings demonstrate that in Arisa' case certain gains were made in Hungarian language proficiency such as vocabulary growth, which is also apparent in her posts on a social media platform, as illustrated by the excerpts below. Lexical growth while on SA was identified in other studies, such as in Milton & Meara (1995) and in Walsh (1994). Arisa used full sentences in Hungarian on Facebook instead of code-mixing as opposed to her actual speech when she used certain words, such as *Pécs vásár* [*Sunday market in Pécs]* in Hungarian when talking in Japanese or English. Such Hungarian posts demonstrate Arisa's investment in language learning and her aspiration to form complete sentences in the target language.

"Nagyon finom görög narancs" ☺ *November 27, 2010 (Facebook excerpt)*

"Most Japánban vagyok! Arrived in Japan! Tadaima!" August 5, 2011 (Facebook excerpt)

Arisa's one year abroad resulted in basic listening skills allowing her to be able to identify and distinguish Hungarian from other languages. Her speaking skills were good enough to manage basic conversations in certain daily situations she encountered; however, her Hungarian skills declined over time due to lack of language use and change of environment. Interestingly, she did not consider using the Internet and social media for language maintenance purposes. Even though she had Hungarian friends to whom she could have reached out to use Hungarian, she failed to do so. Campbell's (2015) social networking theory seems to be confirmed by this finding: the most often used language of conversations will be the one in which the relationship was primarily established with speakers of different languages. In Arisa's case, this was either Japanese or English. One needs to be very determined to practice the language learnt abroad, especially with limited proficiency in order to rule out the chance that other languages may take over the conversation.

4.2.1.7.5 Post-sojourn Hungarian oral test results

Arisa completed a Hungarian oral test (See: Appendix E & 3.6.4 English and Hungarian language proficiency measures) five years after her study abroad experience, in April 2017, as part of this research project. The test consisted of speaking and mediation tasks in Hungarian. Her oral skills were rated by two researchers, based on an evaluation parameter criterion (See: Appendix R about assessment criteria). Table 13 and 14 illustrate the inter-rater reliability of the two ratings. It is clear from the statistical analysis that for all tasks the average measure for intra-class correlation is 1.000, which suggests that there is absolute agreement and perfect inter-rater reliability between the two raters. Thus, no third party was asked to rate the test.

Table 13

Inter-rater Reliability with Intraclass Correlation Coefficient for the Three Tasks in the Hungarian Oral Test, in the Case of Arisa

	Intraclass correlation	95% Confidence Interval		F Test with True Value 0			
		Lower bound	Upper bound	Value	df1	df2	Sig
Single Measures	1.000	1.000	1.000		19		
Average Measures	1.000	1.000	1.000		19		

Table 14

Inter-rater Reliability with Intraclass Correlation Coefficient for the Picture Description Task in the Hungarian Oral Test, in the Case of Arisa

	Intraclass correlation	95% Confidence Interval		F Test with True Value 0			
		Lower bound	Upper bound	Value	df1	df2	Sig
Single Measures	1.000				3		
Average Measures	1.000				3		

In the first part of the oral test, Arisa understood the Hungarian dialogue at a restaurant but she had difficulties with responding in Hungarian. She achieved 34 points out of 70. While she gave some appropriate responses in Hungarian such as *"egy palacsintát"*, these were preceded by long pauses; therefore, she lacked fluency. She used translation as a strategy to make sure that she understood the situation. First, she translated the Hungarian questions into English and reacted in Hungarian afterwards. Interestingly she translated to English instead of her L1, probably because she relied on English more than Japanese when learning Hungarian.

Arisa mentioned in the interview that one of the successful moments concerning her Hungarian language use was ordering food at a restaurant while she was in Hungary. Probably for that reason, she was still able to comprehend the situation even though her responses were not always accurate.

"Yeah and ordering food in restaurant. So in such situation, I try to &mmm I try to use Hungarian phrase, I learned from book and class"(second interview excerpt)

In the second part, she was asked to respond to questions in various situations. Arisa demonstrated her knowledge about how to apologise in Hungarian and how to express her lack of knowledge in Hungarian. However, she was unable to respond in the other situations. She gained 14 points out of 70. Even though she made an effort, her

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responses were mostly inappropriate or minimal.

<J>: Talk about yourself.

<A>: Arisa <L3hun>vagyok<L3hun>. (.) <L3hun>Én japán vagyok<L3hun>.

<J>: Ask when is the next train leaving for Budapest.

<A>: Yeah, <L1jp>kore wakaranai na<L1jp>. [I don't know that one] (Hungarian language test excerpt)

In the third part, she was asked to react to certain Hungarian phrases. She gave very basic responses and managed to accept some coffee and expressed that she felt cold in Hungarian. In this section, she achieved 34 points out of 60. It means that Arisa gave mostly appropriate responses but her long pauses hindered fluency. Also she had difficulties with understanding certain statements or questions.

<J>: <L1hun>Kérsz egy kávét<L1hun>?

<A>: <L3hun>Igen<L3hun>.

<J>: <L1hun>Fázol<L1hun>?

<A>: (.) <L3hun>Nem<L3hun>.

<J>: Okay. &mmm <L1hun>elnézést hány óra van<L1hun>?

<A>: (8) Twenty-nine <L3hun>vagyok<L3hun> @ (Hungarian language test excerpt)

The last section of the test consisted of a picture description task. She chose picture number three, which depicts Hungarian people sitting at a dinner table. Her Hungarian output was very limited. She gained 4 points out of 40. Since she gained only 2 points for content, accuracy and pronunciation were not evaluated. She managed to articulate some isolated words and phrases such as *"jó étvágyat", "gulyás", "karácsony", "boldog"*, but her speech was minimal and she was unable to form complete sentences relevant to the context in the picture.

4.2.1.7.6 Current level of Hungarian and language maintenance

In reference with the CEFR's global scale (Council of Europe, 2018), Arisa's Hungarian proficiency can be described as below A1 level five years after her study abroad. She can "understand everyday expressions aimed at the satisfaction of simple needs of a concrete type" (p. 84) but has difficulty using them. She can introduce herself in two sentences and her ability to "interact in a simple way, provided the other person is prepared to repeat or rephrase things at a slower rate of speech" (Council of Europe, 2018, p. 168) is limited. Arisa's language proficiency was at a basic level during SA; however, after SA language maintenance was difficult due to the homogenous linguistic environment in Japan. She was interested in Hungarian people more than language; hence, lack of personal Hungarian contacts indicated no necessity to use Hungarian upon return.

4.2.1.8 Contribution of study abroad to professional development

Interview data suggests that Arisa's professional career was impacted by her SA positively in several ways in line with Coleman (2015) who noted that SA had the potential to increase employment chances and grants SA students an advantageous start at the workplace. It is also in line with Fantini's (2019) study outcomes, in which participants' skills gained through sojourn had a long-term impact on their professional lives and expanded career possibilities. Arisa felt that her SA contributed to her professional career because she could share her experiences and knowledge at the job interview. She could explain to her future company manager how she established intercultural contacts, which illustrates that social networking during SA contributed to her career.

"luckily I get the job, yes and my &mmm experience in Hungary is very affected that result... Because you know, my company is international company, very globalized one...they really &mmm thinking about diversity and &mmm I telling some my experience in Hungary so &mmm for example the relationship with &mmm other nationality people so they really &mmm interested in so such kinda story in my job

interview, affecting my result, the good result."(first interview)

During SA, Arisa could discover new dimensions of her identity and such personal development boosted her confidence and made her more social compared to what she was like before SA. Her ICC also played a role in her future profession since she turned to be an interculturally sensitive, critical thinker, carefully considering various perspectives before drawing a conclusion, which enabled her to function successfully at a global site. In the next excerpt *"Especially in Hungary"* refers to the fact that she had high perceived value of her SA destination in terms of challenge which shaped her in a way that she could feel advantageous in her career.

I could expand myself...understand &mmm other people including other nationalities and other opinions... now I can be more kind compared to before going to abroad... I could get very &mmm co, confident cause I could survive one year abroad, especially in Hungary... they use totally different language (first interview)

In the next example *"funny"* means that her career made an unexpected turn for her. Her pre-SA self could not imagine herself in that position but her post-SA self made what was unrealistic for her before possible.

"I am working at an American company @ that's very funny... I think it's a world large health care company. I think it's too much for me, I mean, I am really surprised that I am working at such kinda big company because I wasn't really confident about English speaking so it's really surprising, but I am really happy with this." (first interview)

She believed that her developed English skills also contributed to her professional success because she had increased opportunities to use English at the new department due to a change in her working condition. Similarly, Fantini's (2019) study on educational exchange also illuminated that developed language skills helped sojourners to obtain employment upon return.

"my company's president is American so &mmm sometimes very &mmm few opportunity, I can use English with him. (first interview)

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"changed my department...and I have more opportunity to use English, compared to before... so last time... I was working in sales so my customers is only Japanese... Now I communicate with global site so now I have, now I can get opportunity to use English." (second interview)

She felt that English was an asset for her career enhancement and also a privilege, since English was something only she could use. Due to her increased English skills and SA gains she felt appreciated, valued and successful in her professional career.

"The last time...I was just acceptable... not really good sales @ but after moving to another department I &mmm my English ability is &mmm contributed my job because my (department) boss couldn't speak English so (.) I can do...what they can't do so that helps them a lot ... and in these two years my boss evaluate me &mmm beyond ...expectation...After moving to another department...I can do what the others can't do, that helps me and that also helps my team so if I, if I wouldn't have experience abroad I couldn't ...get the best grade... I really... satisfied my job right now. (second interview)

4.2.1.9 Conclusions

Study abroad may impact an individual and result in gains from several aspects. Arisa's case presented a Japanese sojourner's way of living her SA experiences and their outcomes over an extended period. Figure 16 demonstrates the complex web of relations between various aspects impacted by the Hungarian sojourn for Arisa. In her case, beliefs and expectations determined SA outcomes regarding social networking, expanding knowledge and the way she perceived and overcame the challenges. Arisa expected a certain threshold in English for socialising with international students, and this false belief induced her anxiety due to the language barrier. However, such expectations were missing in the real SA context. Arisa realised that there was no threshold in English for social networking with Erasmus students because they were also non-native speakers of L2 and used English as a lingua franca with one another.

Such realization gave her confidence and empowered her to the point that she moved into another room and requested an international roommate instead of a Japanese one. This move increased her social networking and language learning opportunities. Also it has been revealed that in order to maintain her social network contacts post-sojourn future prospect of personal meeting was fundamental for Arisa.
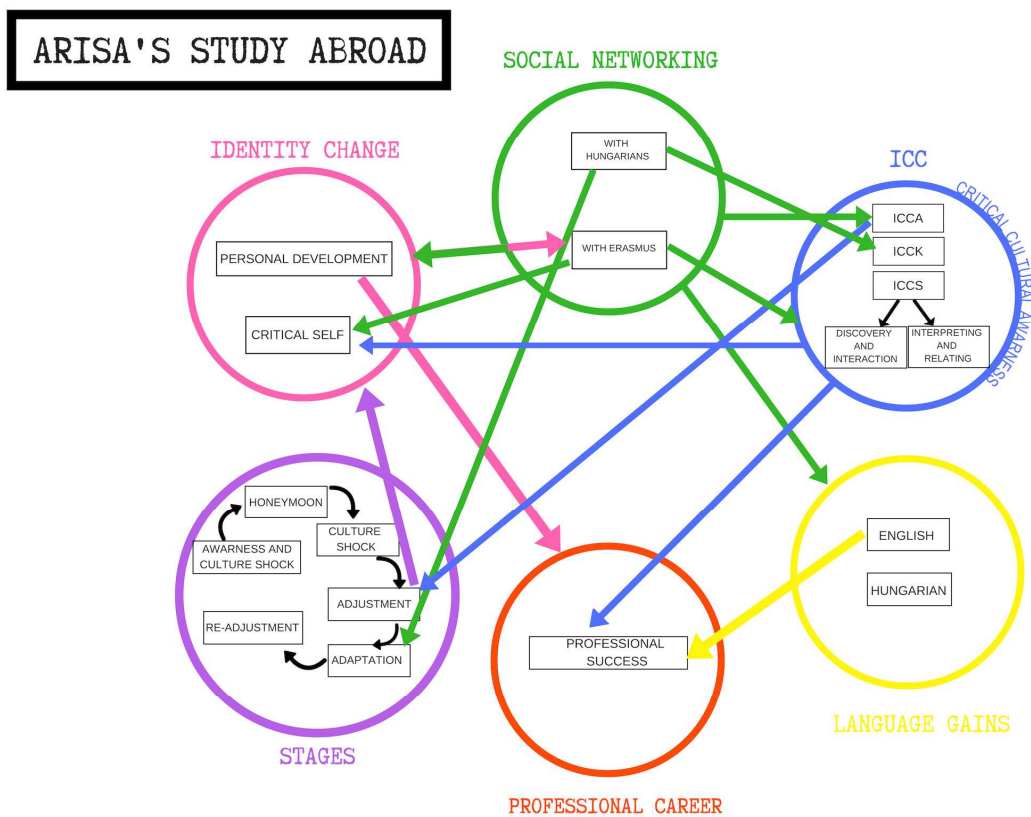
Figure 16. Relational links between different aspects of study abroad in Arisa's case

Through social networking she could establish friendship ties with international students. Her socialization strategies resulted in her identity change and personal development, which led to further socializing and mixing with others. Through interacting with international students and getting accepted by the international social circle Arisa shifted from doubting herself to accepting herself, from being an introvert

to becoming an extrovert, thus embracing the identity the new social circle ascribed to her. Such identity change demonstrated personal development contributing to a successful sojourn. Arisa discussed her negative experiences with her international social circle, which helped her re-construct the situations, notice her unconscious biases, which made her feel frustrated. She discussed them further and shared her thoughts with others, reflected on her behavior and through these social interactions she could develop her own critical cultural awareness. These findings indicate that developing critical cultural awareness is a cyclic social process.

She expected to know more about ethnic minority Hungarians' national identity, which she fulfilled by social networking, interacting with Hungarians and doing intensive classroom study. She became an autonomous learner who could seek and find out knowledge on her own. She realised that her knowledge had its limitations due to a hard to understand context. While trying to interpret Hungarians' identity living across borders and to develop an understanding of such complexity, she tried to relate all phenomena to her own context to develop an understanding. These reflections gave her a new understanding of her own Japanese context which points towards her critical, analytical self. She became an autonomous sojourner who can think critically, does not take any new information granted but weighs the pros and cons of all situations.

Arisa participated in international social events, such as a country presentation, which made her aware of the limitation of her knowledge about her own cultural context. Such awareness evoked her interest to seek further knowledge about Japan and Japanese culture so that she can frame herself more appropriately. Interestingly, she seemed to know more about her exotic interest than her own culture and she realized this gap.

Social networking determined Arisa's attitude towards other people. She had positive attitudes and a genuine interest in others and other cultures in the beginning. As she interacted with Hungarians she maintained her positive attitudes towards the host culture. Her flexible attitudes were also demonstrated by her willingness to try new things. In terms of her attitudes towards international students and cultures, a shift became apparent over time. Arisa worded value judgments on Chinese students and

rejected the party culture of Spanish students. However, a shift was identified as she became aware of these points and she related them to her own experiences. Again, sharing with others facilitated her awareness and made her re-examine her previous experiences critically and these reflective cycles led to changes in her attitudes.

Arisa went through certain cultural stages of adaptation: awareness and culture shock, honeymoon, culture shock, gradual adjustment, adaptation and re-adjustment. In order to recover from her culture shock, she perceived the challenges and the economic gap between the home country and host country positively. Travelling, identity change, and Hungarian language development directed her to the path of gradual adjustment. Finding knowledge on her own was her way of coping with the challenges of the new university culture; difficulties promoted her to work towards learner autonomy. She felt adapted in Hungary at the point when she started to internalize new beliefs about her own context through relating them to the new context which indicated a change in her value system and led to a developing Hungarian self. She felt that Hungary was her second home, implying her sense of belonging underlying her reversed homesickness. Once she returned to Japan, she started missing Hungary and wished to return in the future.

Study abroad enabled her to develop her English and to learn some Hungarian. Her English language development may be linked with her social network: the majority of her friends during SA were international students. Her strategic move to change her living arrangements created increased L2 use opportunities. Arisa's Hungarian language gain was due to her investment in language learning both in class and out of class. Based on her experiences, both local public places and classroom study contributed to her basic oral-aural skills and lexical growth in Hungarian. However, her Hungarian decreased due to the lack of contact with Hungarians with no opportunities to use the language in her post-sojourn years.

Her English language gains, personal development, knowledge gained through her intercultural encounters, developed ICC and global mindset all contributed to her successful employment. She could excel at a global site, which granted her English language use opportunities, thus supporting her English language maintenance. She

perceived English as a privilege at work, something only she could do, making her a useful member of the team. Her work became valued and appreciated which underpins her success in her professional career as an outcome of her SA experiences.

4.2.2 Hinano's case

4.2.2.1 Beliefs and expectations

4.2.2.1.1 Beliefs and preparation

Hinano did not believe it was particularly important to prepare for her SA. Eventually, this belief was not transparent in her behavior, as she did in fact participate in a seminar about SA preparation and consulted senior returnees. She acknowledged that talking with them was the most helpful way to prepare for her sojourn. This is not surprising since there are plenty of studies (Coleman, 2015; Fantini, 2019; Kinginger, 2009; Stewart, 2010) claiming the importance of SA preparation to minimize negative experiences and culture shock. Hinano believed that the unknown and unexpected would challenge her in various ways and she needed to rely on her non-verbal communication skills to manage her life in the new environment. Her disbelief in language preparation prior to the journey was to enhance other skills such as non-verbal communication (See: 4.2.3.5 Language gains). That finding is the opposite of what Ring, Gardner and Dewey's (2013) study revealed in the case of American students in Japan. Lack of language preparation hindered their possibilities to build strong friendship ties with locals; therefore, the authors suggested pre-departure linguistic preparation.

4.2.2.1.2 Expectations and reality

In contrast with findings (British Council, 2014; Coleman, 1998; OECD, 2013) that revealed language gains as students' top priority to venture abroad, Hinano did not expect English proficiency development during her SA. She expected to develop non-verbal communication skills instead, to make herself understood in a context

where the spoken local language is unintelligible for her.

"I felt a little bit confident in my English so as a study abroad country destination, I want some country no (.) non-English speaking country." (first interview)

"I wanted to know how I feel with the non-verbal communication (.) if I don't understand any language, like, they speak." (first interview)

An interesting aspect of Hinano's case was that she tended to verbalize her actions differently from how they actually happened. She believed that expectations were key to determining the success or failure of SA (Domville-Roach, 2007). She thought that it was better not have expectations at all in order to avoid negative experiences, a finding that is echoed in Weidman's study (2018). However, her later accounts revealed that she had some pre-existing beliefs about people and racism towards Asians in European countries. She had initial worries about discrimination which she developed through social interaction with other senior SA students by listening to their SA stories. Initial fear of discrimination towards sojourners was also detected in Malota's (2016) study on international students in Hungary. Here are some exceprts illustrating Hinano's expectations:

"I didn't' expect like anything…that's very good…so I didn't have like any conflict because my expectation is different" (first interview)

"but I expect them to accept me like, no discrimination cause I heard like, some of them, some of my friends who went to other countries had some discrimination for the Asians…so only that point maybe I was worried, kind of" (first interview)

She expected to meet locals, learn about their life and expand her social network. She fulfilled that by visiting a local market and by visiting Hungarian homes. She had plenty of opportunities for out of class socialization with Hungarians. Her resourcefulness was impressive in comparison with Erasmus student participants in Kalocsai's (2009) study in the Hungarian SA context. Outcomes of that research revealed that Erasmus students studied Hungarian but did not find out of class

opportunities to use the language.

"I wanted to like see how like normal people, normal Hungarian people are doing… I went to the for example Sunday Market and I am very interested in like I can see the normal people because (.) and I wanted to be really good friend with them. When I was in dormitory… some of them was Hungarian and I went to their home and I saw their families and then like (.) I could (.) I think I could be a good friend with them too." *(first interview)*

Hinano had her deeply rooted beliefs about ways to benefit from SA and the relevance of learning about other nations and cultures. The country presentation event was organised exactly for these purposes, primarily for international students, but not restricted to them. Hungarians were welcome to join them. Based on Hinano's view, the country presentation had low perceived value. She was criticizing the quality of presentations, the lack of cultural learning and time for meaningful interactions. According to Hinano's belief, investment was key in making the presentations interesting and engaging, otherwise they had no potential SA benefit. Thus, she acted in accordance with her beliefs when devoting her effort to preparing her presentation and she expected others to do likewise. Other students' lack of effort and her unpleasant experience with the event itself caused decrease in Hinano's motivation to participate. Malota (2016) mentioned the need to organise events for both Hungarian and international students; however, the outcomes of Hinano's case revealed that even if these events existed, they need improvement in order to facilitate cultural learning more effectively. Malota (2016) also referred to the relevance of enhancing intercultural events but did not specify how. To consider individual differences, it could be suggested that students should be given more freedom when introducing their country. They could decide on their own whether to create video content or opting for a more traditional type of presentation with live demonstration.

"country presentation…it was very difficult to make a (.) movie…when I was there I get also bored if the presentation is long but we could have a small tasting of other countries' food. It was interesting. But I didn't understand like why we have to make a video…every country has to make a video, file… we could do like…just &mmm manual

ones, not the computer file, we can make...handout...we can even demonstrate that. For example, (.) my country is very popular for the violin and I am also or dancing and then I was also doing dancing, I will show you here" (first interview)

"I felt like so Erasmus people come very late, I mean because they just wanna taste the food so after three presentations we will see the video and the last (.) we can taste some food. So most of us or even me wanna go there around like last fifteen or ten minutes...and then it's not good, I think... we all (.) run for the food and we don't have so how to say, we ask like what's this? What's this? Okay, I try. Only those conversations. Yeah, I don't think it's good opportunity to (.) understand other countries well." (first interview)

4.2.2.1.3 Changes of beliefs

Hinano's expectation about discrimination towards Asians came to reality, although she was not affected negatively. She became aware that discrimination was only directed towards a specific Asian group, not pertained to Japanese, hence she was not discriminated due to her Japanese national identity. What is more, she was bonding with Hungarian locals through shared beliefs of racial discrimination towards Chinese people. Surprisingly, social networking with locals led to further strengthening of her bias without being aware of them. This phenomenon could be identified for Hinano and the local Hungarians by in-group bias theory (Bochner, 2003): it claims that "the similarity of another person is reassuring" (p. 5). Shared beliefs determined their shared negative attitudes towards Chinese people and their strengthening through socializing with Hungarians indicated the opposite of what an intercultural citizen should develop in terms of ICC (Byram, 1997). Hinano's behaviour also indicated the "denial of difference" stage in Bennett's (1986) DMIS model.

"It was surprising that they, Hungarian don't like (.) Chinese very much but they like Japanese... I don't like Chinese <L1jp>ne<L1jp>, so and then Hungarian people have the same idea, I felt like more close to Hungarian, you know?...the way of thinking, the Japanese and other Asian countries' image." (first interview)

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Four years after her sojourn Hinano's trip to China raised awareness of her bias towards Chinese people. She believed that her lack of experience was underlying the formation of bias, which weakened due to her authentic experience with Chinese culture. *"It was not so bad"* refers to her belief that she is still not overly positive about China. As she reflected on her previous accounts, she was more objective and ethnorelative about the Chinese compared to previous results. She tried to suspend her judgments about Chinese culture and a slight shift in her attitude indicated the first step towards the intercultural speaker, as the phenomenon is defined by Byram (1997).

"at that time I never been to China so I somehow had a bad image, myself had kind of discrimination towards China or Chinese...but (.) when I was in like (.) when I travel in China like last month...and actually I didn't have @ a really good image but I had a really good time there and it was clean and yeah, people, I couldn't speak any Chinese but... my friend could speak Chinese...and yeah, she guide me...to many good point, spot in China so I changed my mind, yeah I changed, it was not so bad...I even thinking about like, going there again...we have (.) own way of thinking and Chinese, they have their own way of thinking so it's just different. But we cannot say which is better" (second interview)

Discussions with others established her pre-existing belief about Westerners being party people which Hinano associated with laziness and she drew her own conclusion that such lifestyle rules out studying. Thus, this belief determined her negative attitude towards such behavior probably due to its clashing value with Japanese social norms. Considering that even though drinking culture exists in Japan, it is different from the European way of partying. Nevertheless, Hinano's personal SA experiences marked a turning point in shaping her beliefs. She left her comfort zone and was willing to experience something new and very distant from her belief system as she socialised with Erasmus students. Such attempt led her to an understanding and a shift in her attitude about international students' behaviour. She started to perceive their way of partying as a social networking opportunity. Her behaviour was similar to that of Arisa's who had some restrictions about Erasmus party lifestyle as well but managed to put aside her judgments based on her native cultural norms and indulge herself in their

ways to understand them more. Eventually, it became an essential social networking opportunity for Arisa as well.

"I heard like many (.) foreign countries, there are many drunk people and they are like just (.) dancing, go to club and then (.) I didn't like them because like I didn't want to be like them, like I'm lazy... and I don't like them, then I don't wanna hang out with them a little bit. But once I get there, I felt like I @@ am doing the same thing @ but I think that is the way to get friends because I could get really good friends with them." (first interview)

Her expectations about the courses she registered for remained unfulfilled since she expected the classes to be difficult; however, they turned out to be easy for her to complete. Some SA researchers have argued that SA was perceived by students as more of a party-driven socialization opportunity rather than truly studying as its name would suggest: "When Erasmus began it was little-known, and promised nothing more than mobility and educational enrichment. Today it has become the infamous international social party network that allows European students to live a lavish lifestyle abroad under the pretext of studying" (Coleman 2013, p. 23). Hinano's interview gives accounts about the level of classes targeting international students and they seem to support this point. Students have less weight on their shoulder to get credits and have more time for out of class activities; however, Hinano's case study outcome suggests that it may not be equally good for all students. Findings imply that for some students SA is truly about studying abroad. Driven by that belief, Hinano invested in her classroom learning but she was disappointed and her motivation declined when, her efforts were not recognised in the assessment.

"I thought the class will be very tough and very strict and difficult to take a credit but in fact it's very easy (.) to take or get the credit. And I felt like my professor didn't read any of my essays (.), I wrote so many essays and papers with lots of researches and it took time but I @ the teacher didn't read it. I felt that point...it's not good because that brings the motivation of students down... I got the best grade...five for the every classes but (2) my friends who didn't submit any essays got five too. So I felt very unfair point... I did effort but if I get the same grade as the student who didn't do

anything, I felt a little bit (.) yeah, unfair." (first interview)

As she was re-thinking her prior beliefs about unfairness in the class, her beliefs started to alter. In the follow-up interview, she tried to interpret the situation more objectively by extending "unfairness" to a more global sense since she encountered it during her SA multiple times, both in the classroom and also regarding punctuality. As a result, she became aware of different perspectives but drawing on her L1 culture norms, she did not agree with such behaviour. Amuzie and Winke (2009) also detected belief changes concerning classes as a result of SA in the US. Cultural differences between classroom instruction abroad and one's home context led to disappointment and the weakening of students' beliefs in the teacher's role in the learning process. As the follow-up interview excerpt illustrates, Hinano's belief was re-assessed and reflected on constructively, after the sojourn. She tried to find out how that belief was established in the first place to extend *"unfairness"* to a more global sense. This point resonated with Davidson's (2011) idea of intellectual growth caused by the disruption of one's image of the world formed by their self-perceived adequate knowledge.

"I (.) couldn't easily accept the (.) unfairness in the (.) class...when they have Hungarian exam (.) like the (.) I prepared a lot and then (.) &mmm the, the teacher &mmm teacher asked us question to other friend... and the student refused the question because he couldn't (.) answer so the student asked the teacher to change the (.) question, yeah @ and then but the teacher says okay...but in Japan we don't do that one because yeah (.) the student, yeah, (.) kinda cheating...I thought it's unfair but the thing is, it was difficult for me to accept the unfairness happens in the world. Right. That one I feel unfairness. But maybe for Hungarian, or the student, they didn't think it's unfair; it's just (.) fair maybe... it was just the student (.) option and the student may be think this might be accepted and the teacher accepted so that the two people agree with the situation so then it nothing with me...but if I were the teacher I wouldn't do that." (second interview)

4.2.2.2 Cultural stages of adaptation

Sussman (2002) called a sojourn the psychological roller coaster of cultural transitions an individual goes through. This section presents Hinano's stages of cultural adaptation from a social psychological aspect in the order she experienced them: (1) honeymoon, (2) culture shock, (3) adjustment, (4) adaptation, (5) re-adjustment. Unlike Arisa's case, Hinano's pattern of adaptation roughly followed the U-curve shape model (Lysgaard, 1955) and Oberg's (1960/2006) honeymoon stage, crisis, recovery and adjustment. Nevertheless, her SA had its ups and downs throughout her stay.

4.2.2.2.1 Honeymoon stage

Prior to departure, Hinano developed mixed feelings about her upcoming journey: she was excited and anxious at the same time as a result of leaving her comfort zone. However, upon arrival, Hinano developed a very positive view of the host country because of her pleasant experiences, which she shared on her Facebook page. She was also very motivated to learn Hungarian. Successful social networking, eating delicious food and travelling experiences such as border crossing by train led to her honeymoon stage, a stage completely missing from for instance Szentpáli-Ujlaki (2009) researcher-participant's experiences. In contrast with Hinano, Arisa's honeymoon stage was not in the initial phase but later on, after the recovery from her initial unpleasant experiences and culture shock. Hinano's initial feeling of satisfaction and well-being confirmed the U-curve model's starting point (Lysgaard, 1955).

September 4, 2012
I had an orientation today and made some new friends. My life so far is soooooo gretae here in Pece, Hungary!!! (Facebook)

October 14, 2012
During the break, I ate a snack for 100 Ft (35 yen) ^^ The crocodile was so cute on the package that I took a photo. (sos kisperec)   (Facebook translation)

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October 25, 2012

The first experience to cross the border by TRAIN!!! (Facebook)

December 4, 2012

After finishing the presentation, to reward myself, I went to a new café and the drink and croissant were so delicious and I got a free cake from the owner. ^^ Today is a very good day. "Nagyon jol" (Facebook translation)

4.2.2.2.2 Culture shock

Culture shock, according to Lysgaard (1955), is about the decrease of one's well-being, reaching a point of crisis. Although Hinano experienced culture shock, it was not identical to a critical situation at the bottom of the U-curve, as the model would suggest. Instead, her culture shock experience consisted of various episodes during her sojourn period. In the initial phase of her SA, belief clashes between her and the Hungarian Erasmus tour organizers' beliefs added a culture shock episode to her sojourn. The organizers' false assumption that every student goes to party led to conflict, feelings of anger and frustration. Further, the violation of Japanese norms by not keeping the time was unacceptable for Japanese students. Dombi's (2013, p. 257) research revealed a similar finding in the Hungarian context through a German SA student's story of an intercultural misunderstanding related to differences in the perception of time. Hinano's reaction also indicated the "defense against difference" stage in Bennett's (1986) DMIS model. The time delay incident made Hinano lose her trust and avoid such activities in the future. As a result, she perceived her self-organised trips more valuable compared to organised events by the university. Sadly, Hinano's negative belief was formed due to irresponsibility of the organizer who was supposed to have high ICC. Intercultural training should be provided for organizers due to their great responsibility in impacting international students' SA negatively or positively. It can be also damaging in terms of the image of locals, since impressions generalised after such an experience, as Hinano's interview responses demonstrated below:

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"I felt like European people are very lazy to the time…even the Erasmus organizer set the time but even they are delay. They delayed to the (.) time….then we got kinda angry and once like, tomorrow morning, okay, we will gather at 8 (.) and then after (.) they set up, they went to the party at midnight. And then at the party, I didn't go there, some of the us didn't go that party (.) but at the party the Erasmus organizer felt like oh, maybe I cannot get up at 8 or 7 so let's meet at 10 or that. So they changed the time but they didn't let us know. I mean not going to the party. So we woke up at early but there was no organizer, they were all sleeping, so we get really angry…for me it's (.) unfair…if I could be late, I could do something more … at that point I didn't enjoy (.) and after that I didn't take any, take part in any ESN organized tour." (first interview)

October 8, 2012
"Hungarian 5 minutes = 30-40 minutes" (Facebook)

Another episode of culture shock was related to the host university's instruction being different from that at her home university. Hinano was a motivated student who invested a lot in her learning, but assessment practices did not match her expectations; this was the underlying cause of her unpleasant experiences. Shopping posed another great challenge for Hinano at the beginning of her SA. Her first failure of buying ham and using the new currency made her frustrated. She even felt betrayed by the hosts due to a misunderstanding because of her lack of familiarity with new currency.

"deka, we don't have. We have grams. So it, it's strange kinda. Uhum and then I thought, it's very inconvenient (.) &ah and salami, I had to buy, yeah (.) I wanted to buy 200 grams but I don't know why but the shopper gave me only two slice or three slice of salamis, the hams." (first interview)

"you have for example …258 <L4hun>forint<L4hun> price…and then you pay 260 (.) and then you don't get any change…but I didn't even know that …I still remember the first time…I bought &mmm bread and they pointed out and I paid and I was waiting and, and I got the bread (.) and then I was standing and waiting for the change but the shopper (.) stares me like very strange and (.) me too @ I was standing and I thought like I, I, I was cheated… and my impression like my, I was worrying about

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being (2) kinda discriminated I mean because Japanese people are easily be cheated"
(first interview)

Hinano experienced homesickness, a byproduct of culture shock. Her pre-departure anxiety was due to the realization that she was about to be separated from her family and leave her comfort zone and these events triggered early homesickness. However, in her case it did not have a significant impact on her SA, compared to Szentpáli Ujlaki's (2008) study about her own experiences in China. The researcher-participant also experienced homesickness in the early phase and it determined her initial attitude towards the sojourn. In addition, social life became exhausting for Hinano at some point during her SA. She was an extrovert with an expanding social network and she was willing to participate in many social events. After a while she started to long for isolation leading to a feeling of homesickness. It is not surprising, since being in a new environment and being exposed to new cultural impulses daily in the dormitory in an international community could be exhausting for some students. Such outcome suggests that highly active participation and too excessive social networking may backfire and provoke homesickness. Moreover, Hinano's homesickness was also evoked by a co-national's story of her own homesickness. The findings suggest that coping with homesickness is a social process. Since co-nationals share the same cultural background and are placed in the same new cultural context, they can understand one another more deeply than peers of other nationalities. Thus, listening to one another turned out to be a constructive coping strategy.

"I felt I miss my family, or (.) like for example when I was alone in my dorm (.) I felt ... that my heart is tired kinda, yeah. Everything was interesting , I had new friends (.) but…kinda tired …I thought like I should be alone and I have to clean up my mind, I have to @ organize my mind." (second interview)

"Japanese girl and …she said &mmm (2) she said to me honestly, she feels homesick, to me… so after I heard that her story at, at that time I encouraged her, like not, not encouraged, like I listened to her story and her emotion… and after her, her story and her feelings   &mmm that somehow same as me and then so I thought little bit kind of homesick feeling." (second interview)

4.2.2.2.3 Adjustment

Hinano managed to overcome her culture shock by finding possible explanations underlying her unexpected behaviour. In order to do so she developed a willingness to experience new things, even something distant from her belief system. Through socializing with locals she became ready to part with her L1 culture driven assumptions and this new behavior enabled her to adjust successfully to the new context. Hinano's ability to handle challenging situations is in line with the ABC model (Bochner, 2003), which considers the reaction to unfamiliar cultural settings an active one. Dealing with change, instead of a passive and negative response, allows for re-conceptualizing culture shock as a necessary and inevitable stage for intercultural growth and development. In other words, Hinano coped with the new culture through active participation (Furnham & Bochner, 1986). As the first excerpt illustrates, Hinano observed people and tried to look for other clues to find an explanation underlying the shop assistant's unexpected behaviour. After that Hinano checked her wallet and re-examined her assumptions about being betrayed. Then, she noted other possibilities, assuming that maybe there was no smaller coin than five. As a result, she *substantiated with locals* (Williams, 2013) to validate her thoughts. The second excerpt revealed the opposite of what Hinano thought and expected initially. She believed that she would manage her life abroad with her non-verbal communication skills; however, she *"almost gave up"*, thus again she verbalised something different from what actually happened to her.

"I was just standing, waiting for change…and then she ignored me and she was asking the what (2) the other customer want so and then…I thought maybe they don't have small money…I was watching the other people how they react. Like what kinda money she gives and how the other people are doing. And I also checked my wallet and the smallest money was 10 or 5. So I thought maybe they don't have smaller one…I left that shop and after that I asked someone Hungarian …like do you have that one or you don't have that one and then yeah, my expectation was correct. They have the smallest one, it's five." (first interview)

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Sept 5, 2012

Today I went to supermarket to buy the ham and I succeeded in expressing the right amount, 200 gram in Hungarian ^^ The lady was smiling at me, that made me happy. Buying the ham and converting the unit are kind of difficult. To think back, at first I tried to buy the ham using my gestures, showing by hand and I almost gave up. Now, this ham is showing my progress. I will eat this ham with appreciation. How precious this ham is. (Facebook, translation)

4.2.2.2.4 Adaptation

In the first half of her SA, Hinano cared about social perception, whether her avowed identities were recognised. As she socialised with many international students, she became aware of the differences in her ways of thinking. International students cared less about social perception compared to Japanese people. Probably spending time with Erasmus students affected her view and since in her immediate environment there was no co-national, she did not feel restricted by Japanese expectations. This fact enabled her to try new things without the need to worry about how other Japanese would perceive her. Thus, social networking with international students shaped her way of thinking about social perception and contributed to her more active participation in SA and lead to her adaptation in the new context.

"they are more free…they don't care so much like how the other people think of you…if I think about me, like I sometimes (.) care how the other people think of me…yeah so associating with them, yeah, made me (.) uhum, understand that point" (first interview)

"I could be like more honest to myself too because like (.) okay here like I am kinda only Japanese…so I didn't care so much (.) and then I could be like I am kinda exception so I can do anything, I can try anything and I tried like as much as I could" (first interview)

Hinano's adaptation was also apparent from her return to the host country years after her sojourn. She missed Hungarian people from her SA and re-visited the country to maintain her contacts. Her return suggests that Hungary was a meaningful episode in her life and her later visit reinforced the positive impressions.

"I have been back there last July... for two weeks... that was very refreshing." (second interview)

4.2.2.2.5 Re-adjustment

Hinano's re-adjustment upon return was an overall smooth transition. Her slight difficulties pertained to cultural differences in presenting information in English and Japanese. She felt overwhelmed by long polite Japanese expressions and perceived them as extreme after experiencing that the same information could be communicated more briefly in another language. Upon return, Japanese ways striked her as too polite which indicated how Hinano was critical of her own context and was able to transfer some new ideas. Arisa had similar feelings about her own context upon return to Japan. Malota (2016) also found the exact same re-adjustment reaction upon return in a Japanese SA student's response: "too many people, too much information" (p. 10).

"I felt like Japan (3) is too much (.) after I came here, I felt a little bit Japan is too much, because for example in the airplane they talk too much (2) information and they are too polite... so they sometimes say like lot's of, too much information...but...listen to the translation in English, they didn't say like that information...after arrived in Japan I couldn't ...hear Japanese announcement but I (.) but listening to more English announcement" (first interview)

4.2.2.3 Social networking

4.2.2.3.1 Before sojourn

One of Hinano's SA expectations was to expand her social network with new friends and she fulfilled that by socializing with Hungarians contributing to her active involvement with local culture. Hinano believed that she could establish friendships with Hungarians through understanding their way of life and the best way to do so was to visit their home and socialise with their families, which was a strategy applied by Arisa as well. This outcome relates to Fantini's (2019) study in which homestay was the main component contributing to sojourners' understanding of the host culture (p. 131). In Hinano's case that was achieved partly through home visits.

"I went to their [Hungarians] home and I saw their families and then like (.) I could (.) I think I could be a good friend with them too." (first interview excerpt)

4.2.2.3.2 Upon arrival and during sojourn

Upon arrival Hinano socialised with her Hungarian mentor, roommate and also with other Hungarians, other international dormitory residents and with her teachers at the university. Her Facebook post below underpins Coleman's (2013) social networking theory about desperately seeking friendship in the initial SA stage. When an individual is placed in a new environment, the need to face new challenges and not having to face them alone may be reassuring. This might be in line with the way she felt about making friends at the beginning of her SA.

"I had an orientation today and made some new friends. My life so far is soooooo greate here in Pece, Hungary!!!" (Facebook)

Unlike Arisa, Hinano did not look for a Japanese community in the beginning of her SA. This was different behavior from what Coleman's (2013) concentric circles model implies. Hinano did not seek the company of her co-nationals upon arrival due to

separate living arrangements.

"I was the only one Japanese in my dormitory. And the other three Japanese were in a different dormitory and they are not (.) they don't like the party or (.) meeting up so I was kinda the only Japanese." (first interview)

Later on during SA, Hinano's social circles became more mixed: she started to socialise with Japanese students living in another dormitory, more local Hungarians and more Erasmus students, such as Lithuanians. This pattern is similar to Coleman's (2013) model, which suggests that in a later phase sojourners seek the company of other outsiders such as international students. The fact that Hinano was an extrovert who was willing to socialise with various kinds of people was also supported by her willingness to approach culturally different individuals during her travels in other countries, for example, a Croatian girl in Croatia and Hungarian people in Italy. These findings underpin outcomes of Ying's (2002) study: people with extroverted personality were found to be a key factor in forming friendships between Taiwanese and American students during SA.

"I went to (.) Croatia and…there I met one Croatian girl, she was working at the (.) she was a part-time, working at the museum and I asked some questions. I interviewed her with questions and she was very kind so she gave her address to me, uhum and we could keep in contact by email." (first interview)

February 16, 2013
"A Lithuanian girl made me a cake ^^" (Facebook, translation)

Regarding social networking with Hungarian locals, even though Hinano perceived her English proficiency better than her Hungarian, she felt the need to approach locals in Hungarian and to complementg her language skills with gestures. Her belief was presumably established by a global stereotype, which is a particularly frequent case in Japan. This stereotype refers to situations when someone approaches Japanese people in English, they get anxious and back away. Hinano expected the same behaviour when approaching Hungarian people in English and this assumption impacted her language

choice. She used empathy to predict Hungarians' way of thinking and increase her chances to interact with them. This finding may be linked to outcomes of Fantini's (2019) study: increased proficiency level in the host language positively affected sojourners' intercultural adjustments. In Hinano's case, she aimed to gain recognition from locals when using the host language.

"I try to speak in Hungarian for the local Hungarian people with smiles because like (.) if I spoke to them in English I thought like they don't feel good and they may ignore but only like <L4hun>Jo napot kivanok<L4hun> and then they said something <L4hun>szia<L4hun> … I think that makes the native Hungarian, the normal Hungarian people understood like, oh I am learning Hungarian" (first interview)

Engaging herself in activities distant from her belief system gave her a chance to access Erasmus circles. Her social networking with Erasmus students resulted in a shift in her attitudes towards them. Similarly to Arisa, she no longer assigned negative connotation to Erasmus parties but she learnt that going to parties and taking study seriously did not necessarily rule out one another; therefore, she ceased to generalise international students' behaviour. Research about social network ties (Granovetter, 1973) has found that friends with weaker social ties were more open to new ideas. Also, new perspectives of new friends may have an impact on the sojourner's way of thinking and behavior and this point is consistent with Hinano's example below. During SA, Hinano became more aware of her biases and modified the way she interpreted others' behaviour as she started to intergrate into the group of international students, accepting their shared norms and practices. Coleman (2015) also noted that social identity might be impacted by new group membership. New encounters can facilitate new activities along with new attitudes, which is the basis of learning through mobility (Coleman, 2015).

"foreign countries there are many drunk people and they are like, just (.) dancing, go to club and then (.) I didn't like them because I didn't want to be like them, like I'm lazy…but once I get there, I felt like I @@ am doing the same thing @ but I think that is the way to get friends because I could get really good friends with them." (first interview)

Hinano also used her newly established SA social networks for language learning in line with outcomes of previous studies that linked SA social networking and L2 development (Fraser, 2002; Isabelli-Garcia, 2006; Whitworth, 2006). According to Kramsch (2002), social networking and L2 development were closely linked as language learners could improve their language skills by learning from native speakers in an expert-apprentice relationship. However, in a more intercultural context where a lingua franca approach is dominant, the expert-apprentice relationship no longer stands. Hinano's case is a clear indication of this, since she interacted with both Hungarian and international friends to develop her Hungarian skills. Thus, non-native speakers of Hungarian could learn from each other as well by drawing on their classroom and real life experiences with the language. In fact, Hinano played "language detective" (Paige, Cohen & Shively, 2004) with both native and non-native speakers of Hungarian to broaden her repertoire of appropriate contextual Hungarian expressions as the next excerpt shows:

"A Hungarian person and Erasmus student from (2) Croatia, some countries, some, some friends, they can also speak Hungarian... We went to restaurant together: What did you say that? What did you say? Or like that... I did lots of things with Hungarian people. And then if I do something with them...I try to copy what he or she said in, when I had the same experience" (first interview)

Adjusting to the Erasmus community posed a challenge for Hinano due to the language barrier. This is a finding similar to that of Ring, Gardner and Dewey (2013). The difference that this case makes is that the language barrier was caused by Erasmus students' behaviour, code-switching to their L1, creating a wall between Hinano and themselves unintentionally by excluding her from the conversation. She used her own social networking strategy to overcome the barrier. When international students code-switched to their L1 in her presence, she interrupted them by guessing meaning from context and asking for clarification which in turn made the Erasmus students switch back to English and allow Hinano to join the interaction. This way she could turn the language of the conversation to her advantage and also promote herself as someone contributing to the conversation in important ways.

"Erasmus community…it was more difficult because most of them were from Spain or Italian or German friends so if we gather, the majority was Spanish or German so they, they easily change, they speak not in English but in Germany or Spanish so that point, like I couldn't get in the conversation so I felt a little bit (.) lonely." (first interview)

"I asked them, like what did you say?...for example, like they say something in Spanish and then I couldn't understand but maybe they were talking about for example shopping and then I asked them: Are you talking about some (.) like shopping? And then they said no, we are just talking about rrrrrrr so if I ask my guess, they answered…their answer was English so (.) the, the time change to speak like they once they said something in English then they continued to speak English" (first interview)

Hinano was independent in her networking, as it is seen in the data, since she did not rely on referrals similarly to participants in other SA research (Dewey et al., 2013) but approached individuals on her own. She applied her own strategy for attracting Erasmus students and forming friendships. First, she explored a new place on her own, then she shared her experiences with others and tried to guess what others' interest were. Once she could establish a common ground of interest, she invited the students to re-visit the place together. Her self-initiated activity based on former experiences evoked other international students' interest in accompanying her and this process lead to successful social networking and formation of friendship ties.

"I asked them, tried to, do you have any plan this weekend? I asked: Shall we make dinner together or go out for dinner or (2) for example like Sunday Market, I went one time and then if I liked it, I talked about that last Sunday, I went to Sunday Market and it was really great and then (.) if I could attract those Erasmus friend and then: Why don't ask go again there." (first interview)

"I made lots of experience first by myself and then I shared the story (.) yeah because I don't know like what they are interested in so (.) then I think I could… talk about like what I felt and how I felt." (first interview)

Social networking with Erasmus students made Hinano aware of her lack of knowledge about her own context; this refers to a relevant part of Byram's (1997) ICC model. Findings suggested that SA had the potential to raise awareness and to promote seeking further knowledge about one's own culture. Hinano accomplished this by travelling within Japan, exploring new parts of her own country and culture after the sojourn. In Hinano's Hungarian SA context, European people seemed to form a tight, shared social network because they were connected by their common knowledge of history and religion. Absence of shared knowledge may prevent access to certain groups and prevent a new person from taking part in conversations. Cultural differences may raise curiosity in others; therefore, possessing contextual knowledge about one's own country and culture may be advantageous to access and build social networks. Hinano realised the knowledge gap and longed to discover more about her own country, similarly to Arisa in connection with the topic of ethnic minorities and fluidity of cultural categories. Based on Ying's (2002) results, knowledge about the host country was a relevant factor, which determined forming friendships between Taiwanese and American students. Hinano's case suggests that shared knowledge about connections between one's own country and other countries is also relevant, since the lack of knowledge about her own culture created a barrier in her social networking.

In the next excerpt, similarly to Arisa, Hinano used the island metaphor for isolation as opposed to the unified land of Europe, which enabled the formation of tight European communities in the SA context. Interestingly, Hinano focused more on the lack of shared knowledge between Japan and Europe, the exotic and distant culture, instead of focusing on shared knowledge between Japan and other Asian countries. That was probably due to the nationalities of her friends during SA that may have impacted her way of thinking. She claimed that the majority of her friends were Hungarian, followed by European students and she had few Asian friends from countries such as South Korea and Hong Kong.

"I felt that I don't really know (.) about my own country, Japan, like yeah because like (.) for example German or French like they know lots of histories, they are proud of their histories and their countries but in Japan, like I felt sometimes (.) uhum (.) I don't really know about it... or (.) the religion, Japan didn't have so strict religion problem

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or (.) uhum and I felt like Japan was not so internationalized country. Cause like when we were talking with like European people, classmates in small group and (.) they are very close to each other but Japan is the kinda island and yeah, kinda isolation and they didn't have …so much (2) association with other countries" (first interview)

"honestly I feel the same thing now and after I came back from study abroad, I tried to read some like Japanese books and about Japanese, yeah, or like when I travel (.) when go to for, go to for travelling…I'm also interested in some Japanese prefectures" (second interview)

Hinano participated in various events including a country presentation, a wine tasting tour and a trip to Prague all of which were assumed to be good social networking opportunities. Nevertheless, her interpretation of these events was highly critical and she valued her self-organized trips more in terms of socialization and cultural learning. From a social networking approach, party meant access to relevant information and not joining it resulted in the lack of information flow and conflict. Also, she did not consider the country presentation sufficient either for social networking or intercultural learning (See: 4.2.2.1.2 Expectations and reality)

Another surprising finding was how social networking with Hungarians strengthened her bias against Chinese people. Hinano became aware that the Chinese were negatively perceived by some Hungarians and she felt similarly. Thus, she could establish a good relationship with them by sharing the same bias. This finding corresponds to Bochner's (2003) in-group bias theory (See: 4.2.2.1.3 Changes of beliefs). Another result showed that social networking with co-nationals played a major role in coping with homesickness (See: 4.2.2.2.2 Culture shock).

4.2.2.3.3 After sojourn

After the sojourn, Hinano sustained her network of SA friends through post and social networking websites, corresponding to findings of Campbell's (2015) study, which also highlighted the key role online communication technologies play in preserving social

networks. Hinano contacted her international friends online and sent cards for special events such as Christmas, which clearly has a different meaning for Europeans and Japanese, thus celebrating Christmas in the European way could be considered the impact of SA for Hinano. She also maintained her Hungarian contacts and wished to return to Hungary in order to strengthen her friendship ties with locals.

"I wanna go back there because I wanna see my friends." (first interview)

Four years later, she claimed that she still kept in touch with some people from her SA: with German, American, Japanese, Spanish and Hungarian friends. Her friendship with a native-speaker of English did not surface in previous datasets; however, it indicates that a Hungarian SA experience does not rule out possibilities to interact and network with native English speakers. This outcome is something that she did not consider before her journey. She kept interacting with these people online and some of them in person, to prevent the loosening of her social networks. It is implied in these results that predictable future personal meetings may be necessary for maintaining friendship ties from SA. Online communication by itself, as indicated by Campbell (2015) and Shiri (2015), may not be enough to maintain contacts in the long term. It seems that globalization, increased traveling and the interconnected world make these meetings possible. Hinano returned to Hungary to meet her friends as she had expected.

After the SA period her Hungarian sojourn still played a major role in her social networking back in her home country. Sharing her new and exotic experiences and her Hungarian language skills contributed to the expansion of her social network, as her stories could attract more people and in this sense SA assisted her social networking in the post-sojourn phase.

"This was my good memory and still now I have lots of friend… and my friends in Japan, when I told them like I was in Hungary for nine months, they are very interested in Hungary so (.) &mmm it was very precious time for me." (second interview)

4.2.2.3.4 Language use in social networking

It is apparent from the Facebook data (Table 15) that Japanese interactions (N=46) were dominant in the initial period of her sojourn compared to her English interactions (N=38). This confirms Coleman's (2013) concentric circles model's early phase on sojourners using their L1 within the group of co-nationals and this is clearly indicated in Hinano's Facebook interactions.

Table 15

The Number of Facebook Interactions Upon Arrival for Hinano (first three months) (n=86)

Nationality	Language of interaction	
	English	Japanese
Japanese	5	45
Hungarian	15	1
German	7	0
French	4	0
Indian French	2	0
American	2	0
Brazilian	1	0
Russian	1	0
Canadian	1	0
Total:	**38**	**46**

Table 16 shows that later on she used English more frequently online and this trend was maintained until the end of her SA as well. Her online English interactions (N=113) outnumbered the Japanese ones (N=44) from the fourth month of her stay. This is also consistent with Coleman's (2013) theory of social networking: socializing with international students, joining the outer circle of other outsiders and conversing with them in English after a while is typical.

Table 16

The Number of Facebook Interactions During SA for Hinano (second three months)

(n=157)

Nationality	Language of interaction	
	English	Japanese
Japanese	12	43
Hungarian	30	1
Chinese	21	0
American	13	0
German	10	0
Lithuanian	8	0
Brazilian	4	0
French	4	0
Spanish	3	0
Italian	3	0
Korean	2	0
Russian	2	0
Dutch	1	0
Total:	**113**	**44**

In the last three months (Table 17) her English interactions (N=85) still dominated her Facebook message history in contrast with her Japanese discussions (N=38) online, indicating an increase in her English language use as a result of SA online social networking. Hinano's online interaction pattern in the last phase of her SA did not confirm Coleman's model (2013), since she did not use the Hungarian language with hosts. However, qualitative data indicated that she socialised with Hungarians in real life and used Hungarian with them in line with Coleman's (2013) theory of social networking.

Table 17

The Number of Facebook Interactions at the End of SA for Hinano (third three months)
(n=123)

Nationality	Language of interaction	
	English	Japanese
Japanese	10	38
Hungarian	22	0
Lithuanian	10	0
Chinese	7	0
German	7	0
American	6	0
French	5	0
Spanish	4	0
Croatian	4	0
Italian	4	0
Korean	3	0
Russian	2	0
Indian French	1	0
Total:	**85**	**38**

It is apparent in Tables 16-18 that interestingly, she did not use Hungarian in her online conversations even with Hungarian students probably due to her writing skills, having difficulties with Hungarian spelling or simply having no Hungarian keyboard. Another surprising finding was that she also used English with her Japanese fellow-nationals when the conversation was classroom related, confirming her claim in the interview. Besides the follow-up interview, the Facebook data sheet also revealed that she used English with native English speakers as well, which she did not think about as a possibility in the Hungarian SA context before the sojourn.

Hinano interacted online most often with her fellow Japanese nationals (N=153) and

this trend remained consistent throughout her entire SA. It was followed by Hungarian people (N=49) being her second most popular group to socialise with online. Facebook interactions with other nationalities were more mixed in quantity. Her third largest group of online communication partners included other Europeans and the least number of interactions were with native speakers of English and other Asians. Surprisingly, Hinano communicated with Chinese students as well, although her interactions did not impact or overwrite her bias she shared with some Hungarians. That could be due to the low quantity of those interactions.

In the interview Hinano claimed that she used Japanese, English and Hungarian during her SA. Her most frequently spoken language was English with Hungarian and Erasmus students and also with some Japanese students in class. She interacted in Japanese with Japanese students and with Erasmus and Hungarian students who had studied Japanese. Also, she kept contact with her family online through Skype in Japanese. She believed that her least frequently used language was Hungarian and she used it with Hungarian friends and their families, with other locals and in the Hungarian classroom with Erasmus and Japanese students. Her online interactions regarding the language and the nationality of the communication partner corresponded with her spoken interactions (Table 16-18). Although Hinano did not write in Hungarian in her Facebook messages, she sometimes used Hungarian in her Facebook posts.

October 14
Sos kisperec (Facebook)

December 4
Nagyon jól (Facebook)

4.2.2.4 Identity construction

Hinano took her academic study in Hungary very seriously and invested a lot in her academic work abroad. As she encountered Erasmus students, she could get a glimpse of their distinct behaviour and the difference in the way they perceived study, which she valued the most and considered a top priority. For these reasons she did not wish to be associated with this group of people and be perceived as lazy. That finding revealed how seriously she cared about social perception and the relevance she attributed to her ascribed identity (Oetzel, 2009).

"foreign countries there are many drunk people and they are like just (.) dancing, go to club and then (.) I didn't like them because like I didn't want to be like them, like I'm lazy" (first interview)

Over time there was a shift in her positioning herself as a result of socializing with Erasmus students. Since group membership requires certain behaviour to get accepted, she started to join their activities, which led to the formation of altered values. The dynamic and changing dimensions of identity (Norton, 2000) were initiated by change in her environment and being surrounded by different people, in Hinano's case. In line with other studies (Coleman, 2015; Norton & McKinney, 2011), meeting Erasmus students enabled new identities to be co-constructed with the already existing ones. Thus, Hinano started to position herself differently by accepting parties and perceiving them as social networking opportunities. This is a pattern that emerged in Arisa's case as well.

"but once I get there, I felt like I @@ am doing the same thing @ but I think that is the way to get friends" (first interview)

Nonetheless, the shift in her attitude and values was a temporary change, restricted to the SA context, thus showing her contextually situated identity (Gee, 1999). Her core identity, her more stable sense of self (Gee, 1999) still cared about social perception upon her return to Japan. She wished to be perceived as a successful sojourner by her Japanese friends. Hinano believed that her SA success was only visible to her friends

in the form of language gains, more precisely Hungarian language skills and her demonstration of her ability to use Hungarian. In order to live up to this expectation, Hinano tried to maintain her Hungarian.

"my friends in Japan, when I told them like I was in Hungary for nine months, they are very interested in Hungary so (.) &mmm it was very precious time for me." (second interview)

"if I introduce myself to my new friends, like I was studying in Hungary so and then 99% they ask like do you speak English? Or which language do you, do they speak and I say Hungarian, I mean they always ask me: Can you say something in Hungarian? And then (.) I speak and introduce Hungarian" (first interview)

The next excerpts show how social networking with Erasmus students impacted Hinano's identity positioning about social perception. The first excerpt is about how Hinano cared about her ascribed identity and the next excerpt revealed how it changed due to her Japanese fellow nationals being distant. She was free from their social perception and their expectations. The norms that dominated in her home were no longer relevant. Being freed from Japanese social expectations she could explore new things and open up for possibilities she did not consider previously. These processes led to more active participation in her SA. She could behave freely and without being anxious about unfavorable ascribed identities imposed on her by others (Jackson, 2014; Oetzel, 2009).

"I felt like they are more free, they have more freedom, yeah and then they don't care so much like how the other people think of you…if I think about me, like I sometimes (.) care how the other people think of me…yeah so associating with them, yeah made me (.) uhum understand that point" (first interview)

"I could be like more honest to myself too because like (.) okay here like I am kinda only Japanese so… I didn't care so much (.) and then I could be like I am kinda exception so I can do anything, I can try anything and I tried like as much as I could" (first interview)

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Her advice for future sojourners also showed that she considered this change important. A shift in her behaviour contributed to her success because this way she could exploit her opportunities more for intercultural and language development.

"if you think…this way, just do that…like not to regret anything" (second interview)

Another shift in her identity became visible when she started to question things around herself instead of accepting them the way they are, as a result of her SA. She felt that she developed a more critical self by seeking answers and explanations underlying certain behaviours: these findings can be associated with the skills of interpreting and relating, a prerequisite of an intercultural speaker (Byram, 1997).

"I can be more, I think now, I am very respectful for the others. For the others I mean. Yeah. (.) I think it's very (.) I am very influenced by my experiences in Hungary…I went to Hungary and then there are lots of things I did, I don't know and then I thought like why do they do like this, or maybe they, because of this one, maybe they do like this, then I can check and ask them, I repeated this kind of things" (first interview)

During her SA Hinano felt the need to be distinguished from other Asian groups such as Chinese and she explicitly stated her Japanese national identity. This is yet another similarity with a pattern in Arisa's accounts. They dealt with the negative distinction differently: Hinano had a negative perceived image of Chinese people she did not want to be associated with and therefore considered the emphasis of her national identity essential during her SA. The more so, when she discovered that it was an asset to make Hungarian friends through sharing the same bias. According to Howarth (2006), representations of others are co-constructed; therefore, perception can only be created through relations with someone. Both identities and representations require relationships with others through which perceptions become actualized. These points mean that the Hungarian group's bias triggered and strengthened Hinano's biased self as she hoped to be accepted by the Hungarian community. Thus, her national identity was an important avowed identity, which enabled her to get closer to locals. Hinano's collective positioning with Hungarians to discriminate Chinese people was in her favor,

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as she was aware of the surrounding context, Hungarians' negative perception of the Chinese. Her behaviour also supports Norton and McKinney's (2011) identity negotiation theory based on context.

"It was surprising that they, Hungarian don't like (.) Chinese very much but they like Japanese. So that point I surprised @ but I got happy. Because like, I, I don't like (.) to be misunderstood like I am Chinese. I am Japanese. I want to be Japanese. And so &mmm in that way (.) I don't like Chinese <L1jp>ne<L1jp>, so and then Hungarian people have the same idea, I felt like more close to Hungarian, you know?" (first interview)

Later on she regretted her discriminative behaviour and her positioning changed towards the Chinese due to her travel experience. Interacting with Chinese students in Hungary did not seem to facilitate a change, as she wanted to be accepted by the Hungarian group. However, going to China after the sojourn, being directly exposed to and in contact with the people and culture helped her reduce the bias and perceive Chinese people differently. While taking a more neutral stance, she believed that cultural differences may not be negative, it was just about the way people perceive things through glasses that were formed by their life experiences and interactions with others. Arisa also became aware of her bias towards the Chinese but in a different way. Instead of travelling, the realization of bias struck her through social interaction with other international students.

"At that time I never been to China so I somehow had a bad image, myself had kind of discrimination towards China or Chinese… but (.) when I was in like (.) when I travel in China like last month… and actually I didn't have @ a really good image but I had a really good time there and it was clean and yeah, people, I couldn't speak any Chinese but…my friend could speak Chinese…she guide me…to many good point, spot in China so I changed my mind…it was not so bad…and I even thinking about, like, going there again…of course Chinese and Japanese are different but we have like, we have (.) own way of thinking and Chinese, they have their own way of thinking, so it's just different. But we cannot say which is better" (second interview)

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4.2.2.5 Characteristics of Hinano's intercultural communicative competence

In this section Dombi's (2013) questionnaire was used to gather data on Hinano's ICC. The questionnaire contains a series of statements to measure different components of ICC. Hinano was asked to indicate how she rated herself along these parameters. The interview data was revisited to find matching patterns and to provide a thick description of her case. Hinano's ICC scores were determined by her ratings in the ICC questionnaire on the PICC and ICC scales as well as their explanations in her qualitative responses. The PICC scale consisted of statements about fictitious situations during SA and Hinano had to rate herself to what extent she felt competent in the given situations by giving a percentage between 0, representing the lowest value and 100, representing the highest value.

Table 18

Percentages of Hinano's Perceived Intercultural Communicative Competence (PICC)

1.	Ask English speaking Hungarian, or international friends about general attitudes towards immigrants and minorities in their country.	30%
2.	Discuss with a group of English speaking acquaintances the similarities between social networking (e.g.: Facebook) in their country and in Japan.	90%
3.	Ask English speaking Hungarian, or international friends about public holidays in their country.	80%
4.	Discuss with an English speaking Hungarian, or international friend the differences between student life there and in Japan.	80%
5.	Explain in English to an English speaking Hungarian, or other international acquaintance what do Japanese people celebrate on Setsubun.	100%
6.	Explain in English to an English speaking Hungarian, or other international acquaintance what is Tanabata.	100%
7.	Explain in English to an English speaking Hungarian, or other	100%

	international acquaintance what do Japanese people celebrate on the 3rd of March.	
8.	Discuss with an English-speaking Hungarian, Erasmus or other international friend the differences between attitudes towards immigrants, such as Philippinos in Japan and in their country.	20%
9.	Discuss with an English speaking Hungarian, or other international friend the differences between attitudes towards foreigners („gaijin") in Japan and in their country.	20%
10.	Talk in English about the way Japanese celebrate New Years Eve in a small group of English speaking strangers.	100%
11.	Discuss with a group of English speaking Hungarian, or other international acquaintances the similarities between Japanese movies or animation and movies in their country.	80%
12.	Discuss with an English speaking Hungarian, or other international friend the differences between family values in their country and in Japan.	90%

As Table 18 presents, Hinano felt most confident (Statement 5, 6, 7, 10) about explaining to friends and strangers alike various events held in her own country. This result indicates that she was familiar with the cultural differences and similarities in celebrations and felt competent in elaborating on them in English. During her SA, she had the chance to talk about those topics in English, for example, at the country presentation of Japan. Also, her Facebook posts revealed that she actually experienced and took an active part in certain events celebrated in Europe, such as Christmas and New Years Eve.

December 2, 2012

"Spending early Christmas in a Hungarian home!" (Facebook translation)

Table 18 also revealed that Hinano felt least competent when discussing with her friends attitudes towards minorities, immigrants and foreigners (Statement 1, 8, 9). These are issues that may raise questions of ethnocentrism, stereotyping or discrimination. In parallel, the interview results shed light on the issue of discrimination against Chinese people in the host country, which strengthened her own bias against the particular group and remained unresolved throughout her SA period.

Table 19

Hinano's Self Reported Attitude (ICCA) on a 4 Point Likert Scale (4=absolutely true; 3=somewhat true; 2= somewhat false; 1= absolutely not true)

1.	I am not interested in foreign culture at all and I do not like such things.	1
2.	I am interested in Hungarian people, living in Japan or Asia.	4
3.	I am interested in Ainu history, language, fashion and culture in Japan.	4
4.	I am very interested in the way people use gestures and body language.	4
5.	During my stay in Hungary, I often have the feeling that I do not know enough about my own culture.	4
6.	I enjoy getting to know more about other cultures during my stay in Hungary.	4
7.	I wish I knew more about the diversity of religions in Japan and their culture.	4
8.	I feel uncomfortable in the company of foreigners.	1
9.	I try to grab every single chance in Hungary to adapt myself to the new intercultural environment.	4

As Table 19 shows, Hinano's self-perceived attitudes in the questionnaire was reportedly the highest possible for all statements indicating that Hinano felt very positive about Hungarian people and culture. Jackson (2018) noted that optimistic attitudes paired with realistic expectations potentially promote positive SA outcomes and this was the case with Hinano. Hinano's interview accounts revealed that she had positive attitudes towards Hungarian people before her sojourn as she wished to establish friendship with them, which she implemented successfully.

"I wanted to make new friends... I am very looking forward to do in Hungary" (second interview)

Interview outcomes shed light on her initial negative attitude towards Erasmus students due to her prior assumptions about them. Yet, over time a shift occurred in her attitudes when social networking with them made her aware of other explanations and perspectives and lead to her acceptance and understanding. This finding is in line with Statement 9 about using SA opportunities to adjust herself to the intercultural context, which she rated very highly. Shift in the attitude component of ICC took place in other contexts as well, for instance, in Menyhei's (2016) Hungarian classroom research some students reported increased tolerance towards others and a "broadened scale of acceptance" as a result of the ICC seminar (p. 151). In both cases the shift was initiated by exposure to difference: in Menyhei's (2016) study, it was the seminar, while in Hinano' s case the underlying cause was social networking with culturally distinct others.

"many drunk people and they are like just (.) dancing, go to club and then (.) I didn't like them because like I didn't want to be like them, like I'm lazy... but once I get there. I felt like I @@am doing the same thing@ but I think that is the way to get friends because I could get really good friends with them" (first interview)

As for Statement 6, she truly enjoyed getting to know more about other cultures, which she believed to be the case because of being distant from her fellow Japanese nationals and thus she could be free from any potential judgment. She did not have to live up to the expectations of other Japanese peers by following their norms but she could try new things instead which contributed to her learning.

"I am kinda only Japanese so...I didn't care much (.) and then I could be like I am kinda exception so I can do anything. I can try anything and I tried like as much as I could so (.) most of things like I could think about it positively and it doesn't change now." (first interview)

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She tried to find the underlying reason of the misunderstanding by observing others, asking for clarification, and seeking validation from locals. These strategies are identified by Byram (1997) as skills of discovery and interaction. As a result of her observation, she realised how money was handled in Hungary and she checked her wallet to discover that there was no smaller coin than five. By attempting various ways to find out the truth she could discover the reason of her frustration through interacting with locals. These steps resulted in understanding and acceptance taking the place of her initial negative attitudes. Kramsch's (2011) idea of symbolic competence suggests that an intercultural speaker needs to be able to read between the lines, be aware of intentions in discourse and think about missing information. Hinano's excerpt below shows that she was capable of doing these when she interpreted the clues to the misunderstanding between herself and the shop assistant during the payment procedure.

"I was watching the other people how they react. Like what kinda (.) money she gives and how the other people are doing. And I also checked my wallet and the smallest money was 10 or 5. So I thought maybe they don't have smaller one... I left that shop and after that I asked someone Hungarian or (.) Hungarian people like do you have that one...my expectation was correct. They have the smallest one, it's five." (first interview)

Table 20

Hinano's Knowledge (ICCK) on a 4 Point Likert Scale

1.	I know many differences between the way Japanese and Hungarian people behave in social situations, for example shopping in a supermarket.	4
2.	I find it challenging to communicate with strangers in English.	1
3.	I know nothing about the differences between the way Japanese and Hungarian behave at their workplace.	1
4.	Using formal language (honorific) in Japanese is very easy for me.	3
5.	I know very few facts about life in Hungary.	1

Social networking with Erasmus students made Hinano aware of her lack of knowledge about her own country and culture, yet another essential part in Byram's (1997) ICC model's knowledge dimension. The next excerpt also supports the idea that SA not only makes an individual learn more about the host culture but also encourages reflections about his/her own culture. The excerpt is also in line with Statement 7 in Table 19 about her wish to know more about the diversity of religions in Japan.

"I felt that I don't really know (.) about my own country Japan, like yeah because like (.) for example German or French like they know lots of histories, they are proud of their histories and their countries but in Japan like I felt sometimes (.) uhum (.) I don't really know about it...the religion, Japan didn't have so strict religion problem or (.) uhum and I felt like Japan was not so internationalized country. Cause like when we were talking with like European people, classmates in small group and (.) they are very close to each other but Japan is the kinda island and yeah, kinda isolation and they didn't have, didn't have like so much (2) association with other countries." (first interview)

"I feel the same thing now and after I came back from study abroad I tried to read some like Japanese books and...when I travel...I have to choose the destination of course, I am interested in some foreign countries but I am also interested in some Japanese prefectures and such things" (second interview)

Hinano had difficulties due to her lack of knowledge regarding the differences of unit conversion necessary to manage her groceries in Hungary. She found it inconvenient because it was something different from her own context. Her Facebook post revealed how she practiced and overcame that problem by successfully expressing the desired amount in the right unit. That is in line with Statements 1 and 2 about her awareness of the difference in the way, for instance, Hungarians and Japanese expressed themselves in the supermarket when buying vegetables or meat.

"deka we don't have. We have grams. So it it's strange kinda." (first interview)

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Sept 5, 2012

Today I went to supermarket to buy the ham and I succeeded in expressing the right amount, 200 gram in Hungarian ^^ Now, this ham is showing my progress. I will eat this ham with appreciation. How precious this ham is. (Facebook, translation)

She also gained knowledge about Hungarian people's lifestyle (Statement 5) through home visits which gave her authentic experiences to learn about the hosts and Hungarian culture. She related her knowledge to her own context, which Byram (1997) described as the skill of interpreting and relating, explained further in the next section.

"my Hungarian food is only <L4hun>gulyas<L4hun> but once I went to the homestay, I saw like there are lots of different Hungarian food and I could really taste it.. and I thought like Hungarian husband likes cooking...more try to participate in the housework than Japanese" (first interview)

Table 21

Hinano's Intercultural Skills (ICCS) on a 4 Point Likert Scale

1.	I am often misunderstood in English.	2
2.	I often worry that what I say in English is not appropriate.	2
3.	When I have to speak English on the phone I easily become anxious.	1
4.	I often notice differences between the way Hungarian and Japanese people do things.	4
5.	I can read people's gestures and body language easily.	4
6.	I often notice differences between the way Hungarian and Japanese people behave.	4
7.	I am often unable to express myself in English.	2

The questionnaire outcomes (Table 21) along with the interview responses revealed that Hinano acquired certain skills necessary for an intercultural speaker including the skills of interpreting and relating (Byram, 1997). Her developing skills became apparent in her discovery of cultural differences between the working style, public

services, perception of time and the role of males in the household in Hungary and Japan. She related opening hours in shops to her own experience, highlighted different distribution of family values and work, which serve as examples for Statement 4 and 6. Similarly to this outcome, Shiri (2015) also found positive impacts of SA on American students' skills of interpreting and relating in a Tunisian homestay context. Several other studies highlighted that students perceived cultural differences positively (Callahan, 2010; Dombi, 2013; Roberts, 2006; Xiao & Petraki, 2007) and these outcomes are supported by Hinano's positive recognition of different time concepts across cultures.

"time goes very slowly, Japan is very (.) busy... we don't have (.) time any break time... they had a tea time or (.) the shops close early, earlier so that means that they have more (.) private time with their families or friends &mmm I think that's very good because they work (.) but not too much (.) compared to Japan. In Japan we sometimes sacrifice our private time to do the work." (first interview)

"Hungarian husband likes cooking...more try to participate in the housework than Japanese" (first interview)

As for the skills of discovery and interaction (Byram, 1997), Hinano rated Statement 1, being misunderstood in English, as not quite true. In connection with this, Hinano claimed in the interview that instead of her L2 proficiency, Erasmus speaking partners' poor English skills were the reasons of communication breakdowns and misunderstandings. As a solution, she became aware of the importance of English as a lingua franca (Crystal, 1995; Jenkins, 2006; Knapp & Meierkord, 2002; McArthur, 2001) and adjusted her language to the context. She relied on the shared repertoire and constructed meaning together with her speaking partners to ensure successful communication.

"I felt like (2) some Erasmus student…couldn't speak English as much as I could so (2) yeah, I could speak more than them" (first interview)

"she was not good at English and she was using Google translation...I asked her some questions... like: do you mean like you wanna copy and then she said yes, that's the word I want to say...so translation, google translation is not good but I felt like real conversation is enough I think. If we try to understand and to be understood we can make a communication. That's the one." (first interview)

In contrast with this, in Menyhei's (2016) ICC classroom research, the majority of the twelve Hungarian students of English Studies were less sure about their skills of interaction with people from a different culture as well as the conventions of communication in other cultures (p. 179), although their proficiency in English must have been higher than Hinano's.

In Statement 5 about reading body language Hinano rated herself as absolutely competent and it was supported by her interview accounts as she had great interest in non-verbal communication. So much so that it became the reason for choosing a non-native English-speaking country for her SA: she wanted to develop her non-verbal communication skills. During her sojourn, there were various situations in which she could compensate for her Hungarian language skills and pronunciation by using gestures. However, she did not succeed with gestures only when buying ham in the supermarket.

"I wanted to say the colors red, blue, I tried to find on my clothes like some, like this is red, this is blue and then I wanna have this color of this one so (.) with the gesture, yeah (.) pronunciation is the problem I think." (first interview)

As for Statements 4 and 6 about skills of discovery and interaction (Byram, 1997), Hinano felt that she became aware of certain cultural differences and she provided examples in the interview and Facebook posts: the difference in working hours, time perception, using Hungarian currency, expressing amounts of food at the supermarket, all of which were mentioned previously.

October 8, 2012
"Hungarian "5minuites"= 30-40 minuites" (Facebook)

Findings revealed that the sojourn impacted Hinano's way of thinking as she became more curious to seek explanations to certain behaviours and actions. Instead of accepting things the way they are, she started asking questions and thinking about various ways to carry out an action. She could express her critical thoughts and suggest new ideas at her workplace in an appropriate and context-sensitive way within Japanese expectations.

"I went to Hungary and then there are lots of things I did, I don't know and then I thought like why do they do like this or maybe they, because of this one maybe they do like this, then I can check and ask them, I repeated this kind of things…for example…a trainer says something to me and…okay I do, but I do like, I ask like: why do they? And then if they say the reason, I think: oh okay, so I could understand more…and sometimes I thought like maybe this way is better and then I can say it (.) or ask them like: okay, I understand that way but maybe I think it's better or why not, why don't you do that like that? Then the trainer thinks about hmm hmm yeah so we can share the idea…in a polite way still or polite or like I am a little bit good at to express to those (.) to communicate like, I don't wanna make them angry but I wanna, I just wanna like ask you, share the idea" (first interview)

Another example of Hinano's skills of interpreting and relating and critical cultural awareness (Byram, 1997) appeared in the data where she found university assessment unfair in comparison with assessment in Japan as she related the situation to her own context. Over time her initial frustration was replaced by an awareness of cultural and individual differences in the perception of assessment. She realised that cultural and individual differences could be underlying particular classroom behaviour and giving a second chance may be perceived as fair from one and unfair from another perspective. She also realised that the concept itself might not always be defined by the universal rule on the macro level, but on the micro level it might be treated as a more flexible concept based on the agreement between the people involved. With that she acknowledged that the source of her unpleasant feeling was not necessarily due to the unfairness event in the classroom but she extended it in a more general sense as unfairness in the world she needed to deal with on her own. Her altered perception of

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assessment illuminated how she could re-construct the classroom situation and place it in a wider perspective by giving it a different meaning and offering evidence of being more of a critical thinker.

"Somehow I (.) couldn't easily accept the (.) unfairness in the (.) class... the student refused the question because he couldn't (.) answer so the student asked the teacher to change the (.) question, yeah @ and then but the teacher says okay and then they did the same &mmm the different question but in Japan we don't do that one because yeah (.) the student, yeah (.) kinda cheating...stare some cards and then you cannot see what question is inside and then we just... yeah, topic... I thought it's unfair but the thing is, it was difficult for me to accept the unfairness happens in the world... now I think well it was not bad, it was just the student (.) option and the student may be think this might be accepted and the teacher accepted so that the two people agree with the situation" (second interview)

The same awareness is also illustrated by the change in her attitudes towards Chinese people after her post sojourn trip to China (See 4.2.3.1.3 Belief changes).
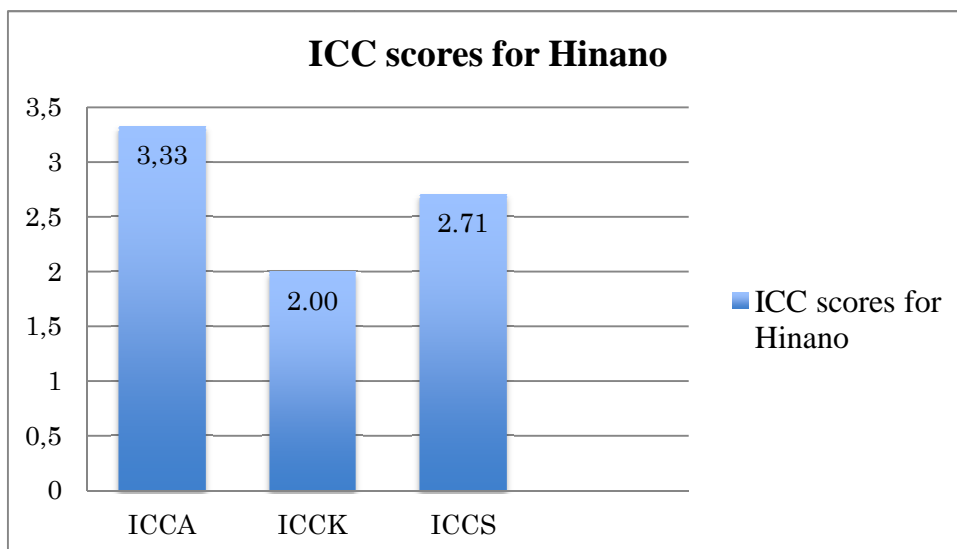
Figure 17. ICC mean scores for Hinano

Figure 17 presents the ICC mean scores for Hinano on a 4 point Likert scale based on her questionnaire responses. Regarding attitudes (ICCA), she rated herself 3.33 on average, which equaled "somewhat true" for each statement. In terms of knowledge (ICCK), her self-reported average score was 2.00 and her mean score for skills (ICCS) was 2.71. These findings suggested that she believed to be curious and open minded and to have positive attitudes towards other languages, cultures and people. To a less extent, she also believed to possess skills of discovery and interaction as well as skills of interpreting and relating. However, she felt that her knowledge was limited in terms of knowing other cultures and contexts as well as her own, for instance, about history and religion. As it appeared in the qualitative data, deeper knowledge of those matters could have contributed to conversations with Erasmus students during her SA.

4.2.2.6 English language gains

4.2.2.6.1 Before sojourn

Hinano had relatively high self-perceived English language competence and this is why she chose a non-English speaking country for her SA. Although she was not aware of English as a lingua franca as a possible area of development, she was conscious of the potential progress in terms of non-verbal communication (Paige, Cohen & Shively, 2004).

"after I get (.) sophomore I felt a little bit confident in my English so as a study abroad country destination I want some country no (.) non-English speaking country." (first interview)

She took the TOEFL ITP at her university, as a prerequisite of SA. The test consists of three sections: Listening Comprehension, Structure and Written Expression, Reading Comprehension. On the test she scored 560 out of 677, marking her level as B1 on the CEFR scale (Educational Testing Service, 2014). Her pre-sojourn test performance was a clear indication of her confidence in English also mentioned in the interview. She achieved 55 scores on Listening Comprehension, 60 scores on Reading

Comprehension and 53 scores on Structure and Written Expression. Based on the score descriptors, she performed within the 54-63 (55) range regarding Listening Comprehension, which is the equivalent of a B2 level on the CEFR scale:

*"When listening to a short dialogue, she is able to integrate information across two utterances in order to understand an implied meaning. She is also able to understand the meaning of a variety of idioms and colloquial expressions and when listening to a short academic lecture or extended conversation she is able to understand the main idea or purpose that is explicitly stated or reinforced as well as understand explicitly stated details that are reinforced or marked as important." (*Educational Testing Service, 2014, p. 1*)*

She achieved within the 56-62 (60) range concerning Reading Comprehension, which is the equivalent of a B2 level on the CEFR scale:

"She is able to process information across typical academic texts to understand detailed information and major ideas, both explicitly stated and implied when texts:
- *contain high-frequency academic vocabulary and typical academic discourse markers.*
- *are on concrete topics that discuss the physical and social sciences"* (Educational Testing Service, 2014, p. 3)

Her Structure and Written Expression scores were within the range of 53-63 (53), which is also equivalent with a B2 level on the CEFR scale:

"She is able to use suffixes and other morphemes in crafting appropriate word forms, modify nouns by adding participles, relative clauses, appositives, and deal with multiple and less frequent uses of common words. She is also able to understand limitations imposed by the use of specific vocabulary, as with phrasal verbs and recognize acceptable variations in basic grammatical rules, as well as exceptions to those rules." (Educational Testing Service, 2014, p. 2)

4.2.2.6.2 During sojourn

During her SA, Hinano still had high self-perceived English language competence and considered her L2 better than some Erasmus students' English proficiency. The speaking partner's lower English proficiency was an initial barrier, which they could overcome by jointly constructing meaning in context and finding their shared common linguistic ground by using ELF. These outcomes correspond to Seargeant's (2009) "repertoire paradigm" of language use. Interview data indicated that Hinano had a preference for using English as a lingua franca to succeed in communication without relying on online translation software, which may be misleading, because of its context-free nature. The next excerpts testify the relevance of English as a lingua franca and self-initiated communication strategies between non-native speakers of English. Such strategies used by Hinano included guessing meaning in context, meaning clarification requests and questions to elicit the right word from the speaking partner. In the Swedish context, Björkman (2014) also found that students tended to use comprehension checks, confirmation checks and clarification requests for effective ELF communication. In contrast with Hinano's case, other- and self-initiated word replacements were scarce in Björkman's (2014) study.

"there are almost no native English speaking people so I felt like (2) some Erasmus student … couldn't speak English as much as I could so (2) yeah, I could speak more than them so sometimes I say something and then they didn't understand but I could understand what they wanna say. I am not native speaker so I understand like, it's difficult to try it so I felt that they are trying to say something and then (.) uhum, I tried to take off what they wanna say, like, so they said something wrong word and then I asked them: &mmm do you mean like this, this, this? (first interview)

"I had a presentation with German friend… she was not good at English and she was using Google translation…I know that vocabulary but I couldn't understand the meaning in the, in the sentence… but (.) I asked her some questions and she was trying to say something and then some word came up like: do you mean like you wanna copy? And then she said: yes, that's the word I want to say… so translation, google translation is not good but I felt like real conversation is enough I think. If we try to

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understand and to be understood, we can make a communication. That's the one."
(first interview)

Hinano also used English on Facebook, as was apparent in her online posts. She translated her Japanese accounts into English to involve a wider social network.

4.2.2.6.3 After sojourn

After her sojourn Hinano had to take an English language examination as a requirement for job hunting. She performed on the TOEIC test and achieved overall 845 scores out of 990. Her score is considered within the range of an Independent User, B2 level, based on the CEFR (Educational Testing Service, 2016). She could achieve over the minimum score frequently required by companies and made her way towards successful employment. In this respect, her post-sojourn English proficiency progress contributed to her professional career.

Based on the CEFR descriptor, Hinano

"*can understand the main ideas of complex text on both concrete and abstract topics, including technical discussions in his/her field of specialisation. She can interact with a degree of fluency and spontaneity that makes regular interaction with native speakers quite possible without strain for either party. Also she can produce clear, detailed text on a wide range of subjects and explain a viewpoint on a topical issue giving the advantages and disadvantages of various options." (Educational Testing Service, 2016, p. 1)*

According to the interview results, Hinano felt a decrease in her English language competence during and right after her SA, in contrast with the progress that other SA studies (Allen & Herron, 2003; Brecht, Davidson & Ginsberg, 1995; Freed, 1998; Lafford, 2006; Lafford & Collentine, 2006; Milton & Meara, 1995; Regan, 1998; Taguchi, 2013; Talburt & Stewart, 1999; Teichler, 2015) reported. Even if she was not aware of her English language development, she was certain about her progress concerning ELF conversational skills which enabled her to manage communication

with various people from around the globe. She was not restricted to grammatical boundaries but focused on meaning embedded in context (Jenkins, 2006). Through her ELF experiences she learnt to be more context-sensitive and to adapt linguistically to the speaking partners by making right word choices. Also, as opposed to her belief about her decreased English proficiency, her pre- and post- sojourn test performance clearly indicated that she achieved higher scores on the post-sojourn test, showing progress (from B1 to B2) in English language proficiency as a result of her SA. The results must be taken with a pinch of salt as she took two different test types; thus, individual test type preferences could impact the outcome.

"it (English) didn't develop I think @ because I didn't speak English with the native English speaker very much so I felt, I (2), my English performance went down, decreased, but (.) I felt positive way, I mean. My English skill went down but (.) I could understand what the non-English speaker wanna say. I can feel like I tried to understand from the context or the (.) appearance so in that point I, it, it, even my English performance went down but my, my communication skill is still you know…it improved too"(first interview)

Four years later, in the follow-up interview, Hinano felt a decrease in her English language proficiency due to limited use at her workplace.

"My level of English decreased… I use every day, almost every day just a little bit in my workplace" (second interview)

Lack of language maintenance and limited opportunities might cause one's L2 level to drop, as other studies suggested (Howard, 2012; Huntley Omuro, 2018). However, it is visible from the collected data that Hinano could still use her English fluently during the interview, which shows that she is confident user of the language.

4.2.2.7 Language gains in Hungarian

4.2.2.7.1 Hungarian communicative competence before sojourn

Hinano did not have previous knowledge of Hungarian and did not try to study the language before her sojourn. The purpose of no prior language learning was to challenge herself in an unknown context. In this sense, she considered the language barrier a positive aspect of her SA. According to the findings of DeKeyser's (2010) study, inadequate language preparation might hinder success in SA. However, Hinano's SA belief was different: she wanted to develop her non-verbal communication skills by deliberately having no linguistic preparation in advance.

"I dare not to study any Hungarian...I think normal people would (.) study Hungarian, some basic Hungarian in advance but I didn't, I dare not to do that cause like, I wanted to feel like how I react if I go to like the country, which I don't know anything." (first interview)

"I am very interested in the communication, non-verbal communication and I heard 90% of the communication is non-verbal communication (.) if I don't understand any language like, they speak." (first interview)

4.2.2.7.2 Hungarian communicative competence during sojourn: qualitative results

Hinano enjoyed learning Hungarian and was particularly interested in the sounding and the rhythm of the language. She paid particular attention to suffixes, which were the most challenging for her to attain, along with the expression of time. Understandably, she compared Hungarian time expressions to her L1 and somewhat surprisingly, she also related Hungarian pronunciation to other languages such as German, which indicates her wide array of knowledge about languages and her skill of interpreting and relating (Byram, 1997).

"it's very interesting like to, to, ta, ta <L4hun>tanulo<L4hun>, <L4hun>tanultun<L4hun>, you are very like sensitive for the sounds, open vowel or closed vowel so we have to (.) change the (2) not suffix but suffix... <L4hun>Palyaudvarra<L4hun>re<L4hun>...<L4hun>repuloter<L4hun>rol, rol<L4hun>" (first interview)

"the pronunciation u, I didn't, we didn't have that pronunciation (.) vowels o, u so it's difficult to (.) hear, listen to... yeah some German vowels" (first interview)

Pronunciation was one of the most difficult aspects of Hungarian to attain. Data revealed that locals' lack of attempt to try to understand her foreign accent in Hungarian resulted in Hinano's feeling of failure in communication and disappointment and loss of confidence. Even though Hinano had high self-perceived Hungarian communicative competence and felt confident in her pronunciation in the classroom, once applied in the real context, she failed to make herself understood. As a compensation for her phonetic struggle, she refined her non-verbal communication skills to overcome the language barrier.

"at the station I couldn't buy the ticket... I tried to say something in Hungarian but they didn't understand so (.) I felt a little bit (2) &mmm I didn't understand like what I should do because I thought my Hungarian is (2) understood, understandable?" (1ˢᵗ interview)

"I wanted to say the colors red, blue, I tried to find on my clothes like some like this is red, this is blue and then I wanna have this color of this one so (.) with the gesture yeah (.) pronunciation is the problem I think." (first interview)

In line with these findings, in an international large scale project Paige, Cohen and Shively (2004) detected an increase in American university students' frequency of non-verbal communication strategy use in Spanish and French speaking SA contexts.

In the second half of her SA, Hinano felt improvement in her listening skills when she could distinguish spoken Hungarian from other languages at the time she overheard a conversation between Hungarians during her trip to Italy. That experience was a turning point in her Hungarian language study and provided her with positive feedback as well as made her feel successful outside the classroom. Progress in students' L2 listening skills was identified by previous SA research (Freed, 1995; Meara, 1994). Hinano's comprehension of Hungarian language use in Italy also indicates lexical growth, which was also identified in other studies about SA (Milton & Meara, 1995; Walsh, 1994). Hinano's lexical growth was visible in her code-mixing in the interview data and in her Facebook entries.

Until 6 months (…) I didn't understand like which is Hungarian and which is not Hungarian. But after 6 months like my, (.) I could hear the Hungarian (…) on the New Years Day I was in Rome with my family and on the bus in the Rome, I heard some sound like Hungarian, like <L4hun>Igen<L4hun> or <L4hun>persze<L4hun> and then I asked them: <L4hun>Magyar vagy?<L4hun> And then they said: <L4hun>Igen.<L4hun> (first interview)

October 14
Sos kisperec (Facebook)

December 4
Nagyon jol (Facebook)

Hinano was a motivated language learner and took advantage of both in class and out of class learning opportunities. Her investment in Hungarian language learning was apparent in her Hungarian language test performance in class. Moreover, her efforts to find resources on her own to support her language development demonstrated her learner autonomy. She used authentic materials such as a Hungarian picture book (Mosó Masa mosodája) in which language is embedded in a meaningful context. Walsh (1994) noted that some SA students' were not aware of ways to enhance their language skills unlike Hinano. She is an autonomous learner who has control over her learning and development. It has been also noted in other studies that managing one's life in a

new context as a sojourner was easier when students were able to reflect on their learning and develop more learner autonomy (Skyrme, 2007). Studies by Amuzie and Winke (2009) and Kaypak and Ortactepe (2014) suggested that SA experience might strengthen one's beliefs about the importance and usefulness of learner autonomy. Participants in other studies discovered strategies on their own to support their language development, similarly to Hinano.

October 26

"I got 94% score on my mid-test in Hungarian language class just the day after coming back from Croatia…This morning I went to the library to borrow a book for my seminar haha I am going to study while travelling, this is the way I want to do my best in my life of study abroad." (Facebook)

She also engaged herself in the local context to increase her listening input and create more interaction opportunities. She believed that choosing the right environment for her study and to surround herself with locals were essential. Her Hungarian language learning was a social process, in line with Vygotsky's (1978) socio-cultural framework and the constructivist approach claiming that knowledge is constructed in social interactions with others. She interacted in Hungarian with her Hungarian friends in order to learn Hungarian. Through conversations, social networking contributed to her lexical growth in Hungarian. Hinano also applied a conscious strategy to learn Hungarian in context. She was aware of the relevance of spending considerable time with locals and after thorough observations she tried to guess meaning in context while focusing on gestures and context-dependent words. As a next step, she tried to apply those words and phrases in a similar context as a way of experimenting with her new vocabulary.

"I bought Hungarian dictionary at bookstore and before the exam I studied at café, went to café and tried, ah yeah! I tried to spend more time in Hungarian atmosphere. I went to café, not to library because library, everybody is quiet so I can't hear any Hungarian (.) people speaking. But in a café, I have to order by myself and there is some Hungarian customers having the tea." (first interview)

"for example (.) in the restaurant I, I asked <L4hun>edes, nem edes<L4hun> or <L4hun>csipos, nem csipos<L4hun>. Those things I tried to, yeah." (first interview)

"I did lots of things with Hungarian people...I understood like, okay, in these situations I said, yeah (.) say something like that one. So I, I try to copy what he or she said in when I had the same experience" (first interview)

Another salient pattern emerged in the data concerning the Hungarian language classroom. Due to large differences in the students' proficiency level in the same classroom resulted in a decrease in Hinano's motivation concerning her class participation. Hinano perceived herself as a good and motivated language learner and invested in her Hungarian study but the stakes were too high as several advanced learners were placed in the same group.

"there was a really good student in my class and she speaks, she spoke very fluent Hungarian and her level and my level were too different, so I felt like I and she was not in the same class...she was medical student I think...so she understand like, she was, she had more time with patient, Hungarian patient...but she was taking the same class as me... so maybe I was sometimes... but I could speak more or yeah, but compared to her... and if possible I wanted them to make a placement test more like (.) fair kind of, you know cause she could speak more..." (first interview)

Nagy and Nikolov (2007) found similar reasons underlying Hungarian English majors passive behavior and silence during English seminars. Speaking up in front of linguistically more able peers with native-like pronunciation and fluency was perceived as a threat by less experienced learners.

4.2.2.7.3 Hungarian communicative competence during sojourn: questionnaire results

It is apparent in the questionnaire results (Figure 18) that Hinano rated her Hungarian communicative competence very high in almost all situations. Healthcare was the only

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situation in which she felt less competent probably due to the lack of such experience. Her Facebook account clearly showed that she did not seek Hungarian dental care when she had problems with her braces; instead, she sought a solution from her home country.
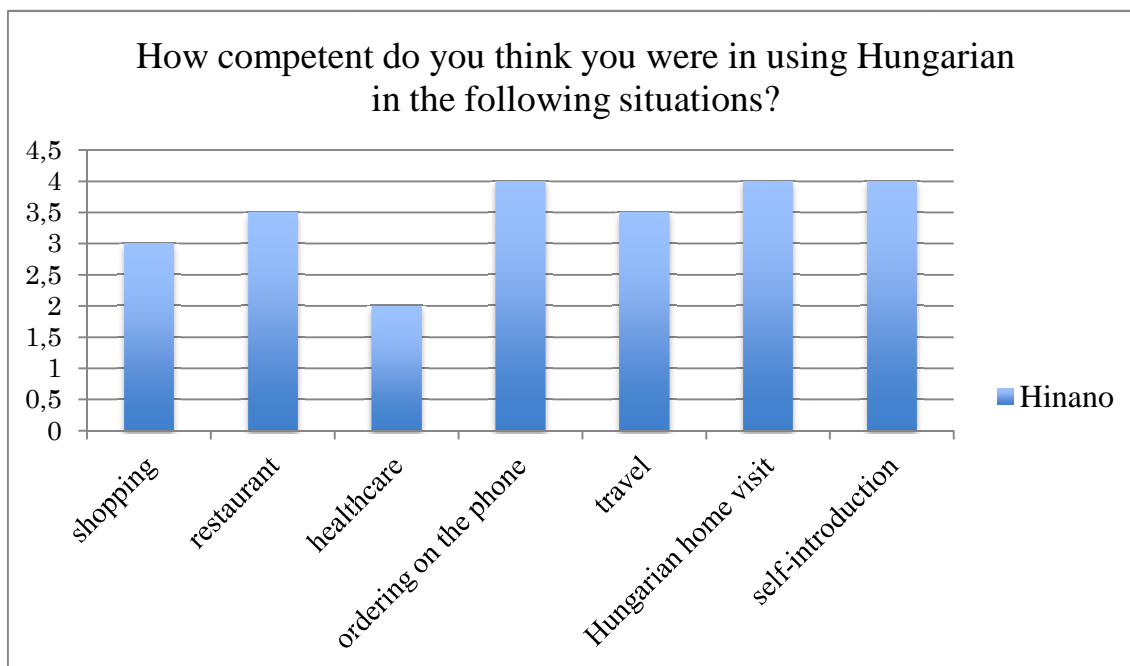
Figure 18. Hinano's self-assessed Hungarian communicative competence in daily situations during study abroad on a 4-point Likert scale

October 16, 2012

Since I came to Hungary, my tongue got caught in my braces because I felt tired. But I thought for a while and I realized that Hungarian language has different pronunciation and my tongue is moving in a different way and that is the reason why my tongue got caught in the braces. But I cannot make a decision by myself to go to dentist here so temporarily I decided to ask some wax from home and waiting for that to arrive. (Facebook)

Hinano felt most competent in introducing herself in Hungarian, ordering something on the phone and using the language in Hungarian homes. As her Facebook post illustrated, she was ready to challenge herself in Hungarian out of class and engage in

authentic Hungarian situations, such as ordering pizza on the phone successfully. This finding is in line with her questionnaire self-rating.

November 27

"I called and ordered pizza in Hungarian for the first time for dinner tonight!! It was far from the dialogue, which I had learned in Hungalian class, but it was a good experience for me. Now I'm ready for working on the presentation tomorrow. It's exam period here!!" (Facebook)

Hinano was confident to introduce herself in Hungarian and she considered it highly relevant to maintain this abillty even after her SA. She believed that she should be able to introduce herself in Hungarian in order to prove the authenticity of her SA experience in front of her new social circle. She also had the chance to visit her Hungarian friends' homes. Those contexts were linguistically restricted to Hungarian only, which encouraged her to use the language to interact with locals.

"&ah or with my Hungarian friends' family I had to use Hungarian. That, yeah, those people I couldn't switch the languages." (first interview)

Her interview accounts also exposed that she used Hungarian in various service encounter situations, for example, at a restaurant, in shops and supermarkets. Communicating with the waiter and her friends as well as asking about the menu were great sources of learning Hungarian and facilitating vocabulary growth. She felt quite competent in using Hungarian in shopping situations at the supermarket as well as in clothing stores and she complemented her Hungarian with gestures. At first, Hinano struggled with shopping; however, soon she managed to buy the desired amount of ham at the supermarket by overcoming her difficulty of unit conversion and expression. During her travels she used Hungarian: she approached Hungarians in Rome when she overheard their conversation, as she mentioned in the first interview.

"for example (.) in the restaurant I, I asked   <L4hun>edes, nem edes<L4hun> or <L4hun>csipos, nem csipos<L4hun>. Those things I tried to, yeah." (first interview)

Sept 5, 2012
Today I went to supermarket to buy the ham and I succeeded in expressing the right amount, 200 gram in Hungarian ^^ The lady was smiling at me, that made me happy. Buying the ham and converting the unit are kind of difficult. To think back, at first I tried to buy the ham using my gestures, showing by hand and I almost gave up. Now, this ham is showing my progress. I will eat this ham with appreciation. How precious this ham is. (Facebook, translation)

4.2.2.7.4 Post-sojourn self-perceived Hungarian communicative competence: interview results

Hinano felt that her Hungarian language proficiency remained on the same level as during her SA as she applied a successful language maintenance strategy to prevent attrition. She used stimulated vocabulary recall by consciously recalling the Hungarian equivalent for items in a Japanese grocery store. She consulted a dictionary in case she was unable to recall a specific Hungarian word in her own context. She kept reminding herself to use the vocabulary actively for the sake of demonstrating her knowledge and validating her SA stories in front of others. Social perception was an important matter for Hinano in Japan, as she wished to be seen as a sojourner with Hungarian language gains. Through authenticating her SA stories, she could make more people interested in her, thus Hungarian language maintenance was necessary for her post-sojourn social networking and identity construction. Interestingly, she preferred her own authentic context specific stimulated recall strategy instead of relying on digital sources (Huntley Omuro, 2018).

"I remember Hungarian at the grocery store, maybe and then oh, this is <L4hun>paradicsom<L4hun>   this   is   <L4hun>krumpli<L4hun>   oh <L4hun>hagyma<L4hun>! And then I thought oh, maybe what did I say? And then I check up or yeah (.) if I find out like, I forget then I try to check it up…because, like if I

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*introduce myself to my new friends, like I was studying in Hungary so and then 99%
they ask like, do you speak English? Or which language do you, do they speak? And I
say Hungarian. I mean they always ask me: Can you say something in Hungarian?
And then (.) I speak and introduce Hungarian" (first interview)*

When asked in the follow-up interview four years later, she claimed that her Hungarian
proficiency decreased due to lack of usage and limited maintenance and reported
language attrition to a certain extent. Nevertheless, in the Hungarian oral test, she was
able to recall words and phrases in Hungarian, which indicates that she remembers a
lot and her attrition is incomplete. Another supporting example was her temporary
return to her SA destination where she had the chance to brush up her Hungarian. It has
been suggested that SA has the potential to facilitate language learning motivation and
cause a long lasting effect so that it remains constant after SA in the form of language
maintenance (Ueki & Takeuchi, 2015). SA programmes are often viewed as an end
goal in terms of language development (Huntley Omuro, 2018). After SA, students get
back to their home environment where opportunities to challenge their new language
skills are likely to be absent. Thus, it is natural for language gains to deteriorate, if
neglected. Hinano developed responsibility for her language maintenance in order to
present her skill to her social circle, as being able to use Hungarian was an important
part of her identity.

*"my Hungarian, I hardly use…I focus to use only 9 months so @ I am learning very
well and then yeah (.) I don't have any stock now" (second interview)*

*"I have been back there last July…and I could use Hungarian there and then I was
happy because like, I was like very forgetting Hungarian but there I used Hungarian
and yeah, that was very refreshing." (second interview)*

4.2.2.7.5 Post-sojourn Hungarian oral test results

Hinano completed the Hungarian oral test (See: Appendix E & 3.6.4 English and
Hungarian language proficiency measures) four years after her SA experience, in May

2017, as part of this research project. Her oral skills were rated by two researchers, based on an evaluation parameter criterion (See: Appendix R about inter-rater reliability and assessment criteria). Tables 22 and 23 illustrate the inter-rater reliability of the two ratings. It is clear from the statistical analysis that for all tasks the average measure for intra-class correlation is 0.991, which is in the excellent range; it indicates high inter-rater reliability between the two ratings. Thus, no third party was asked to rate the test.

Table 22

Inter-rater Reliability with Intraclass Correlation Coefficient for the Three Tasks in the Hungarian Oral Test, in the Case of Hinano

	Intraclass correlation	95% Confidence Interval		F Test with True value 0			
		Lower bound	Upper bound	Value	df1	df2	Sig
Single Measures	.981	.954	.933	108.237	19	19	.000
Average Measures	.991	.977	.996	108.237	19	19	.000

Table 23

Inter-rater Reliability with Intraclass Correlation Coefficient for the Picture Description Task in the Hungarian Oral Test, in the Case of Hinano

	Intraclass correlation	95% Confidence Interval		F Test with True value 0			
		Lower bound	Upper bound	Value	df1	df2	Sig
Single Measures	.923	.429	.995	25.000	3	3	.013
Average Measures	.960	.601	.997	25.000	3	3	.013

In the first part of the speaking test, Hinano was able to carry out a basic restaurant dialogue with longer pauses but they did not interfere with successful communication. She gave mostly accurate responses to the waiter and only omitted the "t" suffix, which marks the object in the sentence. Overall, she managed to perform the dialogue remarkably well considering the time passed between her SA experience and the time of test-taking.

<J>: Uhum. Inni mit hozhatok?
<H>: &mmm (.) Limonádé kérek.
<J>: Igen. Azonnal hozom. Kicsit később. Finom volt?
<H>: Igen, nagyon finom.
<J>: Desszertet parancsol valamit?
<H>: &mmm (6) még kérek palacsinta.

In the second part, she could introduce herself in full sentences with certain grammatical inaccuracies that did not hinder comprehension. She could express her name, age, place of work, nationality and that she had a Hungarian friend. She only had difficulties with expressing time, requesting someone's phone number, asking for directions and information about train schedule. She could react in Hungarian in four out of six situations: she could accept a coffee, let the examiner know whether she is cold, wish a Happy New Year and with a little difficulty, tell the time. It was confirmed in the interview findings that Hinano found the expression of time in Hungarian particularly challenging.

<J>: Kérsz egy kávét?
<H>: Köszönöm szépen
<J>: &mmm fázol?
<H>: Nem most.
<J>: Boldog Új Évet!
<H>: Boldog Új Évet!
<J>: Elnézést, hány óra van?
<H>: &mmm egy (2) @ (.) nem tudom, &mmm harminc, öt óra.

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In the picture description task (Appendix E: Picture 1) she was able to form eight basic but complete sentences, such as *"Nagyon szép utca"*; *"itt van kettő kutya"*; *"nagyon aranyos"*; *"Autója (.) itt van"*; and some isolated words about the picture such as *"És kettő (.) macska", "alma"*. Although her utterances did not follow the right word order at certain points and missed to mark the object with the correct suffix, her Hungarian was comprehensible and demonstrated a wider a range of vocabulary, which she could recall years after her sojourn. Hinano could express herself in Hungarian without difficulties throughout the speaking test. Her good results may be due to various factors: (1) motivation to learn the language, (2) taking advantage of the opportunities to use it authentic contexts and (3) her post-sojourn language maintenance to be able to prove her Hungarian skills to her social circle, even years after her SA. Although, based on her follow-up interview responses, she felt that her Hungarian language skills completely deteriorated, her speaking test results suggested otherwise. Despite some decrease in her Hungarian since her return to her home country she could recall certain words and phrases necessary for communication.

4.2.2.8 Contribution of study abroad to professional development

As opposed to Arisa who spent more time in the host country after her SA, Hinano rushed back to Japan, thus making her year abroad a little shorter, in order to start job-hunting during a fixed season in Japan. While she enjoyed her SA and tried to take advantage of many opportunities, she also had to conform to the Japanese system of job search. Her interview accounts indicated that her deeply rooted beliefs had not changed about the perception of time through making the rigid system of job hunting season her top priority. This outcome supports Tabuchi's (2012) claim that Japanese students have to worry about returning home on time if they want to be successfully employed. Although Hinano could benefit from her sojourn regarding her professional career, the inflexibility of Japanese companies does not encourage SA.

"Of course I miss my life in Hungary too but I didn't regret so much (.) yeah I could do like lots of things I wanted to do in Hungary, maybe only a few things I regret, was just &mmm [couldn't go to] Balaton lake or summer, visiting in Hungary my friends but

that's the only thing and I, my mind was towards the job hunting" (first interview)

There was clear evidence in the data that the Hungarian sojourn contributed to Hinano's employment. The excerpts below demonstrate that she could achieve success in her profession upon her return from SA. She found employment and felt successful about her professional career. This finding is in line with outcomes of other studies (Coleman, 2015; Kinginger, 2009; Teichler, 2015) about SA impacting professional career in a positive way.

"After I came back, I did job hunting and I could (.) employed by...a company ". (first interview)

"I am working in a company and which is my kinda dream job and I am kinda satisfied with myself" (second interview)

The impact of her sojourn on career could be explained by the fact that she gained critical cultural awareness (Byram, 1997) enabling her to draw on a critical, analytical self and becoming someone who is constantly questioning things around herself. This shift in her way of thinking evolved as a result of her SA, according to Hinano. By not being "offensive" she meant that she could be more context-sensitive to avoid conflict by being aware of culturally appropriate ways to express her critical self. It is absolutely essential since Japanese workplace is known to be a context where coming up with new ideas and being critical are not the norm and tend to be considered a threat against social order (Rear, 2008). She was able to use her skills in a remarkable way and got accepted and became valued in her work environment.

"So now I am employed and then from this April I entered the new company, this is, there I have to build up my friendship...from zero but like yeah, it's better to be very (.) smiley and friendly and being happy, then I think I can attract many (.) people...and of course like I felt like (.) not offensive to any other. I think maybe this is mainly because of I went to Hungary...I can be more, I think now, I am very respectful for the others" (first interview)

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"I went to Hungary and then there are lots of things I did, I don't know and then I thought like, why do they do like this? Or maybe they, because of this one maybe, they do like this, then I can check and ask them, I repeated this kind of things and then even now I thought like (.) for example I am trained. A trainer says something to me and but I did, just don't, okay I do, but I do like, I ask like: why do they? And then if they say the reason, I think: oh okay, so I could understand …and sometimes I thought like maybe this way is better and then I can say it (.) or ask them like: okay I understand that way but maybe I think it's better or why not, why don't you do that like that? Then the trainer thinks about hmm hmm yeah so we can share the idea…I am a little bit good at to express to those … I don't wanna make them angry but I wanna, I just wanna like ask you, share the idea" (first interview)

Hinano's critical thinking, not taking information for granted but asking questions instead, trying to develop an understanding and coming up with new ideas as well as suggesting them in culturally and contextually appropriate ways led to her career promotion. Hinano's promotion is evidence for exactly the opposite of what Burgess (2013) claimed about the rigidity of Japanese companies and how SA returnees could not fit it the work environment because global talent was not valued by those workplaces (Tabuchi, 2012). Fantini's (2019) research finding also revealed that the skills gained through sojourn had a long-term impact on career progression and promotion of returnees.

The implication Hinano's success story offers is that critical cultural awareness might not necessarily be neglected in Japanese work culture, although its implementation needs to be adjusted in culture and context sensitive ways. Having a sense of critical cultural awareness and applying it in the workplace can be done in various ways. It could be assumed that critical remarks expressed directly, due to a sojourn experience, could be perceived negatively in a Japanese work environment. Such experiences may lead to theories and conclusions about Japanese companies not valuing global talent (Burgess, 2013; Tabuchi, 2012). However, for instance, the same critical remarks used indirectly could be seen in a different light, as in Hinano's case. Hinano adjusted her analytical self to be consistent with Japanese culture and was extra careful about expressing her critical thoughts politely and indirectly adhering to Japanese rules. In

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doing so, her critical ideas were rewarded with promotion. The excerpts also revealed that her contextually situated critical self became part of her core identity (Gee, 1999), as it impacted her even years after her SA. This finding also indicates an additive identity response in Sussman's (2002) re-adjustment theory: Hinano picked up and integrated her critical behaviour during her SA and continued to apply it in her home country upon return.

"that way of thinking it's contributed to my career...I was told to move, to transfer department and in young career that was the first, like the first &mmm I am the first one to order to transfer...everybody, other people surprised ...because of my (.) my career promotion and they expect me to give the new changes to the other department... my boss... thinks even if I go to the other department, I could express my good point" (second interview)

"not only languages but (.) also like (2) my personalities affect the, my success in business career (2) I was said that like I am unusual@@ I said, I was said, I am said like I have a different way of thinking, I am thinking different way than the others...just pop up idea...that surprising my like other people" (second interview)

4.2.2.9 Conclusions

As Figure 19 illustrates, Hinano's SA was complex: numerous aspects impacted her sojourn experience. Before SA, she expected to learn Hungarian and develop her non-verbal communication skills in Hungary through interacting with locals. She fulfilled these aims by going to the local Hungarian market and visiting Hungarian homes as well as by befriending Hungarians on campus.
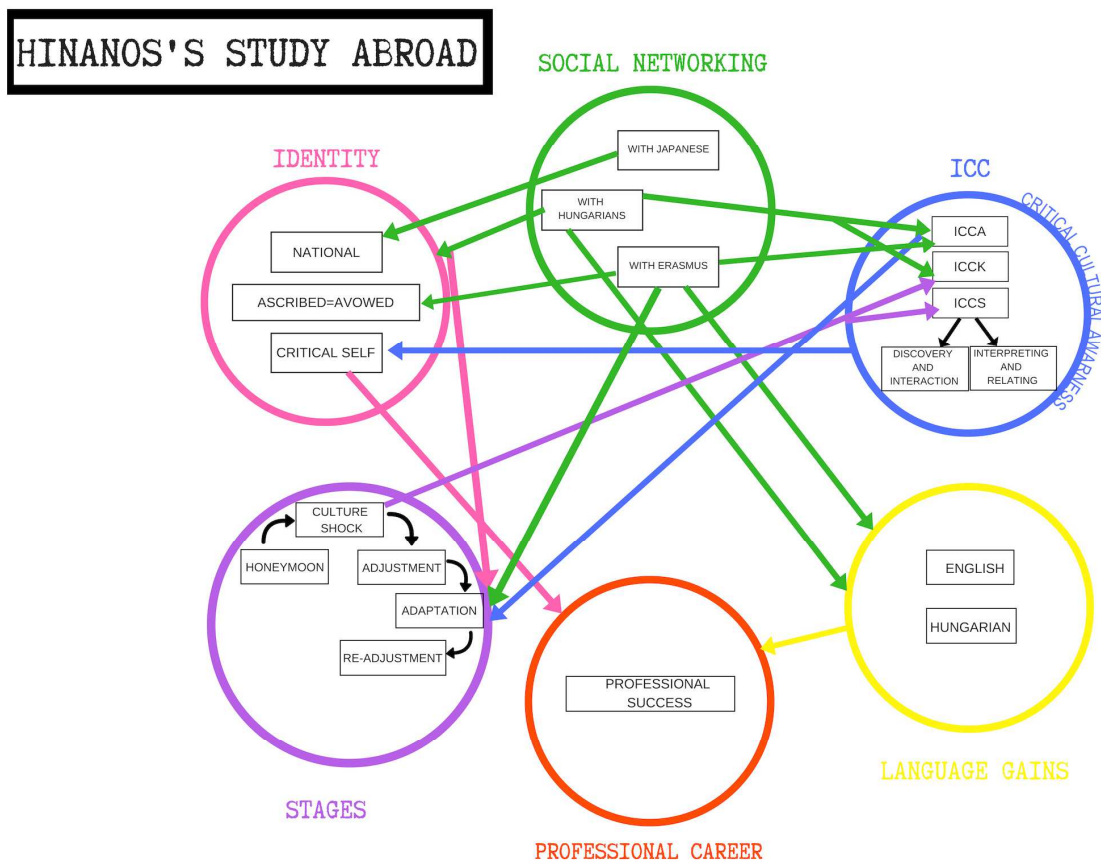
Figure 19. Relational links between different aspects of study abroad in Hinano's case

She also expected to study a lot during her SA; however, the university classes and assessment did not meet her expectations and lead to her unpleasant experiences and culture shock. Nevertheless, she managed to cope with culture shock by discovering other perspectives and thinking more globally, which made it easier for her to accept differences. Events organised by the university for exchange students did not meet her expectations either and they formed another reason underlying her unpleasant experiences. Since these events had low perceived value, Hinano prioritized her self-organised trips and developed her own strategies for social networking, for instance, she approached students by herself and initiated a joint activity based on her former experience.

Her pre-existing bias and negative attitudes towards Chinese people as well as her pre-SA assumptions about discrimination against Asians abroad made her national identity an essential avowed identity to be recognized by others. Social networking with local Hungarians made her share those negative stereotypes collectively and allowed her to gain group acceptance. Her bias against the Chinese remained throughout her SA; however, her post-sojourn travel experience to China helped to reduce bias and enabled her to have a more balanced attitude towards them.

Social networking with international students made her realise that cultural differences are not necessarily negative, for instance, she had an initial negative perception about Erasmus party culture; however, joining them enabled her to think differently and see its advantages. Interactions with Erasmus students made her aware of her limited knowledge about her own context and culture, which motivated her to seek further knowledge.

Social networking with Erasmus students also facilitated a shift in her identity. Spending time with them made her aware of international students' values: they cared less about social perception and the identity ascribed to them by others. Hinano had strong beliefs about the importance of how others perceived her; but spending time with Erasmus students led to a temporary change as she started to care less about her ascribed identity. This was also due to the distance of her fellow Japanese nationals. Thus, she could participate in her SA more actively, she could try new things and not worry about how other Japanese people would perceive her. More active participation in SA led to her successful adaptation to the international community in Hungary.

Throughout the sojourn Hinano went through several stages of adaptation: honeymoon, culture shock, recovery and adjustment, adaptation and re-adjustment. Her initial well-being in the new environment was due to her success in establishing friendships upon arrival, as well as to travelling and eating delicious food. She also experienced culture shock mainly caused by the cultural differences and her negativity towards them. Hinano could overcome her culture shock and adjust to the new context by looking at the situations objectively. She started to interpret the differences from various perspectives to find the underlying reason of the unpleasant experiences. Social

networking with Erasmus students and the distance of co-nationals enabled her to care less about social perception and to participate more actively in her sojourn. These shifts slowly assisted her adaptation. Upon return, her re-adjustment was a smooth transition.

In terms of language gains, Hinano could develop both her English and Hungarian skills. Hinano used English as a lingua franca with Erasmus students, which helped her to develop communicative skills in English. While she was unaware of her progress in English, she was able to learn Hungarian language during Hungarian home visits. Fantini's (2019) study shed light on the important role homestay plays in the target language development during sojourn. Hinano did not have a host family but she befriended Hungarian students and visited their families. Home visits were similar to homestay experiences but they were more casual and shorter. Hinano's case showed that home visits could also facilitate progress in the host language not only officially organised homestays, as was shown in Fantini's (2019) research.

Hinano's strategic choice of study location, the way she surrounded herself with Hungarian output in a café, instead of going to a silent library, boosted her listening skills and vocabulary. Pronunciation was the most challenging aspect of Hungarian for her to attain. She compensated for her phonetic struggle with non-verbal communication skills, something she expected to polish during her sojourn. Findings also demonstrated that Hinano was an autonomous language learner who could find her own resources and create opportunities for her own learning.

Hinano learnt how to deal with the cultural differences: she distanced herself from the situation and reconstructed it from other possible perspectives. This ability is a clear indication of the skills of interpreting, relating and critical cultural awareness. In doing so, she started to develop a critical self over time, as a result of her more active participation in her sojourn. SA contributed to her professional career because she could find employment and was able to adjust her critical self to the work environment. Her flexibility resulted in her career promotion. Her Hungarian language skills and SA stories helped her to build new social networks successfully in her professional context as well.

Summary of main findings and final conclusions

The dissertation shed light on two Japanese students' study abroad experiences in a credit-seeking programme in Hungary. The findings revealed the pleasant, unpleasant and beneficial aspects of the sojourn from the participants' perspective and revealed how they coped with difficulties and how they succeeded in overcoming them. The analysis and discussion of the data allowed the reader to accompany the two Japanese women on their journey of revisitation of their SA experiences.

Concerning the first research question about expectations and beliefs before the sojourn experience, findings suggest that expectations prior to SA determined the experience for both women. They both developed along similar lines through reconsidering their first impressions and idealistic expectations. Through socialization and interaction with others, they developed critical cultural awareness (Byram, 1997) and learnt to form their own interpretations without jumping to conclusions too soon. This skill is essential for successful study abroad and can be promoted prior to departure.

Changes in beliefs were apparent in both cases in connection with their perception of values and practices of Erasmus students through socializing with them. Both participants engaged in common activities with Erasmus students to get to know their culture and understand certain cultural differences. Being open to new experiences enabled them to identify with and immerse in new groups' behavior. Both participants had pre-established negative beliefs about Chinese people, which very interestingly surfaced in both interviews when they were discussing their experiences about socialization into the Hungarian society. In addition, the study revealed an unexpected finding about how social networking with locals may strengthen a negative bias. Participants' reflections on these points suggest that SA made participants think and to some extent, reconsider their assumptions of the cultural 'Other' in various ways. In Arisa's case the negative attitude changed as a result of her SA, whereas in Hinano's case the change was facilitated by travelling to China after her sojourn.

The second research question concerned the nature of entry into a new culture. Both participants experienced their sojourn as a roller coaster with typical ups and downs (Sussman, 2002). They progressed through the stages typical of cultural adaptation (Bochner, 2003; Lysgaard, 1955; Oberg, 1960/2006). Arisa's SA pattern of cultural adaptation deviated from Oberg's (1960/2006) model, whereas Hinano's lived experiences were mainly consistent with it. The findings indicate that the way they experienced those stages were not necessarily linear, for example, there were some reoccurring episodes causing culture shock at later stages. In Arisa's case the initial honeymoon stage did not emerge because she experienced an initial culture shock upon arrival. These findings indicate that the stages of cultural adaptation are not fixed; they may vary largely depending on the lived experiences in the SA context. One stage may be skipped, another one may reoccur over time.

Findings about the re-adjustment stage indicated that upon return, both participants perceived their own context as extreme. This outcome may mean that they integrated some of the host environment's values, on the one hand. On the other hand, it may indicate that the re-adjustment stage highlighted the need to modify their initial perceptions of their own context and to use the critical skills they attained during their SA. Hinano transferred her skills gained during her study abroad experience to her native professional context and was able to apply them with certain adjustments. This was necessary for her to be appropriate in the Japanese work environment to succeed in her professional role.

The findings can also be related to Bennett's (1986) Developmental Model of Intercultural Sensitivity, which describes how a successful sojourner's perception shifts from ethnocentrism to ethnorelativism. Both participants attained a high level of intercultural sensitivity on the scale. Arisa reached the *adaptation to cultural differences* stage, whereas Hinano attained the *acceptance of cultural difference*, both representing ethnorelative stages. They did not reach the final stage of the model probably due to the fact that both women returned to their home country after an academic year and they did not maintain their close relationship with the host country

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with the help of a partner. Hence, it was an unrealistic goal to attain the last stage. Nevertheless, their shift from ethnocentrism towards ethnorelativism became clear as they learnt to accept the cultural differences they noticed, learnt to acknowledge them as another perspective and were able to empathize with another worldview. These outcomes indicate that they progressed to an advanced stage.

The next research question focused on social networking and identity construction. The aim was to explore how these two Japanese students' socialization patterns conformed to or deviated from Coleman's (2013) concentric circle theory of social networking. Prior online immersion (Coleman, 2015) was apparent in Arisa's socialization pattern. Upon arrival she socialized with her co-nationals and two months later she opened up for other outsiders, international students, as she kept moving back and forth between inner and outer social circles. In the second half of her SA, in addition to Erasmus students, she socialized with members of the host country. Her pattern of social networking is in line with Coleman's (2013) concentric circles theory. In contrast, Hinano's socialization patterns deviated from Coleman's (2013) theory. In the beginning, she socialized with Hungarian and international students, members of the outer circles. Hinano did not seek the company of her co-nationals upon arrival due to separate living arrangements. Later on, she also socialized with her Japanese peers and maintained interactions with Erasmus students and Hungarian hosts. Hinano's case indicates that the movement of social networking patterns does not necessarily start from the inner circle and then moves towards the outer circles, but the process of socialization can be reversed if the circumstances do not offer easy opportunities to mix with people of the same first language. Both directions are possible, depending on individual contexts, and non-linearity needs to be emphasized, as was indicated by the two cases' experiences.

Both participants applied conscious strategies when it came to socializing with others. Arias's effective social networking strategy was to approach others one by one without their group of co-nationals. This was an effective move because people tend to behave differently when they are alone or members of a group. Hinano created opportunities for socialization for herself by sharing her host culture experiences and by inviting others to join her explorations, whereas Arisa favoured dinnertime interactions with

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international students. Living arrangements also played a major role in determining the success of both women's sojourn. For instance, Arisa requested an international roommate instead of a Japanese one to grant herself the opportunity to socialise more with international students. Spending less time with fellow nationals was also an emerging pattern in Hinano's study abroad experiences. She barely sought the company of her co-nationals, which freed her from expectations based on Japanese native norms and enabled her to participate more actively in her SA. Data suggested that social networking and forming friendships were the key to success. Both cases indicated the importance of taking a proactive stance in order to expand their social networks abroad. This means that both women acted strategically in their moves to establish new friendships and professional relationships, which are very typical in the Japanese professional context. Japanese business culture considers personal relationships highly essential and establishing a strong network of personal contacts as well as nurturing those relationships are fundamental in Japan.

Establishing strong and long-lasting friendships with locals may grant the privilege to experience local culture firsthand through visiting locals' families. For both participants, such home visits turned out to be of great importance for culture and language learning as well as for adjustment purposes. Home visits are different from homestay, as they are shorter, more casual and more natural, as opposed to a homestay, which is pre-organised and families tend to get paid for welcoming sojourners. In the cases of Arias and Hinano, getting close to locals enabled the Japanese participants to break down the initial wall and become familiar with the authentic behavior of the Hungarian people they met. Both Arisa and Hinano visited Hungarian homes and considered them pleasant experiences with plenty of learning opportunities. They also became emotionally attached to the host country through these lived experiences, especially Arisa, as it marked her adaptation to the host country. This outcome resonates with Fantini's (2019) study in which homestay was the main component contributing to sojourners' understanding of the host culture (p. 131). Findings indicate that home visits offered both Japanese women great opportunities to gain insights into their host families culture.

Through social networking Arisa could establish friendship ties with international

students. This socialization resulted in a change in her identity and personal development, which led to more socializing and further mixing with others. Through interacting with international students and being accepted by the international social circle, Arisa shifted from doubting herself to accepting her own actions and person as she shifted from being an introvert to becoming more extroverted as she was embracing the identity the new social circle ascribed to her. Such identity change indicated important personal development: by becoming more self-confident and outgoing and seeking more opportunities to socialize, Arisa's experiences contributed to her successful sojourn. As for Hinano, meeting Erasmus students enabled new identities to be co-constructed with the already existing ones, thus Hinano started to position herself differently. She accepted parties and perceived them as social networking opportunities. The same pattern emerged in Arisa's case. Hinano cared less about social perception, due to her distance from her co-nationals.

Language gains in English and in Hungarian were the focus of the next research question. The study highlighted evidence about SA's impact on language development. Both women could develop their English and Hungarian skills. They used English as a lingua franca with Erasmus students, which helped them develop communicative skills in English. The cases showed that home visits also facilitated progress in Hungarian not only during officially organised homestays, as was found in Fantini's (2019) research. Both participants attained a beginner level of Hungarian, enriched their vocabulary and improved basic listening and speaking skills. This outcome is similar to Fantini's (2019) Japanese respondents who also attained beginner level in the host language. Hinano's Hungarian was slightly more progressed than Arisa's and she could maintain her Hungarian communicative competence for a longer period of time. This was due to the fact that Arisa was more interested in the people than the language and Hinano's genuine interest in the language and her motivation to do well on tests in the classroom accounted for that difference. In addition, Hinano considered her Hungarian language maintenance more relevant in order to impress others in Japan.

The last research question concerns the two participants' intercultural communicative competence as conceptualized in Byram's (1997) ICC model. SA raised both participants' awareness about the lack of knowledge concerning their own home

context: in Arisa's case through attending social events and in Hinano's case through interacting with international students. Hinano learnt how to deal with cultural differences: she distanced herself from the situation and reconstructed it from other possible perspectives. This conscious strategy is a clear indication of her skills to interpret and relate new experiences to previously lived ones and her high level of critical cultural awareness. Hinano started to develop a critical self over time due to her increasingly pro-active participation in her sojourn. Through sharing and discussing study abroad stories with others Arisa developed critical cultural awareness, an essential characteristic of an intercultural speaker (Byram, 1997). Discussions helped her co-construct a critical self and raised her awareness of certain prejudices, biases and others' perspectives. In her case, sharing and discussing with other international students served as an eye opener, led to a high level of awareness and allowed her to become a critical thinker.

Strengths and limitations of the case studies

Although conducting this research was preceded by careful planning and design, certain limitations of case study research need to be highlighted. Clearly, the most significant limitation in this dissertation is that the large amount of data gathered for this study could not be included in the final report. Looking at each case in depth meant collecting a huge amount of data and making the discussion of the findings lengthy. Thick description was necessary to enable readers to understand the findings in their specific contexts, which is the main strength of case studies.

The project's case study design was both its strength and its limitation. Although the sample size was small, the detailed analyses and discussions did offer valuable insight into the two participants' lived experiences. Despite the fact that data collected from four participants could not all be used due to limitations of length, the two cases revealed new findings and further analyses will allow me to publish the other cases.

Outcomes of case studies cannot be generalised. Strictly speaking, the findings pertain to this sample. Also due to the small sample, statistical analysis could not be conducted on the questionnaires, but numerical data was used for triangulation, which is yet another strength of the project. Qualitative methods allowed me to provide a detailed picture of both participants and by analyzing their SA experiences in depth I was able to shed light on the challenges they faced and explain how exactly SA impacted their lives. In Taguchi's (2018, p. 3) words "quantitative research can only hint at what qualitative research can uncover". Qualitative research findings may generate hypotheses and could be tested with quantitative methods to see how typical the cases may be, for instance, to find out whether other Japanese sojourners would be as motivated, hard-working and persistent as Hinano and Arisa. Another suggestion for a follow-up study would be to find out whether Japanese participants experience their stay differently in a full-degree programme in Hungary, such as Tanabe's (2016) study outcomes about medical students' experiences foreshadowed. It would also be useful to explore in what ways, if at all, men's experiences are similar to and different from those of women.

Although the study is longitudinal, this research was not conducted in a traditional manner. Using a pre/post design was not feasible, so longitudinality was achieved through retrospective reflections on the pre-, upon arrival, during and post- study abroad period. Since students reflected on their sojourn retrospectively, some things may have been forgotten over time, so I used stimulated recall in the second interviews to overcome this problem.

I had an emic perspective of the participants' sojourn experiences as I also used to be a sojourner and this helped me fill in the memory gaps by building a good rapport. Also my personal experiences with study abroad enabled me to facilitate participants' interpretation of their own experiences. Thus, researcher bias was both a strength and a limitation of this study. My familiarity with Japanese and Hungarian contexts helped me interpret the participants' experiences in depth; therefore, I hope that the insights offered are credible and authentic.

Assessing participants' Hungarian speaking skills posed a special challenge in both cases. The tasks used for assessment were borrowed from the teaching materials students used in the classroom and were referenced to the CEFR. As the results indicate, the picture description task turned out to be unsuitable for the participants for several reasons. One problem was that the task tested not only Hungarian language skills but also creativity. The other issue was cultural since testing speaking skills in Japan is not common and written tests are more typical. I chose to test speaking since listening and speaking skills are most frequently used during a sojourn and previous studies unanimously identified major gains in these skills (Benthuysen, 2012; DiSilvio, Donovan & Malone, 2015; Freed, 1995; Meara, 1994; Shiri, 2015; Vande Berg, Connor-Linton & Paige, 2009).

As the findings of the two case studies cannot be generalised, more studies are needed involving Japanese sojourners at universities in Hungary majoring in other studies. Also, researching Japanese sojourners' experiences in other countries would also be necessary to see how study abroad impacts their personal and intercultural development and to reveal their challenges to be able to prepare future sojourners for what is ahead of them. It would be necessary to examine how Japanese men experience

SA, since only women were involved in the present investigation.

Future directions for research

This research involved four participants initially but after the analysis of all four cases I reached the conclusion to restrict the presentation of the findings to two cases due to space limitations. The follow-up to this project is to analyze the rest of the detailed datasets and to compare them to the findings on the two women's lived experiences, and language and identity development.

The dissertation raised some questions that could be addressed in future research. The findings suggest that the relationship between identity construction and social networking during study abroad was a two-way process. One Japanese participant of this study was greatly impacted by international students and her relationship with them enabled her to broaden her social network and to impact others. Further research should focus on how being members of groups interact with individual experiences.

Due to the complex nature of this study, the investigation focused on the sojourners. It would be interesting to explore the mentors' perspective as well to get a fuller picture because study abroad may impact not only the sojourner but others as well, including locals, mentors, tutors and administrators they socialise with. Hungarian mentors and other stakeholders must also benefit from interacting with Japanese students; thus, future research should include them to find out how they view Japanese sojourners and what they learn from them.

Visiting Hungarian peers' homes played a major role in the participants' adaptation, language, intercultural and personal development. In a follow up project study homestay and home visit experiences might reveal how they impact SA in general and sojourners' identity, attitudes, and socialization into their host context.

In case more Japanese students study at the same institution simultaneously, they could be invited to reflect on each other's experiences to yield an additional perspective for triangulation purposes. Participants' reflections on their own experiences and on one

another's stories could be elicited in the form of semi-structured interviews. The findings make it clear that more case studies are needed to uncover the underlying processes of study abroad leading to various gains.

Since only women participated in the present research, future samples should include men as well to see how gender differences impact the outcomes. Future studies should also involve participants taking part in different programmes, majoring in different fields. Japanese medical students in a full-degree programme could be compared to Japanese students in a credit-seeking programme, like the ones Arisa and Hinano attended, to see how they are similar or different.

An unexpected source of development was the use of ELF as a means of intercultural communication. Students' successful use of ELF resulted in stronger self-confidence and communicative skills necessary for an intercultural speaker. Future studies should look into the ways these conversations take place in a study abroad context to explore this issue further with the help of conversation anaysis.

As the findings indicate, both Arisa and Hinano were highly motivated and persistent sojourners. Further inquiries are necessary to explore whether they are typical compared to other Japanese students and other sojourners of other nationalities in a large-scale quantitative study. Findings of a larger-scale research project could serve as a basis for the compilation of SA guidelines for future sojourners. Such a booklet could also include stories shared by students with experiences in multiple contexts.

It is essential to highlight that the Hungarian sojourn had a life-long impact on both participants. In Arisa's words: *"It's my gem in my life"*. The outcomes illuminated SA gains from various aspects: communicative, intercultural, social, and personal. Most importantly, both participants managed to grow as persons, as SA enabled them to become even better individuals enriched by their lived experiences and language and cultural gains.

Hopefully this dissertation add to our understanding of the impact of SA and its underlying processes to promote successful sojourn and intercultural development of individuals who take a small step towards achieving a shared common understanding to contribute to peace in the world.

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Interview questions (First round)

The language of the interviews depended on the preference of the participants: English or Japanese

Talk about yourself in a few sentences!

I. Pre-sojourn

Why did you choose to study abroad in Hungary?

How long did you study at the University of Pécs, in Hungary?

What did you expect from this study abroad in Hungary? List 5 things you expected before your departure!

What did you do before coming here? How did you prepare for your study abroad?

What kind of expectations did you have in connection with Hungarian people, language and culture?

What did you know about Hungary before coming here?

Did you know Hungarian people before coming here? If yes, how would you describe your relationship with those people, before your study abroad?

Did you learn Hungarian before coming here? (if not mentioned previously)

How was your English (or Hungarian) language proficiency like, before study abroad?

II. During sojourn

What did you find pleasant and nice during your residence in Hungary?

Give me an example about what did you find unpleasant and hard to accept in Hungary?

What were those things, which were very different for you in Hungary?

How did you manage to deal with that?

Which university did you attend in Hungary?

What courses did you take during your study abroad?

What was the language of instruction?

What expectations did you have in connection with those classes?

What were your classes like? Did the courses meet your expectations?

Did you feel successful in those classes? Can you recall a situation in which you felt successful?

Did you study Hungarian?

List three things what you found interesting in learning Hungarian!

What were those challenges you had to face, while learning Hungarian?

How did you learn Hungarian? Did you learn in class or learn from a friend or by yourself?

What strategies did you use to improve your Hungarian?

How was your adjustment period like in Hungary and in the Erasmus community?

Did you have any difficulties with that? How did you overcome these difficulties?

Give me an example of a situation when you had any difficulties in making yourself understood in English or Hungarian!

What strategies did you use in order to communicate successfully with international students, teachers, and locals? (What strategies did you use to make yourself understood?)

Which languages did you use during your study abroad and with whom?

Which language did you use the most frequently and the least frequently in Hungary?

Who did you socialize with in Hungary, upon arrival?

Who did you socialize with later, during your study abroad?

What was the nationality of most of your friends (new friends)? Why do you think is that?

Did you have a close friend in Hungary?

What did you learn from him or her? How did it influence your way of thinking?

Which language did you use with your close friends?

Did you have a new relationship with someone, which was more than friendship, during study abroad?

If yes, what was his nationality and which language did you use with him?

In case, your boyfriend had a different nationality from you, did you learn from him about his language or culture? If yes, what and how did it influence your way of thinking?

You mentioned your previous expectations in connection with study abroad in Hungary. What did you do in order to fulfill those expectations?

Did you participate in the study abroad events organized by ESN? (for example: Erasmus country presentation, Flag party etc…) Which events did you join? What kind of experiences did you have in connection with those events?

Did you experience other similar, non-official events such as homestay, communication partner, which were not organized by ESN? What kind of experiences

did you have in connection with those things?

How did your study abroad experience overwrite your previously existing knowledge about Hungary, its culture and people?

How did your English language proficiency develop during study abroad?

How did your Hungarian language proficiency develop during study abroad?

III. Post-sojourn

What did you do after you arrived back in Japan?

Are you employed or are you studying?

Did you have any difficulties with re-adjustment in Japan? If yes, can you recall an experience or experiences in connection with that?

How do you view your one-year study abroad experience now that you are back in your home country? Did it change over time? How?

How would you describe your one-year study abroad? What role does it play in your life?

What did you learn from this one-year abroad?

What could you benefit from study abroad in Hungary?

Did your study abroad experiences contribute to your present employment or education? If yes, in what way?

Do you use English or Hungarian at your workplace or at university?

Do you still keep in touch with those friends, you made during your study abroad? How frequently do you contact them? How do you keep in touch? Which language do you use with them?

How do you perceive your English or Hungarian language proficiency now?

Do you wish to go back to Hungary? Why or why not?

Follow-up interview questions

Follow-up questions for Arisa with stimulated recall

"gakkou no kyoiku mo tatoeba sore de Hangarii shiki dattara jibun wa Hangariijin nan datte to iu tokoro ni kou nandarou organize sareru youna   dakara kou ... Yoroppa no sou iu nandarou Nihon mitai ni dokuritsu shiteru shima jyanakute ko ji tsudzuki ni natteru tokoro de hito ga jibun wa nanijin datte, douyatte keigi suru no wa sono nandarou ne, kyoiku ni yoru tokoro ga okikattari sono hito ga dou iu kankyou de sodatte kita ka   tokoro ni saiyuu sareru no kana to omotta. Demo kyotsuu shiteru bubun mo ippai aru kara hakkiri jya koko kara Hangarii no mono de, koko kara jya Serbia no mono tte wakeru no wa muzukashii bubun mo attari surun dana to omou. Ato hitotsu kanta no wa minna jibun wa nanijin datte iu ishiki to nationality wa tabun nihonjin yori tsuyoi kana, tatoeba goulash toka zenbu goulash jyan Nihonjin wa omou kedo kore wa goulash desu, kore wa gulyasleves Hangarii no mono, de goulash no stew wa Austria no mono, hokano hito kara mitara zenbu issho jyan to omoun dakedo ano iya kore wa watashi no kuni no mono nano tte iu."

1. In the previous interview you mentioned your quest to find the answer to the question how Hungarians define themselves within and outside the border as Hungarians. Now, in your case, I would like to know how you would define yourself. Not all Japanese in general, but particularly you.

2. How did you find the answer to your question? What contributed to this?

3. Regarding unpleasant experiences during your study abroad, you could come up with one example: working style of public officials. However, you could accept the slow lifestyle later on. Can you think of anything else which was unpleasant or hard to accept? How did you manage to deal with that?

4. In terms of pleasant and unpleasant experiences, how would you describe your study abroad upon arrival, during study abroad and at the end?

"もうパジャマに着替えて完全くつろぎモードだったのに仮装した留学生（よっぱらい・友達でもない）が入ってきて騒いで帰ってった。ものすごく腹がたってるんだけど、これって普通なのか？動画とか撮ってて完全にご立腹なんだけど。ああいうことしてたら間違って射殺されてもおかしくないよね、って思うんですがなんてふぁxxんはろうぃん"

"留学中に学生証の期限切れるんだけど、どうしたらいいんだろう..."

"いつもの教室で授業やってるから！って言ってたのになんで教室鍵かかってんすか先生...(´;ω;`)"

5. How did you deal with the difficulties of course registration in Hungarian?

6. You explained Western European Erasmus students' attitude towards Hungary to the Hungarian mother. How did that opinion affect your word-view?

7. Did you feel homesick during study abroad? Did something happen which made you feel homesick?

8. In your adjustment period, your biggest problem was that you could not understand the signs in Hungarian. How did you manage to deal with this?

"ブダペストついた！英語表記なくてorzってなったけど、道聞いたお兄さんに日本人だと告げたら「オー！ニッポン ノ オンナノコ！」と日本語で言われびびったｗｗ今日から観光しますー
ブダペストのマック豪華すぎわろた(ˆωˆ)"

9. You have mentioned that your strategy to make friends with Erasmus students was to talk to them one by one. Did any social event help you to adjust to them as well? For

example the country presentation? If so, how?

10. Regarding your Hungarian language learning experiences, what was the most helpful for you? Studying in class, going to supermarket, talking to friends, art class etc?

11. In the Hungarian language class when Spanish people asked you the answer to the questions could you answer them? Was it a successful moment for you? Can you think of a story about a moment in class that made you feel successful as a language learner?

A: &mm for other Erasmus students especially Spanish were (…) were very lazy @ so they always ask me to tell the answer @
J: @
A: so then we have kind of like umm connection with them through Hungarian language class so (…) in that situation I feel I was successful@ to make friend as well @.

12. In what language did you write the goodbye letter to the Hungarian lady at the Sunday Market?

13. How do you perceive your English and Hungarian language proficiency now?

14. What languages do you use now, and how frequently?

15. How do you perceive your professional career now?

16. Do you still think your study abroad contributes to your professional success?

17. Do you still keep in touch with your friends from study abroad?

18. How do you perceive your one-year study abroad now?

19. Do you still wish to go back to Hungary? Or have you been back since? If yes, how was it?

20. What advice would you give for future SA students?

〝私の実家、東根は空港があるとこなんですが、今空港２４時間態勢で太平洋側に物資や救援を送る拠点として使われています。普段は一日１便か２便しか飛ばない超過疎空港で県民にすら「無くてもいいよねー(´・ω・)」と言われ続けてきましたが、ようやくお役に立てるときがきたようです。東根体育館では被災者の受け入れもしています。お知り合いの方が東根、山形に来るようであればお力添え出来るかもしれないのでご連絡ください。あと、水が湧いてる地区なので、きれいなお水はたくさん飲めますよー〟

While drinking coffee at Kantabar, shouting at Estcafe, or cooking in small kitchen in Boszorkany...I feel I'm happy all the times in Pecs. One year is not short, but not enough. I'll keep my beautiful memories in my treasure box. See you again somewhere in the world. Nagyon szépen köszönöm!

〝ハンガリーに帰りたい今日この頃。wanna come back to days in Pecs!〟

APPENDIX C
Follow-up interview questions

Follow-up interview questions for Hinano with stimulated recall

1. How would you define yourself now? Who are you now?

2. In the beginning you mentioned that you cried on the plane. How did you feel back then? Can you recall that?

"I'm in Hungary and have a great time so far although I cried a lot on my way from Japan. When I was crying in the plane, cabin crew gave me many candies and said good luck Then, during my international flight, a strange man next to me spoke to me a lot and encouraged me!!
I had an orientation today and made some new friends. My life so far is soooooo great here in Pecs, Hungary!!! Thank you for encouraging me on FB so much"

3. How was your adjustment period like in Hungary?

4. Did you experience culture shock?

5. What difficulties did you have to face during study abroad?

6. Have you experienced homesickness during study abroad?

7. How was it like to travel to another country and cross the border by train? What kind of experience was it?

8. What were your private trips like? Were there any challenges?

9. What courses did you take in Hungary?

10. How do you perceive your English and Hungarian language proficiency now?

11. What languages do you use now, and how frequently?

12. How do you perceive your professional career now?

13. Do you still think your study abroad contributes to your professional success?

I ask like: why do they? And then if they say the reason I think: oh okay, so I could understand more
J: uhum uhum
H: and sometimes I thought like maybe this way is better and then I can say it or ask them like: okay I understand that way but maybe I think it's better or why not, why don't you do that like that? Then the trainer thinks about hmm hmm yeah so we can share the idea and uhum

14. Do you still keep in touch with your friends from study abroad?

15. Do you sometimes check their Facebook updates to catch up with their news but do not comment or interact actively? Do you do that?

16. You have mentioned that being with Erasmus students made you feel that you do not know enough about your own country. Did you do something after that? Did you do something to overcome that? What do you think about this now? Do you still feel this way?

J: What did you learn from this person or these people? What did you learn from these people? How did it influence your way of thinking?
H: Aha
J: Hanging out with them, if it did.
H: Aha, …I felt that I don't really know … about my own country Japan, like yeah because like … for example German or French like they know lots of histories, they are proud of their histories and their countries but in Japan like I felt sometimes uhum I don't really know about it. I know like we learned I remember that I learned in my

national curriculum but I don't I didn't feel like it still remains in my mind. So...

J: It must be because the way they educate

H: yeah kind of ...or the religion, Japan didn't have so strict religion problem or uhum and I felt like Japan was not so internationalized country. Cause like when we were talking with like European people, classmates in small group and they are very close to each other but Japan is the kinda island and yeah kinda isolation and they didn't have, didn't have like so much association with other countries , yeah

17. You have mentioned that you were worried about discrimination, before going to Hungary. However, your worries disappeared when you realized that only Chinese people were discriminated. What are your thoughts about this now?

J: How did your SA experience overwrite or not, this knowledge or thinking or?

H: It was surprising that they Hungarian don't like ... Chinese very much but they like Japanese. So that point I surprised (laugh) but I got happy. Because like, I I don't like to be misunderstood like I am Chinese. I am Japanese, I want to be Japanese. And so umm in that way... I don't like Chinese ne- , so and then Hungarian people have the same idea , I felt like more close to Hungarian, you know? Do you understand?

J: More close to Hungarian because

H: the way of thinking, the Japanese and other Asian countries' image

J: Okay, so, about the image about Asian countries, you feel more close to Hungarian way of thinking.

H: Yes, yes, yes.

J: Okay, and your previous worries about discrimination

H: changed

J: They changed?

H: Yeah.

18. How do you perceive your one-year study abroad now?

19. Do you still wish to go back to Hungary? Or have you been back since? If yes, how was it?

20. What advice would you give for future study abroad students?

303

Self-perceived Hungarian communicative competence questionnaire

Dear Students,

My name is Julia Tanabe and I am a Ph.D. student at the University of Pécs. The following questionnaire constitutes part of my research project about study abroad and intercultural communicative competence. I would like to kindly ask you to fill out my questionnaire. Each participant receives a pseudonym and all the data will be handled confidentially. There is no right or wrong answer, therefore, please give your answers sincerely, as only this will guarantee the success of my investigation.

Task: *Please reflect on your experiences in Hungary. There should have been situations in which you had opportunities to talk in Hungarian. Please indicate how competent you believe you were, during your study abroad, in each of the 18 situations described below. Estimate your level and please choose a number between 1-4 to indicate your level of Hungarian in the given situations.*

4=absolutely true; 3=somewhat true; 2= somewhat false; 1= absolutely false

1	I can communicate with shop assistant in supermarket.	4 3 2 1
2	I can understand what is on the menu in Hungarian.	4 3 2 1
3	I can talk to a doctor in Hungarian about my problem.	4 3 2 1
4	I can order ice cream in Hungarian.	4 3 2 1
5	I can order a meal in a restaurant.	4 3 2 1
6	I can complain if I have problems in the dormitory.	4 3 2 1
7	I can order pizza on the phone.	4 3 2 1
8	I can order taxi.	4 3 2 1
9	I can ask for and understand directions.	4 3 2 1

10	I can carry out daily conversations with a Hungarian friend.	4 3 2 1
11	I can buy train or bus tickets for travelling.	4 3 2 1

12	I can introduce myself in Hungarian.	4 3 2 1
13	I can talk about my hobby in Hungarian.	4 3 2 1
14	I can order a drink in a cafe or pub.	4 3 2 1

15	I can do a presentation in Hungarian for my class.	4 3 2 1
16	I can use Hungarian when doing physical activity (sport, dancing) with Hungarian people.	4 3 2 1
17	I can communicate with Hungarians in the Sunday market.	4 3 2 1
18	I can communicate in Hungarian with my Hungarian friend's or boyfriend's family.	4 3 2 1

19. Please fill out if there are any other situations where you feel that you are competent in using Hungarian:..

Please answer the following question concerning your background. The contents of this questionnaire are absolutely confidential.

Pseudonym:_____

Thank you very much for your cooperation!

Email address (if you would like to receive information about the results of this study): _____

Szita, Sz. (2012). Magyarora: new paths to the Hungarian language. Retrieved from:
https://www.magyarora.com/magyar/topics.html

1. Conversation

1. Please engage in a conversation, taking place in a restaurant. Answer the questions in Hungarian.

I.

- Jó napot kívánok! Mit parancsol?
- .... kérek.
- Sajnos, elfogyott. Van viszont nagyon finom, friss
  ....
- Jó, akkor azt kérek.
- Inni mit hozhatok?
- ....
- Igen. Azonnal hozom.
(kicsit később) - Ízlett?
- ....
- Desszertet parancsol valamit?
- ....
- Egy kávét esetleg?
- .... A számlát
  kérném.
- Igen, ...

2. Situations

What would you say in the following situations in Hungarian?

Talk about yourself.
You are sitting in the Hungarian class, but forgot to bring a pen. Ask your neighbor, if he has one.
You need Takács Katalin's phone number. Ask your friend for it.

You didn't understand your speaking partner.

You step on someone's feet accidentally.

You are looking for Petőfi street.

Ask when is the next train leaving for Budapest.

3. Reactions

Please react in Hungarian to the following questions or statements.

Kérsz egy kávét?

Fázol?

Boldog Új Évet!

Elnézést, hány óra van?

Milyen volt a gulyás leves?

Ez a ruha szerintem nagyon drága.

4. Picture description task in Hungarian and English

Please choose one picture and talk about it in Hungarian.

(bogglesworld.com)

(5 minutes Engish.com)

(http://www.saveur.com/hungarian-wine-regions-travel-guide-somlo-tokaj)

APPENDIX F

Modified Intercultural Communicative Competence Questionnaire

Dear Students,

My name is Julia Tanabe and I am a Ph.D. student at the University of Pécs. The following questionnaire constitutes part of my research project about study abroad. I would like to kindly ask you to fill out my questionnaire. Each participant receives a pseudonym and all the data will be handled confidentially. There is no right or wrong answer, therefore, please give your answers sincerely, as only this will guarantee the success of my investigation.

Task: *Please reflect on your experiences in Hungary. There should have been situations in which you had opportunities to talk in English to both native and non-native English speakers. Please indicate how competent you believe you were, during your study abroad, in each of the 12 situations described below. Estimate your competence and put a percentage in the box.*

0% means completely incompetent and 100% means competent.

1	Ask English speaking Hungarian, or international friends about general attitudes towards immigrants and minorities in their country.	%
2	Discuss with a group of English speaking acquaintances the similarities between social networking (e.g.: Facebook) in their country and in Japan.	%
3	Ask English speaking Hungarian, or international friends about public holidays in their country.	%
4	Discuss with an English speaking Hungarian, or international friend the differences between student life there and in Japan.	%
5	Explain in English to an English speaking Hungarian, or other international acquaintance what do Japanese people celebrate on Setsubun.	%
6	Explain in English to an English speaking Hungarian, or other international acquaintance what is Tanabata.	%
7	Explain in English to an English speaking Hungarian, or other international acquaintance what do Japanese people celebrate on the 3rd of March.	%
8	Discuss with an English-speaking Hungarian, Erasmus or other international friend the differences between attitudes towards immigrants, such as Philippinos in Japan and in	

	their country.	
9	Discuss with an English speaking Hungarian, or other international friend the differences between attitudes towards foreigners („gaijin") in Japan and in their country.	%
10	Talk in English about the way Japanese celebrate New Years Eve in a small group of English speaking strangers.	%
11	Discuss with a group of English speaking Hungarian, or other international acquaintances the similarities between Japanese movies or animation and movies in their country.	%
12	Discuss with an English speaking Hungarian, or other international friend the differences between family values in their country and in Japan.	%

Task: Please read the statements below. Think about how true they are for you.

4=absolutely true; 3=somewhat true; 2= somewhat false; 1= absolutely not true

1	I am not interested in foreign culture at all and I do not like such things.	4 3 2 1
2	I am interested Hungarian people, living in Japan or Asia.	4 3 2 1
3	I am interested in Ainu history, language, fashion and culture in Japan.	4 3 2 1
4	I am very interested in the way people use gestures and body language.	4 3 2 1
5	During my stay in Hungary, I often have the feeling that I do not know enough about my own culture.	4 3 2 1
6	I enjoy getting to know more about other cultures during my stay in Hungary.	4 3 2 1
7	I wish I knew more about the diversity of religions in Japan and their culture.	4 3 2 1
8	I feel uncomfortable in the company of foreigners.	4 3 2 1
9	I try to grab every single chance in Hungary to adapt myself to the new intercultural environment.	4 3 2 1

1	I know many differences between the way Japanese and Hungarian people behave in	4 3 2 1

	social situations, for example shopping in a supermarket.	
2	I find it challenging to communicate with strangers in English.	4 3 2 1
3	I know nothing about the differences between the way Japanese and Hungarian behave at their workplace.	4 3 2 1
4	Using formal language (honorific) in Japanese is very easy for me.	4 3 2 1
5	I know very few facts about life in Hungary.	4 3 2 1

1	I am often misunderstood in English.	4 3 2 1
2	I often worry that what I say in English is not appropriate.	4 3 2 1
3	When I have to speak English on the phone I easily become anxious.	4 3 2 1
4	I often notice differences between the way Hungarian and Japanese people do things.	4 3 2 1
5	I can read people's gestures and body language easily.	4 3 2 1
6	I often notice differences between the way Hungarian and Japanese people behave.	4 3 2 1
7	I am often unable to express myself in English.	4 3 2 1

1	I am good at reading in English in general.	4 3 2 1
2	I am good at reading in English materials related to my field of study.	4 3 2 1
3	I am good at writing reports or other papers in English.	4 3 2 1
4	I can talk about any topic in English easily.	4 3 2 1
5	I speak English almost as well as a native speaker.	4 3 2 1
6	I need to work a lot on my English.	4 3 2 1
7	I am good at English grammar in writing.	4 3 2 1
8	I am good at understanding spoken English.	4 3 2 1

1	I often browse English websites on the Internet.	4 3 2 1
2	I often meet international students in the town where I study.	4 3 2 1
3	I often watch films and Youtube videos in English.	4 3 2 1
4	I often read books or articles in English.	4 3 2 1
5	I often watch videos in Japanese.	4 3 2 1
6	I often write emails or chat in English.	4 3 2 1
7	I often interact with international or Hungarian students at our university.	4 3 2 1
8	I try to meet as many speakers of English as possible to practice English.	4 3 2 1
9	I try to meet as many speakers of Hungarian as possible to practice Hungarian.	4 3 2 1
10	I often interact with international or Hungarian students in my neighborhood.	4 3 2 1

Please answer the following questions concerning your background. The contents of this questionnaire are absolutely confidential.

Pseudonym:_____

Age:_____

What foreign languages have you learnt? _____

How long have you learnt them and where?

2nd language:_____for _____years/months/weeks ; Place: _____

3rd language:_____ for _____ years/months/weeks ; Place:_____

4th language:_____ for_____ years/months/weeks ; Place:_____

Thank you very much for your cooperation!

Email address (if you would like to receive information about the results of this study):

_____

APPENDIX G

Facebook interaction data sheet

Dear Student,

My name is Julia Tanabe and I am a Ph.D. student at the University of Pécs. The following questionnaire constitutes part of my research project about study abroad. I would like to kindly ask you to fill out the following about your online interactions by looking at your Facebook message history, during your study abroad period. The table is divided into 3 time periods: first 4 months, second 4 months, third 4 months of your study abroad. Each participant receives a pseudonym and all the data will be handled confidentially. Please give your answers sincerely, as only this will guarantee the success of my investigation.

Examples:
Nationality of speaking partner: Japanese (JP), Hungarian (HU), Spanish (SP) etc…
Language of interaction: English (ENG), Japanese (JP) etc…

First 4 months (upon arrival)	Nationality	Language	Number of interactions
1. EXAMPLE:	SP	ENG	8
2.			
3.			
4.			
5.			
6.			
7.			
8.			
9.			
10.			
11.			

12.			
13.			
14.			
Second 4 months (during study abroad)			
1.EXAMPLE	*SP*	*ENG*	*12*
2.			
3.			
4.			
5.			
6.			
7.			
8.			
9.			
10.			
11.			
12.			
13.			
14.			
15.			
16.			
17.			
18.			
19.			
20.			
21.			
22.			
23.			
24.			

25.			
26.			
27.			
28.			
Third 4 months (end of study abroad)			
1.EXAMPLE	*JP*	*JP*	*2*
2.			
3.			
4.			
5.			
6.			
7.			
8.			
9.			
10.			
11.			
12.			
13.			
14.			
15.			
16.			
17.			
18.			
19.			

Interview with Arisa:

<Data recorded: 21 08 2014>

<Total time: 119 min>

<Location: Japan>

<Language of interview: English>

<11180# of words of the interview transcript>

<Date transcr. completed: 08 14 2015 >

<J>: So I'd like to conduct an interview with you about your study abroad in Hungary. The interview will help me to complete my research project and dissertation about study abroad. This is not a test, there are no correct answers. I'm interested in your stories and in what you think. I will not use your name, but a pseudonym. My first question is, so, okay, can you tell a few things about yourself? Like an introduction without your name.

<A>: Yes. &mmm

<J>: Like what did you study when you were abroad, what do you do now and such…

<A>: Uhum. &mmm, [1]I was studying abroad in Hungary almost (.) three (.) four years ago and I was studying mainly nothing @ [2]but I studied &mmm Hungarian language and (.) history of Balkan Peninsula, like &mmm like some (.) kind of (.) political conflict in 90's. Yeah, do you understand, like (.) the conflict of Yugoslavia or such kinda political problem, I studied. And now I am working in, (.) should I say company name?

<J>: &mmm, it is up to you. As you like.

<A>: Okay, then [3]now I am working at an American company @ that's very funny. I was working in healthcare

<J>: We can order.

<A&J>: <L1,L3jp><Sumimasen.><L1,L3jp> [excuse me]

<J>: <L3jp>Kohii wo hitotsu.<L3jp> [one coffee please]

<A>: <L1jp>Chotto kohii wo moratte ikimasu.<L1jp> [I will go and get the coffee]

<J>: Okay.

<A>: So [4]now I am working in an American healthcare company, Johnson & Johnson, it's, I think it's a world large health care company. [5]I think it's (.) too much for me, I mean, [5a]I am really surprised that I am working at such kinda big company (.)[5b]because I wasn't really confident about my (.) English (.) speaking so it's really surprising. But I am really happy with this. I am really enjoying my life every day. [6a]Sometimes I feel my job is really hard but it's okay, it doesn't (.) really a big matter.

<J>: I see. I am glad to hear (.) you found a nice place. And how old are you?

<A>: I am 26 years old.

<J>: Oh, me too @

<A>: @

<J>: Okay, so my next question is, why did you choose to study abroad in Hungary?

<A>: Uhum @ [7a]that's important question for me cause I'm really interested in the situation, [8a]you know Japan is &mmm surrounded by sea not connect to (.) other country. Land. How to say.

<J>: Yes, yes, it is not connected to land, it's an island, isolated, yeah, yeah.

<A>: Yeah. Hungary is &mmm totally opposite situation. [8b]I am really interested in how people living, I mean, I can't really understand so &mmm so [8c]different people using different language but they connected by the country and (.) they also have different face and different history, or like different culture but they connected. So [9]I am really interested in such situation and I thought [8d,9a]I can't really understand that situation because I was not in such situation. Japan is you know, isolated.

<J>: Yeah, right.

<A>: So that's why (.) I decided to go to Hungary or like check how is kinda Middle European country, surrounded just other countries.

<J>: Oh, interesting.

<A>: @ And this is the (.) my first reason so my reason is just coming from my question.

<J>: Aha, yeah, you are interested in and want to explore

<A>: Yes. And one more reason is (.) simply (.) [10]I just really interested in the culture of Hungary, especially like &mmm [10a]sewing Kalocsa.

<J>: Ooh.

<A>: Yes, such kinda products, I really interested in [10a]such kinda hand-made culture.

<J>: You like the handmade, yeah.

<A>: Yes, yes. And you know, like and [11a]almost like Western European countries is just like much organized so they almost forget such culture but I thought like Eastern Europe or Middle European countries still have traditional &mmm I saw such kinda &mmm sentence in some book and then [12a,b]I thought, I, maybe I can, &mmm, how can I say, learn or buy or @ see such kinda stuff there.

<J>: Yeah, yeah, surely.

<A>: So yeah, this is one more reason.

<J>: So you have a second reason.

<A>: Yeah.

<J>: And how long did you study abroad in Hungary?

<A>: One year.

<J>: And what did you expect from this study abroad in Hungary, I mean before study abroad what did you expect from this one year?

<A>: &mmm, [13]I expect, &mmm, (.) to tell the truth I took almost (.) 95 percent of my degree already @@ so [13a]I don't expect much more classes there @.

<J>: Hmm.

<A>: So there I expect like I want like very nice experience [12c,d]like travelling a lot of countries or &mmm eating fancy food for me or (.) [12e]making special friend there, or such kinda &mmm I expect to make such kinda experience (.) there.

<J>: Uhum, intercultural experience.

<A>: Yes, yes.

<J>: &mmm and besides expectations, what did you do before going to Hungary? How did you prepare for your study abroad?

<A>: &mmm, how can I say, &mmm

<J>: Did you contact some people, did you talk to somebody or how did you prepare for this study abroad? Or you did not know anything or

<A>: &mmm, to prepare to go to Hungary was &mmm

<J>: Apart from packing. @

<A>: Yes, yeah @ I don't have really impression about it because &mmm <L1jp>taishikakan<L1jp> no <translation: Embassy>

<J>: Yes

<A>: [14a,b]it's, it's too hard for me to contact with Hungarian Embassy especially &mmm, Embassy in Japan is just [14d1]normal, [14a1,2]they told me the schedule or due,

<u>due day</u> and they told me what I should do @ but

<J>: But?

<A>: Like &mmm

<J>: In Hungary?

<A>: [14b1,2]<u>In Hungary, I feel they almost forget about me and maybe they lost my documents and they don't tell me anything (.) but my due date, I mean my flight date is (.) coming really quickly</u> so [14c]<u>I was really upset.</u>

<J>: Yeah, yeah, you have to buy ticket and

<A>: Yeah, yeah, but they don't give me the VISA or like some documents I need so I have to &mmm, (.) I have to bring it to the office of my university but &mmm they don't care about it like, I don't know, I thought &mmm maybe [14d2]<u>they do their job on their own pace</u> (.) but I feel

<J>: Oh, yeah.

<A>: …so slowly.

<J>: Yeah, I understand.

<A>: I mean to prepare to go Hungary is &mmm yeah half on my pace and half @ Hungarian pace. It was really, [14e1]<u>it was really upset situation.</u>

<J>: Okay, anything else you would like to say about [15]preparation? Did you contact somebody, talk to somebody before going?

<A>: Yes.

<J>: Collect information or something.

<A>: &mmm, [15b]<u>collect information,</u> yes I tried to [15a] <u>study Hungarian language </u>before I go to Hungary but I can't, [15a1]<u>I could not find a <L1jp>kyokasho dakara<L1jp> <translation: textbook></u>, &mmm, I couldn't find, <L1jp>mitsukarenakatta<L1jp>@

<J>: Uhum, textbook.

<A>: the textbook. Then I realized, going to Hungary is a, (.) [15c]<u>not so many people going to Hungary, that's why I can't find any textbook in Japanese bookstore.</u>

<J>: Uhum.

<A>: I could find like French, Germany, English or (.) Czech is also really popular but I couldn't find nice Hungarian @ textbook so

<J>: Oh, okay.

<A>: &mmm so &mmm I tried to find somehow study Hungarian language before I going to there.

\<J\>: But how? No textbook.

\<A\>: No textbook, so (.) I decided not to study language before, I just

\<J\>: Okay, okay.

\<A\>: (.) bought a like really easy language book for tourist.

\<J\>: Okay. Tourist book with a bit of language.

\<A\>: Yeah.

\<J\>: Uhum. Anything else?

\<A\>: and (.)

\<J\>: Did you talk to

\<A\>: Yeah, [15b1]I talked to &mmm a friend.

\<J\>: Oh.

\<A\>: Yeah, I have one Hungarian friend, she

\<J\>: Before study abroad you had?

\<A\>: Yes. Yes.

\<J\>: Uhum.

\<A\>: Cause &mmm she is (.) &mmm my, my friend's girlfriend so I have connection.

\<J\>: Uhum.

\<A\>: So I asked some question to her. I think she was &mmm in, &mmm [15b1]she was living in Serbia at that time, (2) actually she was living in border of Hungarian Serbian. Yeah. Yeah.

\<J\>: Uhum.

\<A\>: She, of course she is from Pécs University so &mmm she, I almost forgot about it, but [15b2]she told me many things like in Hungary or how to (.) survive in Pécs University.

\<J\>: Have you met her in the real life? Or, or just how did you contact?

\<A\>: &mmm, just email. No! On Facebook, [15b3]on Facebook.

\<J\>: On Facebook.

\<A\>: Yeah.

\<J\>: But have you met her in real or never?

\<A\>: Before going to Hungary?

\<J\>: &mmm, not before.

\<A\>: Of course I know her, because we are at the same university, at my home university.

<J>: Oh! She was at your home university!

<A>: Yes. I know her. I met her at (.) Hungary as well.

<J>: Oh, okay.

<A>: Yeah, but before I going to Hungary she is already back to Serbia. So I just &mmm contact her with, on Facebook just.

<J>: Okay, okay, I get it. Uhum (.) And what kind of expectations did you have in connection with Hungarian people, language and culture previously, before?

<A>: Before. &mmm

<J>: You mentioned your negative experiences as well. So did you have a kind of image about Hungary and Hungarian people before you went there?

<A>: &mmm (3) like &mmmm

<J>: Culture, language, people.

<A>: Yeah, but [16]in my image (.) just (.) Japanese are so, [16a]too much strict @ so they [16b]too much keep the schedule@, they are concerned about the due date so &mmm I sometimes think like it's [16c]too much, so (.) [16d]not only Hungarian people, of course including Americans or Chinese or such kinda, all other countries people are doing such &mmm kinda things so I am [17a]not really disappointed from this kinda experience so my expectation is like &mmm (.) at first like &mmm I just have &mmm one Hungarian friend at that time so [18a,19]I expected to make more Hungarian friends. I mean, yeah, Hungarian friends living in Hungary.

<J>: Oh, <L3jp>soudane.<L3jp> <translation: I see>

<A>: Yes.

<J>: And (.) what did you know about Hungary before coming here?

<A>: &mmm (11)

<J>: I guess it is hard to remember.

<A>: @ yeah. [20a1]I think I checked &mmm the homepage of university or [20a2]the homepage of government. I checked (.) those two pages (.) again and again and try to &mmm know about Hungary before going to there. Or I &mmm (2) try to find information from [20a3]the blogs of travellers or people living there, [20a4]but I couldn't find the people, living &mmm written by &mmm someone who living Hungary so I just collect some information from the tourist.

<J>: Oh, okay, okay.

<A>: So, [20a5]I don't think it's real information.

<J>: I understand what you mean.

<A>: So @ but (.) yeah

<J>: It's not something local, but more like for tourists, what you had, information.

<A>: Yes, so I (.) yeah.

<J>: But it is better than nothing.

<A>: [20b1]But then already I decided to go to Hungary so I think I can know everything when I (.) yeah @, go there.

<J>: Yeah, you can know everything once you are there. I see.

<A>: Yes.

<J>: So you have already known one Hungarian girl before going to Hungary.

<A>: Yeah.

<J>: How would you describe your relationship with this girl? Before SA.

<A>: Before. &mmm… [21a]my friend's girlfriend.

<J>: Your relationship, How was your relationship?

<A>: Yes. Relationship? &mmm.

<J>: <L3jp>Kankei, naka ga ii, sugoku naka ga ii, chotto shiriatta kedo… donna kankei?<L3jp> <translation: very close friend, or you just knew her a little, what kind of friendship?>

<A>: <L3jp>Sou ne, chotto, (.) tomodachi no kanojo dakara<L3jp> <translation: yeah, my friend's girlfriend so>

<J>: <L3jp>Dakara sonnani naka ga ii jyanakute<L3jp> <translation: so not that close>

<A>: Uhum.

<J>: Friend but not too close friend.

<A>: Yes, yes.

<J>: Uhum. (.) Did you learn Hungarian before going to Hungary, you replied you tried but you couldn't find a book.

<A>: Yes.

<J>: How was your Hungarian language proficiency, so then zero? Before, you didn't know like <L1hun>Igen, Nem,<L1hun> <L3jp>nanimo<L3jp>, nothing.

<A>: [22a]Nothing.

<J>: Totally zero.

<A>: Yes, yes.

<J>: And English? How was your English proficiency (.) before SA?

<A>: &Eh? &mmm (2) I (.) think &mmm (.) how can I say, [23a]my level was like five years old children, child @, like I don't know many words and (.) my &mmm

<J>: But you were the student of your home university.

<A>: Yes, yes, but &mmm (.) start from the beginning [23a]I am not really good at English so [23b1]I wanted to learn English at my home university so that's why I am going to my home university, <L1jp>sou<L1jp>.

<J>: Oh.

<A>: [23c]Normally &mmm the image of students in my home university is, they already have &mmm English ability, they can speak or they can learn, they have some experience in abroad.

<J>: Uhum

<A>: I had nothing, I totally like <L1jp>eigo ga daikirai datta<L1jp> <translation: I hated English>

<J>: <L3jp>Hontouni?<L3jp>@ <translation: Really?>

<A>: Yes.@

<J>: <L3jp>Omoshiroi<L3jp> <translation: interesting>

<A>: <L1jp>Sou.<L1jp> Until high school student my English like &mmm (.) [23d]my English was awful.@ But I have like &mmm really strong [23e]motivation to go to abroad someday so (.) and I am really satisfied with my Japanese ability or other (.) subjects but only English was so awful, miserable, so (.) the reason why I decided to enter my home university, is like &mmm compensate situation so &mmm back to the question again, like I &mmm didn't really &mmm (2) satisfied with my English ability before going to Hungary so &mmm how can I say, [23f]<L1jp>sugoku shinpai<L1jp>

<J>: Ah <L1jp>shinpai shiteta,<L1jp> you were worried.

<A>: Yes, yeah.

<A>: [23g1,2]What is gonna happen to me in Hungary without like perfect English or…

<J>: So your level was maybe (.) pre-intermediate or?

<A>: Yes, yes. (.) [23h1]Not intermediate.

<J>: But not elementary, I think more than that.

<A>: Yes, I think so.

<J>: Okay. So the next, next set of questions is about during study abroad. <L3jp>Ryuugakuchuu.<L3jp> <translation: during study abroad>

<A>: Okay.

<J>: What did you find pleasant and nice during your study abroad in Hungary? Or, or stay in Hungary.

<A>: &mmm I have many things that's kinda yeah, happy thing, like &mmm the best thing is like &mmm (2) [24a]in my impression like, Hungarian people are very kind, especially they kind to (.) their family, friend, such kinda person (.) I mean the (.) person who is related with them, they are so kind, so (.) [24b]before &mmm having nice relationship with them, it's somehow, sometimes I feel &mmm we have like &mmm wall.

<J>: Wall

<J>: between

<A>: Between us, but once

<J>: You mean Japanese?

<A>: &mmm no, between me and Hungarian.

<J>: Ah, okay. Okay, okay.

<A>: Yeah, (.) [24c]but once we are getting closer they are So! Much! Kind! so nice. [24d]I feel similarity &mmm with the character between Japanese and Hungarian so Japanese also have like walls at first but after that we become get really close so &mmm my experience is like Hungarian people &mmm (3) how can I say, was [24e]very nice to me.

<J>: Oh. Nice. Anything? Other thing, anything else you wanna say?

<A>: I (2) &mmm [25a]I could find answer to my question. So &mmm how people &mmm, how, how European people, &mmm so okay, how Hungarian people describe them as Hungarians even though they connected with other countries. Yeah, this my biggest question.

<J>: Oh yeah.

<A>: And I find my answer that's, [25b]that's really happy experience for me.

<J>: Can you tell me the answer?

<A>: My answer is, my answer…

<J>: @ You brought up this topic.

<A>: Yes. But I need (.) take time to &mmm wrap up my (.) thinking cause @ it's really hard for me this, such kinda difficult topic.@

<J>: Yeah. @@ You brought it up, it's not written here @

<A>: Okay @@ Yeah &mmm, (pause) &mmm I think they, they, they <L1jp>jisho ga

iru jisho ga iru<L1jp> <translation: I need a dictionary>

<J>: Uhum, <L3jp>iiyo iiyo.<L3jp>

<A>: (18), (looks for the word in dictionary) <L1jp>Etto<L1jp>… &mmm…<L1jp>Nihongo demo iidesu ka?<L1jp> @

<J>: Maybe. We can try.

<A>: @ <L1jp>Jya, saishou ni nihongo de yutte, daitai wakattara, eigo demo yuu ne.<L1jp> <translation: Then at first I am going to say it in Japanese, and once you get the main idea, I will also say it in English>

<J>: Okay, okay.

<A>: <L1jp>Mazu, kou Hangarii ga atte, kawari ni ippai kuni ga atte, (.) sono [26]watashi wa mou nihon wa [26a]nihon shika nai kara, [26b]nihongo shabetteru shi, [26c]jibun ha nihon ni sunderu kara nihon omotteru kedo, demo tatoeba [26d]Austriajin to Doitsujin ha docchimo doitsugo shabetteru kedo chigau kuni deshou?<L1jp> <translation: My first point is that there are many countries surrounding Hungary. In my case, there is only Japan, I speak Japanese, I live in Japan and my identity is Japanese, but for example taking Austrian people and German people, both of them speak German but those are different countries, right?>

<J>: <L3jp>Un.<L3jp> <translation: yes>

<A>: <L1jp>De chigau hito da to omotteru deshou? Demo tatoeba Czechjin, Slovakiajin wa onaji kotoba wo shabetteru deshou?<L1jp> <translation: And they think they are different people, right? But for example Czech people and Slovakian people speak the same language right?>

<J>: &mmm <L3jp>hotondo<L3jp> <translation:almost>

<A>: <L1jp>Hotondo? Dakara, tatoeba Italiajin to Spainjin wa zenzen chigau kedo demo kotoba no roots ha niteru deshou?<L1jp> <translation: Almost? Then for example Italian and Spanish people are totally different but their language has similar roots right?>

<J>: <L3jp>Un. Niteru sou sou sou.<L3jp> <translation:Yes, similar.>

<A>: <L1jp>Demo, (.)[26d1] roots ha nitete ano (.) tatoeba Tohoku no hito ga Osaka no hito no namari wo kite wakaru gurai no nuance de Italian hito ha Spaingo wo kiite wakaru bubun mo aru deshou?<L1jp> <translation: The roots are similar so for example people in Tohoku listen to people in Osaka, speaking in Osaka dialect and they kind of understand from nuance. Also when Italian people are listening to Spanish,

there are some things they can understand, right?>

<J>: <L3jp>Un.<L3jp> <translation: yeah>

<A>: **26e**<L1jp>Dakara niteru bubun mo sugoku aru noni, chigau tte iu no wa naze tte omotteta no. **26f1**Nihongo to niteru kotoba wa (.)nai shi, (.) kanji wa chuugokujin mo tsukkatteru kedo, hiragana to katakana wa nihonjin shika tsukattenai kara, nihongo wa gomeikakuni hokani kuni no kotoba to chigau kara, **26g**nihongo tsukaeru hito ga, nihonjin tte iu definision ga dekiru kedo.<L1jp> <translation: And since there are so many similarities, I was thinking about why they perceive themselves as different. There is no similar language to Japanese, although Kanji is also used by Chinese, but only Japanese use Hiragana and Katakana. Japanese language is very different from other countries' languages; therefore, those people who use Japanese can define themselves as Japanese.>

<J>: Uhum.

<A>: **26h**<L1jp>Demo niteru kotoba toka, niteru roots wo motteru hitotachi ga douyatte jya watashi wa hangariijin tte iu definision dekiru to iu no ga kihon datta. De (.) watashi no ketsuron wa (.) tabun ichiban ookina eikyou wo ataeteru no wa (.) **26h1**kyoiku?<L1jp> <translation: But I was wondering how can those people define themselves as Hungarian who have similar languages and similar roots. My conclusion was that maybe the biggest influence is education?>

<J>: education.

<A>: Yes. <L1jp>Kana (.) **26i**tabun (.) ano watashi no tomodachi ha ima wa Serbia ni sunderu kedo demo mukashi ha Hangarii datta, tokoro. Demo ima Serbia ni natteru tokoro.<L1jp> <translation: Yeah maybe. My friend is now living in Serbia but long time ago that place belonged to Hungary.>

<J>: <L3jp>Sou sou.<L3jp> <translation: That's right.>

<A>: <L1jp>Demo kanojo wa Hangariijin.<L1jp> <translation: But she is Hungarian>

<J>: <L3jp>Sou sou sou.<L3jp> <translation: yes>

<A>: <L1jp>Ima wa Serbia ni sunderu kedo. Sore wa nande ka de yuttara, Hangarii no kyoiku wo uketeru kara. De (.) jibun ha nanijin ka tte iu ninshiki wa sono jitsuzuki de kou (.) jibun ha doko ni iru ka dekinai toki ha yappari sono kuni no ni no kyoiku wo uketeru tokoro wa aru to omou. Sono kyoiku ha tatoeba **26i1**Hangarii no rekishi dattari, Hangarii no kotoba dattari, souiu ironna mono ga fukumareteru to omou kedo (.) souyatte ano sono kuni no kyoiku no yarikata de ironna factor wo manande, katei de

jibun wa kono kuni no ningen da tte iu definision ga dekiru jyanai kana to omotta.<L1jp> <translation: But now she is living in Serbia. Then how is that possible, well it's because she is getting Hungarian education. When we define our national identity and it can't be determined by the place, where we are, then it's that countries education after all that matters, I think. That education can be for example Hungarian history, Hungarian language, I think various such things are involved. Based on the method of that education, you learn these factors and you can define yourself as an individual belonging to that certain country based on that knowledge. That's what I thought.>

<J>: <L3jp>Un.<L3jp>

<A>: <L1jp>Demo, omoshiroi no wa (.) **26j**tatoeba culture wa hotondo mazatteru bubun mo aru<L1jp> <translation: But the interesting part is that for example there are mixed cultures.>

<J>: Mix?

<A>: Mix , like **26j1**for example <L3hun>gulyás<L3hun>.

<J>: Uhum, <L1hun>gulyás<L1hun> okay.

<A>: <L3hun>Gulyás<L3hun> <L1jp>wa tatoeba (.) ma Hangarii no hito ni yuttara soul food tte iu, (.) sugoi Hangarii no tabemono tte iu (.) tabemono deshou?<L1jp> <translation: For example gulyas is national food for Hungarian people, it is very traditional Hungarian food, right?>

<J>: Sou. <translation: yeah>

<A>: <L1jp>Demo<L1jp> <L3hun>gulyás<L3hun> <L1jp>tte iu tabemono wo watashi Austria demo mita shi<L1jp> <translation: But I have also seen the food called gulyas in Austria as well.>

<J>: <L3jp>Sou, sou, aru, aru<L3jp>

<A>: <L1jp>Czech demo mita shi<L1jp> <translation: I've seen it in the Czech Republic as well.>

<J>: <L3jp>Aru, demo are wa stew, watashitachi wa soupu.<L3jp> <translation: There is, but that one is stew while the one we have is soup>

<A>: **26j2**<L1jp>tte iu deshou,@ demo mukou no hito wa, iya<L1jp> <L3hun>gulyás<L3hun> <L1jp>wa kou iu mono de Hangarii no wa are wa mou<L1jp> <L3hun>gulyás<L3hun> <L1jp>jyanain da tte iu wake.<L1jp> <translation: you say that right, but other people say "no this is the gulyas in Hungary

and all the others are not gulyas.>

<J>: Ah.

<A>: [26j3]They believe the <L3hun>gulyás<L3hun> is like (.) true <L3hun>gulyás<L3hun> is what they have <L1jp>deshou<L1jp>? <L1jp>Demo (.) gaikokujin kara mitara zenbu<L1jp> <L3hun>gulyás<L3hun> <L1jp>iutteru jyan.<L1jp> <translation: But from a foreigner's perspective, it's all gulyas.>

<J>: <L1hun>Gulyás<L1hun> <L3jp>wa stew<L3jp>, <L1hun>gulyásleves<L1hun> goulash soup, we have goulash soup, they have goulash stew.

<A>: [27]<L1jp>Sore wa omoshiroi.@ Demo tatoeba ano nandarou (.) tatoeba Nihon dewa sushi tte yonderu mono ga, jyaa America dewa iyaa sushi tte pan no koto dayo, iwanai jyan.<L1jp> <translation: That is interesting. But for example, in Japan the food we call sushi is not called by Americans in other way, such as "no, sushi is actually bread".>

<J>: <L3jp>Pan no koto?<L3jp> <translation: bread?>

<A>: I mean like

<J>: bread?

<A>: (.) [28a]I mean, <L1jp>nante iun darou, (.) ryouri no yobikata dake issho de nakami mo chotto niteru kedo demo enmitsu to iu to chigau no ga anmari kou, (.) ima made mita koto ga nakatta kara, (.) dakara sono Hangarii wa<L1jp> <L3hun>gulyás<L3hun> <L1jp>no soupu deshou? Demo Austria<L1jp> <L3hun>gulyás<L3hun> <L1jp>mo stew deshou?<L1jp> <L1jp>Czech mo<L1jp> <L3hun>gulyás<L3hun> <L1jp>no stew deshou? Dakara sono<L1jp> <L3hun>gulyás<L3hun> <L1jp>tte iu mono no yobikata wa niteru kedo, demo sono ryouri wa sono kuni no originaru mono tte iu ishiki ga aru kara. Demo osoraku rootsu wa onaji<L1jp>. <translation: I wonder how to say, you call the food the same way and it's inside is also similar but I have never seen such distinction. So in Hungary it's gulyas soup, right? But in Austria it's stew right? The one in the Czech Republic is stew as well right? So you call gulyas similarly but still you have the awareness that the food is your countries original. Although the roots are same. >

<J>: <L3jp>Soudane. Rootsu wa onaji.<L3jp> <translation:Yes, the roots are the same>

<A>: [28b] <L1jp>Dakara ano Yoroppa no kou kuni tte iu no wa ima wa line ga chigau, kokkyou ga chigau dake de, border wa chigau dake de<L1jp> <translation: Therefore,

in Europe only the borders have changed>

<J>: <L3jp>Sou.<L3jp>

<A>: <L1jp>Mukashi wa hitsotsu no kuni datta koto mo aru shi<L1jp> <translation: In the past some were one country>

<J>: <L3jp>Sou<L3jp>

<A>:[28c]<L1jp>Mukashi wa onaji kuni tte iu atsukae datta kara [28d]rootsu wa onaji dattari<L1jp> history [28e]<L1jp>toka<L1jp> culture <L1jp>wa<L1jp> mix <L1jp>sareteru bubun mo ippai aru kedo, demo ima wa [28f]sono border ni shitagatte (.) [28f1]tokubetsu ga sareteru tte iu dake de kekkyouku onaji bubun, onaji teiuka, niteru bubun wa niteru bubun de kou nandarou (.) oyatto nokotteru shoutai nan da na to omotteru<L1jp>. <translation: In the past it was the same country, and the roots are the same, there many points concerning shared history and mixed culture but now based on that border they perceive themselves as special/unique even though many similar points remained.>

<J>: <L3jp>Sou, sou, border wa chigattemo demo sore ha nokotteta<L3jp> <translation: yeah, even though borders are different, those remained>

<A>: <L1jp>Sou, sou, dakara sono (.) governansu wa border dekiru kara (.) governansu<L1jp> like &mmm government [28g,h]like education can't defined by borders so in my opinion <translation: because the governance can determine the borders>

<J>: It cannot be defined by border, like in Serbia your friend is having [Hungarian] education.

<A>: &mmm yeah then sometimes [28i]it's based on culture, <L1jp>kana<L1jp>, or history?

<J>: <L3jp>Un.<L3jp>

<A>: <L1jp>Sono ko no bai wa maa moto moto Hangarii datta Serbia no mura ni sunderu kara @ [28j]mada Hangariishiki nokotteru kamo shirenai ne.<L1jp> < translation: In that case, the reason is that she is living in the Serbian village which was Hungarian in the past and probably Hungarian customs remained there. >

<J>: <L3jp>Nokotteru ne, kyouiku mo<L3jp> <translation: Remained, education as well>

<A>: <L1jp>Sou sou.<L1jp>

<J>: <L3jp>Un.<L3jp>

<A>: <L1jp>Kara, soudane , [28k]yappari, sono kyoiku tte, [28k1]gakkou de ukeru kyoiku dake jyanakute, (.) [28k2]oya kara ukeru kyoiku mo aru deshou?<L1jp> <translation: It's education after all, and not only the education they get at school but also parental education.>

<J>: <L3jp>Un.<L3jp>

<A>: <L1jp>Dakara oya ga jibun no koto Hangariijin da to omottara kodomo ga tatoeba Serbia ni sundetemo, America ni sundetemo, sono ko wa jibun no koto wa Hangariijin da.<L1jp> <translation: Therefore, if the parents consider themselves Hungarian, even though their children live in Serbia or in America, that child will consider himself or herself as Hungarian.>

<J>: <L3jp>Un, sou, sou.<L3jp>

<A>: <L1jp>definision suru ni naru to omou shi,<L1jp> <translation: and will define himself or herself as such>

<J>: <L3jp>Sou, sou, sou.<L3jp>

<A>: <L1jp>Gakkou no kyoiku mo tatoeba sore de Hangarii shiki dattara jibun wa Hangariijin nan datte to iu tokoro ni (.) kou, nandarou,<L1jp> organize <L1jp>sareru youna, dakara kou (.) [28l1]Yoroppa no sou iu nandarou, (.) Nihon mitai ni dokuritsu shiteru shima jyanakute, ko ji tsudzuki ni natteru tokoro de hito ga jibun wa nanijin datte, douyatte keigi suru no ka wa sono (.) nandarou ne, (.) [28m]kyoiku ni yoru tokoro ga okikattari, sono hito ga, dou iu kankyou de sodatte kita ka,   tokoro ni saiyuu sareru no kana to omotta. (.) Demo kyotsuu shiteru bubun mo ippai aru kara hakkiri jya koko kara Hangarii no mono de, koko kara jya [28n]Serbia no mono tte wakeru no wa muzukashii bubun mo attari surun dana to omou. Ato hitotsu kanta no wa, minna jibun wa nanijin datte iu (.) [28o]ishiki to nationality wa tabun Nihonjin yori [28o1]tsuyoi kana, tatoeba<L1jp>   <L3hun>gulyás<L3hun>   <L1jp>toka   zenbu<L1jp> <L3hun>gulyás<L3hun> <L1jp>jyan, Nihonjin wa omou kedo kore wa<L1jp> <L3hun>gulyás<L3hun>   <L1jp>desu,   [28o2]kore   wa<L1jp> <L3hun>gulyásleves,<L3hun>   <L1jp>Hangarii   no   mono,   de<L1jp> <L3hun>gulyás<L3hun> <L1jp>no stew wa Austria no mono, [28o3]hokano hito kara mitara zenbu issho jyan, to omoun dakedo ano iya, kore wa watashi no kuni no mono nano tte iu.<L1jp> <translation: The education at school is also for example, it has Hungarian customs, organized in a Hungarian way and teach you how to be Hungarian, Europe is like, how to say, not like Japan which is an independent island. National

identity is based on many factors. The most influential is education and the environment in which they grew up. But since there are so many things shared I think there are also many things that cannot be clearly separated like, okay from here these are Hungarian things and from here these are Serbian things. And one more important thing is that I think their national awareness is stronger than Japanese. For example, Japanese people think that all gulyas is gulyas, but this is gulyas, and the gulyas leves is Hungarian food, the gulyas stew is Austrian food, but from an outsider's perspective they are all the same. That's what I think. But they all say, no that is my countries food.>

<J>: <L3jp>Iya, demo Kankoku demo sushi ga arun dakedo, are chigau deshou?<L3jp> <translation: But in South Korea they have sushi as well, right?>

<A>: <L1jp>Sou, sou.<L1jp> <translation: yeah>

<J>: <L3jp>Dakara<L3jp> <translation: so>

<A>: <L1jp>Sono tsuyoi ishiki wo motteru tte iu no wa maa omoshiroi na to omotte. Tte iu kanji desu.<L1jp> <translation: I just thought that having such a strong national awareness is interesting. That's it.>

<J>: <L3jp>Hai. (2) Jya,<L3jp> it was pleasant and nice during your study abroad to find answer to your question and people were nice to you, (.) <L3jp>deshou?<L3jp>

<A>: <L1jp>Soudane. [29]Ato wa (.) ippai ryoko dekita kana.<L1jp> <translation: Yeah, and also I could travel a lot.>

<J>: Travel?

<A>: Yeah, I (.) I [29]travelling a lot. [29a]Especially in hard way. By bus or by long train.

<J>: Why was it pleasant?

<A>: Hm?

<J>: Why was it nice?

<A>: Because of (.) [29b]I can do it &mmm because [29c]I was young (.) so if I try to do I (.) in my age I never do so (.) such kinda &mmm [29d]hard experience is &mmm really &mmm how can I say really special for me so I (.) I think it's really &mm [29e]special experience.

<J>: Do you think we can do it [interview] there? Possible to go out?

<A>: Okay.

<J>: That table. <L3jp>Daremo inai kedo, ikeru kana<L3jp>

<A>: I'm not sure. <L1jp>Kyo wa samui kara aitenai kamo.<L1jp>

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<J>: <L3jp>Sokka samui ka.<L3jp>

<A>: <L1jp>Wakannai kedo, ima aitenia jyan.<L1jp>

<J>: <L3jp>Wakatta, jya<L3jp>

<A>: <L1jp>Omise wo kaeru?<L1jp>

<J>: <L3jp>Uuuun. Daijoubu. Nandattakke, ah sou, sou, sou, ryokou dekita.<L3jp> What was it nice? You said because you were young and

<A>: It's &mmm really [29e]special occasion only that time.

<J>: Okay. And why you mentioned train and bus?

<A>: Yes. It's like, I feel it's kind of adventure. I am enjoying it. **(exotic)**

<J>: But you have train and bus in Japan too.

<A>: What?

<J>: But in Japan you have train and bus

<A>: Yes.

<J>: <L3jp>Onaji<L3jp>

<A>: &mmm how can I say &mmm (.) [29f1,3]Japanese train is like too much clean, they don't have kinda, (.) kinda factor of adventure , like a movie.

<J>: Okay, so you wanted adventure.

<A>: Yeah, and [29g]travelling in Hungary is (.) really hard cause at first I [29g1]don't have (.) much information so I first ask and I have to get a ticket then I have to find a home which I take train but [29g2]I can't read (.) language enough and [29h1]I try to communicate with the &mmm station staff or something, something, something else like a lot of (.) [29i]challenging situation. [29f2, 29i1]I am really enjoying it. And like also &mmm the train is bit like older than Japan actually. So I feel (Roman) yeah and the view from the window is [29j]really beautiful, like <l1jp>sougen wa hirogatteru toka wa sugoku kirei de, sore wa nihon de mirarenai. Fuukei datta kara. Dakara toire wa kitanakattari toka, taihenna koto mo aru kedo, demo zenbu ni kurumete omoshirokatta.<L1jp> <translation: I can't see such beautiful scenery in Japan. But the toilet was dirty, there were difficult things as well, but to consider everything altogether, it was fun.>

<J>: <L3jp>Naruhodo.<L3jp> That's also nice.

<A>: <L1jp>Sou.<L1jp>

<J>: And okay, so now, what did you find unpleasant and hard to accept in Hungary?

<A>: &mmm, <L1jp>nanka atta kana<L1jp>, &mmm <translation: I wonder>

<J>: Unpleasant. Something not so nice.

<A>: <L1jp>Nanka atta kana<L1jp> &mmm

<J>: <L3jp>Atta deshou?<L3jp>   <translation: was there anything ?>

<A>: <L1jp>Omoidasenai na.<L1jp> <translation: can't remember>

<J>: &Eh, <L3jp>monku toka mo nakatta no?<L3jp> <translation: something you had to complain about?>

<A>: &Ah, <L1jp>soudane, (.) yakusho wakuso dane. Ano komuin no hito (.) nandarou, nanka komuin no hito nanka<L1jp>   <translation: yeah, right, public officials >

<J>: <L3jp>Komuin?<L3jp> <translation: public officials>

<A>: <L1jp>Komuin, tatoeba<L1jp> Embassy <L1jp>no hito toka<L1jp> <translation: public officials, for example people at the Embassy>

<J>: &Ah, Immigration office?

<A>: Immigration <L1jp>no hito toka @ wa nanka souiu nanteiuno Nihon komuin, (.) nanka shiyakushou de hataraiteru hito toka , komuin eigo de nanteiun darou<L1jp> <translation: people at the Immigration office, people working in the City Hall, how do we say it in English?>

<J>: <L3jp>Iiyo wakaru yo.<L3jp> <translation: yeah, I get it>

<A>: **30a1**<u><L1jp>Komuin no hitotachi wa ne, anmari yokunai inshou ga aru<L1jp> <translation: I don't have good impression about public officials.></u>

<J>: Ah.

<A>: <L1jp>Nanka ne Nihon demo<L1jp> in Japan as well like how can I say, what, how can I say <L1jp>komuin<L1jp> in English. Do you know?

<J>: Administration &mmm public official.

<A>: **30a2**<u>Yes, yes, in Japan such kinda public officials are (.) how can I say, like machine, like they don't have any (.) feeling (.) to us so sometimes I feel unpleasant feeling to them but (.) they have, but they can &mmm they can show us (.) how to do like, when is the due date or what I need to do, so yeah, their job is almost perfect but sometimes I feel unpleasant. But in Hungary (.) they are (.) unpleasant sometimes but they don't do their job so yeah, such kinda &mmm.. (2) situation I (.) yeah, I think I felt unpleasant.</u>

<J>: Okay, it was unpleasant. And anything else hard to accept?

<A>: &mmm, not so much. Yeah.

<J>: That's it?

<A>: <L1jp>Un.<L1jp>

<J>: And how did you manage to deal with that? How did you manage to overcome this problem? How did you manage to deal with this?

<A>: &Eh?

<J>: <L3jp>Jibun no kaiketsu toka<L3jp> <translation: Your solution>

<A>: @ <L1jp>etto, (.) demo naka naka shigoto shitenai komuin no hito deshou? Sono toki wa ne eto<L1jp> (.) when I realized I can't manage this problem (.) [31a]I always bring Sakura or Motsu san.@ <translation: but it's about public officials who don't do their jobs, right? At that time, well >

<J>: @

<A>: @ who can speak Hungarian well.

<J>: Aha, they are Japanese people who can speak Hungarian, aha

<A>: Yes, yes.

<J>: Hungarian major.

<A>: Yeah. And I asked to help me, yeah.

<J>: It was your solution.

<A>: Yes. &mmm yeah

<J>: Which university did you attend in Hungary?

<A>: Pécs. University of Pécs.

<J>: Which faculty?

<A>: <L1jp>Etto nandakke,<L1jp> Humanity <L1jp>kana<L1jp>. <translation: I wonder>

<J>: Humanity.

<A>: <L1jp>Un<L1jp>.

<J>: What [32]courses did you take during your study abroad? <L3jp>Oboiteru?<L3jp>

<A>: <L1jp>Mazu wa,<L1jp> [32a]Hungarian language, <L1jp>ato wa<L1jp> &mmm (.) [32b]Political History in twentieth century.

<J>: What history?

<A>: Political.

<J>: Political history in twentieth century, okay.

<A>: Yes, &mmm especially in Middle Europe.

<J>: Aha.

<A>: <L1jp>Ato wa ne<L1jp> (.) Art.

<J>: Art.

<A>: [32c]Art class.

<J>: Art class, okay.

<A>: <L1jp>kana<L1jp>

<J>: Something [32d]film?

<A>: <L1jp>Totta ki ga suru<L1jp> <translation: I have a feeling that I took that class>

<J>: Professor XY,<L3jp>eiga<L3jp>

<A>: <L1jp>Totta ki ga suru. Totta ki ga suru.<L1jp>

<J>: Something connected to film. Right? Cause you went to a [33a,b]film party.

<A>: Yes! Yes! Yes! I, I did it, I did it. But I almost forget about it. @

<J>: @Anything else?

<A>: I can't remember because [34]I just take &mmm 12 or (.) 15 classes just in one semester so

<J>: Credits.

<A>: <L1jp>Sou, sou, sou.<L1jp>

<J>: Okay, &mmm what was the language of instruction, so the classes you took or you attended, what language…

<A>: English.

<J>: The teacher was speaking in English?

<A>: Yes.

<J>: And what about the Hungarian language course?

<A>: [35]<L1jp>Etto<L1jp>, (.) they, &mmm (2) they, you know like, our [36]Hungarian class was very [36a]beginner so first teacher says something [35a]in English then [35b]translated

<J>: to Hungarian.

<A>: Yes.

<J>: So English and Hungarian.

<A>: Yes.

<J>: Uhum. What expectations did you have in connection with these classes? With all the classes you took. What was your expectation?

<A>: Expectation? @

<J>: You took them for some reason.

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<A>: [37]<L1jp>Etto<L1jp> (.) I expect [37a]much about &mmm Hungarian classes cause [37b]I (.) I couldn't study Hungarian language before coming to Hungary and, but I realized I have to &mmm learn Hungarian language [37c]if I survive there @ so yeah, (.) so my expectation is like, [37d]I wanted to learn Hungarian language from these classes to be &mmm (.) no (.) to buy something, (.) something like &mmm my expectation is just &mmm [37e]I can shopping only in Hungarian language.

<J>: Ah, yeah, yeah, yeah, you need Hungarian language, for example for shopping, true.

<A>: Yeah.

<J>: You wanted to learn.

<A>: Yes.

<J>: And from other classes? Any expectations?

<A>: &mmm the

<J>: Something history?

<A>: [38]The twentieth century is connected to &mmm my question, (.) it was really [38a]fun class.

<J>: Hmm, okay. Your expectation was to [38b]find the answer?

<A>: Yes.

<J>: Okay. Huh?

<A>: And in art class is &mmm I thought &mmm [39a]I wanted to learn the Hungarian traditional handcraft, (.) that was [39]my expectation.

<J>: Handcraft okay. (.) And how were your classes like? Did the courses meet your expectations?

<A>: <L1jp>Un. Ah, demo<L1jp> only Art class was &mmm [39b]too hard for me cause &mmm [39b1]the students who taking this class only speak Hungarian, they can't speak English, so it's really hard to communicate with them so

<J>: Ah, okay.

<A>: So Art class is really fun for me cause I make something &mmm from clay.

<J>: Oh, clay

<A>: Yeah, and I design something or carving or such kinda very interesting class but it's really hard to continue to take that class cause I couldn't speak Hungarian well. (.) <L1jp>Sonna kanji.<L1jp>

<J>: Aha, I see. But the others met your expectations.

<A>: Yes.

<J>: What about the **40**<u>Hungarian language class</u>?

<A>: &mmm it's really &mmm I am really **40a**<u>satisfied.</u> It was really **40b**<u>nice class.</u> Cause &mmm my, my teacher is really **40c**<u>nice teacher</u>, she was &mmm **40c1**<u>excellent.</u> **40c2**<u>She speaks English very well and her class is really</u> **40d**<u>understandable</u>, very **40e**<u>organized</u> and very, yeah (.) nice classes. XY <L1jp>sensei, sou.<L1jp>

<J>: Oh, and did you feel successful in those classes?

<A>: Yeah. **40f**<u>I loved it.</u>

<J>: Can you recall a situation in which you felt successful? In any classes.

<A>: &mmm (3) <L1jp>etto<L1jp> @ in Hungarian classes like &mmm **40g**<u>I really respect my teacher</u> so I, I think, I really love to take this class so like &mmm **40h**<u>I was really good student</u>, so **40h1**<u>I love to study hard</u> then my &mmm (.) **40i**<u>my grade is</u> &mmm <L1jp>maa soko soko ikimushi.<L1jp>@

<u><J>: Your grade was kinda good</u>

<A>: Yeah, kinda good. But &mmm for **40j**<u>other Erasmus students, especially Spanish were, were very</u> **40J**<u>lazy</u> @ and so they always ask me to tell the answer @

<J>: @

<A>: so (.) then we have kind of like &mmm connection with them through Hungarian language class so (.) **40j1**<u>in that situation I feel I was successed</u> @ to make friend as well @.

<J>: Oh nice. And did you learn, what did you find interesting in learning Hungarian?

<A>: <L1jp>Etto ne, omoshiroi,<L1jp> &mmm <L1jp>nandarou<L1jp>, (4) so (2) for me **41a**<u>Hungarian language is very new</u> I &mmm I have (.) no experience to touch Hungarian language before going to there so &mmm I mean everything new for me so (.) just (.) **41b**<u>just tiny one word is really</u> **41b1**<u>interesting for me.</u>

<J>: Ah, so anything

<A>: Yes.

<J>: And what were those **41c**<u>challenges</u> you had to face in learning Hungarian?

<A>: &mmm, <L1jp>etto ne, katsuyou ga kirai datta.<L1jp>

<J>: <L3jp>Katsuyou?<L3jp>

<A>: <L1jp>Ano, (.) nandakke,<L1jp> &mmm (.) me , you, us.

<J>: Ah, okay, okay, okay, I know.

<A>: changing

<J>: Okay, pronoun.

<A>: Yeah, **41c1**<u>pronoun</u> is really hard for me.

<J>: Okay. Pronoun. Anything else? Challenge?

<A>: &mmm remember **41c2**<u>the word</u>.

<J>: Ah, remember the Hungarian word. Very long. Uhum.

<A>: Long. Yes.

<J>: That's it?

<A>: <L1jp>Soune. Ato wa (.) hatsuon?<L1jp> Pronunciation?

<J>: Okay. Uhum.

<A>: <u>Yeah, my **41c3**Hungarian pronunciation is not so bad but not so good like &mmm so I have &mmm Germany and French student &mmm who taking that class same class, they can pronounce well but I couldn't do it. &mmm I tried to imitate or follow them @ but I couldn't do it. @Yes.</u>

<J>: Uhum, okay. And how did you **42**<u>learn Hungarian</u>? Did you learn in a class or from a friend or by yourself?

<A>: **42a1**Class and **42a2**supermarket.

<J>: Supermarket? Hmm

<A>: Yes.

<J>: How? Can you explain? I am interested in this.

<A>: @ Yes. At first I &mmm (.) I already told you that before coming to Hungary I couldn't find (.) nice textbook so &mmm (.) so **42b1**<u>then I bought &mmm some phrasebook for tourist like &mmm like showing that phrase then &mmm @ maybe Hungarian people understand what I'm trying to say, such kinda phrasebook.</u> So before &mmm asking to (.) buy some ham or meat or something &mmm something food, I **42b2**<u>have to ask the staff.</u>

<J>: Yeah.

<A>: &mmm yeah, before start to talk I &mmm opening that book and @ and &mmm quickly **42b3**<u>speaking that phrase again and again,</u> **42b4**remember, and then show them @.

<J>: Hmm, I see, <L3jp>naruhodo.<L3jp>

<A>: So trying such kinda &mmm **42b6**practicing then I remember that phrase or pronunciation (.) <L1jp>chotto zutsu<L1jp> then I could (.) like &mmm **42b7**<u>I could communicate with them two or three months later so that means I learn Hungarian in</u>

supermarket. @

<J>: @ Very good experience.

<A>: Yeah.@

<J>: It was also a good strategy for you. Because my next question is: what strategies did you use to acquire the Hungarian language. So it was one strategy for you to learn the language. Do you have, did you have any other strategies?

<A>: &mmm my strategy is &mmm **42b5**try to use Hungarian language as much as possible in any situation, for example like taking bus, buying train ticket or like &mmm making conversation with my Hungarian friends' parents. Try to (.) use as much as possible, that's my strategy I think.

<J>: Uhum. How was your **43**adjustment period like? In Hungary.

<A>: (.) **43a**3 months?

<J>: &mmm okay and <L3jp>donna kanji deshita<L3jp> how was it like, the adjustment period.

<A>: &mmm (.) I &mmm

<J>: when you adjust yourself.

<A>: Yes. I (.) like (.) **43b**I realized I can, I could speak Hungarian then I feel adjusted.

<J>: Aha, and, and from that period, from that 2 or 3 months, can you tell me some stories? Positive or negative.

<A>: &Ah, **43c**at first I (.) I (.) I didn't know anything about Hungary, especially about Hungarian language so I couldn't understand the sign, so it's really hard for me &mmm where is the exit, or where to go, like **43c1**they don't have English on the sign, they don't have it, even though it's, (.) even though it's in the main station in Budapest.

<J>: Yes.@

<A>: It's really **43c2**unexpected situation and **43c3**I was so disappointed and I was really **43c4**confused, I have to know where is my exit or where is my hotel @ &mmm from such signs.

<J>: Yeah, yeah.

<A>: So first one and two months is such kinda &mmm **43c5**I have a lot of happening such kinda happening again and again, so yeah, that was a &mmm

<J>: find your way, uhum

<A>: yeah, **43c6**hard situation for me before, yeah, **43c7**I know enough Hungarian word.

<J>: <L3jp>Un.<L3jp> And okay how was your **44**adjustment period like in the

Erasmus community?

<A>: Oh, &mmm two months?

<J>: And any stories, how was it like?

<A>: I think &mmm around two months &mmm

<J>: It's the adjustment, think about it's kind of the beginning.

<A>: [44a]Two months later &mmm from living in Boszorkány [dormitory], I (.) I have, [44b]I could make two friend like <L1jp>etto Polandojin no tomodachi to Belgijin no tomodachi ga dekita (.) de (.) sore wa etto<L1jp> (.) I think <translation: I could make friends with Polish and Belgian>

<J>: And how was the adjustment in the Erasmus community? Easy or difficult and why?

<A>: [44c]It was difficult for me.

<J>: Uhum. Can you tell me some stories about this?

<A>: &mmm for example, like &mmm at first, first impression for me, like &mmm Erasmus students are (.) [44f1]too much noisy for me, especially (.) when they are drinking alcohol like, enjoying the (2) [44f2]party has totally different meaning for me and for them, so for them drink a lot of alcohol and shouting, dancing, enjoy music and going night out. So you know in my university &mmm [44f3]we don't have such kinda like culture at all.

<J>: Yeah, yeah.

<A>: [44d]So it's very new for me and it was[44e]at first very scary for me @

<J>: Yeah @

<A>: @ so it was really hard to, how can I say,(.) hard to adjust. Yeah,[44g,h] but after making friend I am [44g1]slowly to getting their community and go, [44g2]go out or drinking a lot, then I can feel like, [44g3]I can understand them.@

<J>: So it means you had some difficulties (.) with this adjustment.

<A>: Uhum, yeah.

<J>: How did you overcome these difficulties?

<A>: &mmm how to overcome hmmm I think

<J>: You said in the beginning it was really hard and after that you could make friends

<A>: Yes.

<J>: That, that hard period, how did you solve? To overcome, how did you manage?

<A>: For example &mmm [45a]I was making communication with [45a1]one by one so

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&mmm like for me &mmm especially Spanish people like &mmm even though they are &mmm so in my image they are so party people @ and so if there is &mmm (.) five or [45a2]ten Spanish people (.) it's, (.) how can I say, &mmm (2) &mmm sometimes they are so (.) crazy and I feel so [45a3]scary @ them, but &mmm when I talk to them one by one, they are so nice.

<J>: Ah, <L3jp>naruhodo!<L3jp> Talking to them one by one. That's how you make friends. Ah, okay.

<A>: Yes, so at first I, I was so [45a3]scary to communicate with them because they are always get together and [45a4]I couldn't get in such kinda big

<A &J>: <community>

<A>: [45b] yeah cause you know I am Japanese, and I am Asian, I am totally different from them and I couldn't understand their culture and their style, lifestyle, so it's really hard and [45a3,45c2]scary for me to [45c1]understand them so at first [45c]I was like no, no, no, don't, don't.

<J>: Yeah, no, no, no, don't is a typical Japanese reaction.

<A>: Yeah, no, no, no, I don't, I am okay, it's like I &mmm [45b]I am making big gap.

<J>: <L3jp>Un,<L3jp> like a wall between

<A>: Yes, yes.

<J>: But one by one

<A>: [46a,47]One by one is okay.

<J>: You could break down the wall

<A>: Yes, yes.

<J>: Okay. Did you have any difficulties in making yourself understood in English?

<A>: &Eh, <L1jp>nani, nani?<L1jp>

<J>: Did you have any [48]difficulties or problems in making yourself understood in English?

<A>: &Eh?

<J>: Like you talk to people and you want those people to understand you

<A>: <L1jp>Un, un, un.<L1jp>

<J>: and they don't.

<A>: <L1jp>Un, un, un.<L1jp>

<J>: Did you have this kind of problem? <L3jp>Eigo tsukau toki<L3jp>

<A>: <L1jp>Un. Aru, aru,<L1jp> yes, yes.

\<J\>: Can you talk about this?

\<A\>: Hmm, it's really simple problem because I (.) **48a**I think, I don't know enough word to explain my &mmm feeling or ideas or opinion. I don't have enough word, yeah so **48a1**that's why I sometimes stop to talk or like (.) miss the conversation. Yeah, such kinda difficulties.

\<J\>: And what strategies did you use to communicate successfully with international students?

\<A\>: **49**My strategy &mmm \<L1jp\>soune\<L1jp\>

\<J\>: Cause here you had some difficulties but

\<A\>: Yes, yes.

\<J\>: I am sure you

\<A\>: Yeah, I tried to &mmm get new word day by day, but &mmm my main strategy is &mmm telling my feeling &mmm, **49a**non-verbal communication,@ like facial expression

\<J\>: Ah, gesture, ah.

\<A\>: **49a1**Gesture or for example, **49b**sometimes I am making &mmm dinner and invite international students, that's &mmm how to show my &mmm how can I say (.) **49b1**show my feeling,

\<J\>: and culture too

\<A\>: Yeah, **49b2**my positive feeling, so I like, I like you so please have a dinner with me, like such kinda @ situation

\<J\>: Uhum. Nice.

\<A\>: @ Yes.

\<J\>: And did you have any **50**difficulties in making yourself understood in Hungarian?

\<A\>: Yes, yes, &mmm \<L1jp\>soune\<L1jp\>, (.) for example, so you know, I am not Hungarian major so **50a**I don't know much about Hungarian vocabulary, \<L1jp\>**50b**bunpou toka\<L1jp\> I don't know much about them so **50c**I can &mmm only understand what I know, for example \<L1jp\>aisatu toka, (.) kore kudasai, okane ikura desu toka, so iu kou nandarou,\<L1jp\> (.) like (.) like textbook situation I can tell my feeling or I can tell what I want to do but &mmm but &mmm (2) so but some &mmm **50c1**when Hungarian people asking something &mmm (2) something I don't know, I couldn't answer anything so.

\<J\>: Oh yeah. What **51**strategies did you use then? With locals or Hungarian people or

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your friend's parents or (.) what strategies?

<A>: Yeah. &mmm I am not really confident with my Hungarian ability but **51a1**I try to communicate with them again and again and just using one word or just simple phrase, yeah, and I think it's not (.) perfect sentence but like you know I am making &mmm I try to make sentence from the words I know.

<J>: Yeah, yeah. And and did you, do you have some stories in connection with misunderstanding? Something?

<A>: **52a**I am not sure but &mmm one day &mmm me and my friend and my friend's parents having dinner and I try to tell &mmm how (.) I try to tell the impression about Hungary. So my impression was like (.) so like &mmm

<J>: the image, impression

<A>: Yes. **53,54a**So I really **53a**love the Hungary (.) of course Hungarian country and culture and people I love them but some Erasmus students &mmm are &mmm especially coming from Western Europe they sometimes look down the Hungary. I was **53b**so angry at that time. So I try to tell such &mmm this story to the mother of my friend. @ So I try to make sentence like I really love Hungary and I really respect Hungarian people so that's why **53c**I try to &mmm use Hungarian language but some Erasmus student they never try to use Hungarian language (.) but they really &mmm how can I say, look down Hungarian people who cannot use English. **53d**I think it's really bad humanity @ or how can I say, bad character so I think, yeah, then they don't have to, they don't need to come to Hungary if they have such kinda, how can I say, (.) <L1jp>henken ga arun dattara mitaina koto wo<L1jp> I try to tell mother @. Then I think she &mmm (.) she understand not well but at least she understand my feeling because like &mmm somehow she &mmm told me her opinion and my friend translated to me. <translation: if you have such bias>

<J>: Oh, okay, okay.

<A>: and then I understand what she said and that's why (.)**52c**then I realized I can make conversation @

<J>: Oh! Okay, so you had a successful communication. Good.

<A>: Yes, so even though I just &mmm just make a really poor sentence by simple word but yeah, I feel she understand me from **52b**my facial expression or gesture or my friend's translation @.

<J>: Okay, &mmm which languages did you use during your study abroad and with

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whom?

<A>: Which language?

<J>: Uhum, which languages did you use during

<A>: [55a]English

<J>: English

<A>: [55b]Hungarian

<J>: Hungarian

<A>: That's all (2) Japanese? <L1jp>Eh tsukattenai yo.<L1jp> @ <Translation: I didn't use it>

<J>: You didn't use Japanese during your study abroad in Hungary?

<A>: Hmm, <L1jp>tsuka-<L1jp> hmm

<J>: Okay, with whom did you use English?

<A>: [55a1]Erasmus student, &mmm [55a2]professor, <L1jp>ato wa<L1jp> [55a3]Hungarians' friend who can really speak well English <L1jp>kana<L1jp>.

<J>: And Hungarian?

<A>: [55b1]Local people, especially (.) supermarket or train station or such kinda (.) place &mmm and Hungarian classes and art classes I mean, yeah, they have [55b2]local students.

<J>: Okay.

<A>: <L1jp>Un.<L1jp>

<J>: And that's it? That's all?

<A>: <L1jp>Un.<L1jp>

<J>: What language did you use with Japanese people in Hungary?

<A>: &Ah, [55c1]Japanese.

<J>: <L3jp>Deshou<L3jp> so with Japanese people you used Japanese.

<A>: <L1jp>Un.<L1jp>

<J>: And you used Japanese with only Japanese people?

<A>: &mmm [55c2]Hungarian friend who can speak Japanese and Hungarian student who learning Japanese now. At that time, yes.

<J>: Uhum. &mmm (3) Which language did you use the most frequently and the least frequently in Hungary? Which language was the most frequent?

<A>: [56a]Most, I think Japanese.

<J>: Japanese was the most frequently used? <L1jp>Ichiban ooi tsukatteta kotoba wa

nihongo datta.<L1jp> Okay.

<A>: Hmm maybe.

<J>: Okay &mmm then comes

<A>: Hungarian

<J>: And the least frequent (.) was [56b]English.

<A>: No, the opposite. [56c]Hungarian is last.

<J>: Opposite. So <L3jp>ichiban ooi wa Nihongo, soshite eigo, Hangariigo wa ichiban sukunai.<L3jp> <translation: You used Japanese the most and then English and Hungarian was the least frequent. >

<A>: <L1jp>Kana, tabun.<L1jp> <translation: Yeah, maybe>

<J>: Okay. Maybe. Uhum. Who did you socialize with in Hungary upon arrival? So when you arrived at the really beginning who did you socialize with?

<A>: My (.) &mmm [57a]Japanese students.

<J>: Japanese students in the same place, dormitory.

<A>: Yes.

<J>: Uhum. That's it.

<A>: &mmm <L1jp>kana. Hontoni saishou wa? Sou kana<L1jp> <translation: At the very beginning?>

<J>: &mmm first few weeks, okay, who did you socialize with later, during your study abroad?

<A>: I (.) &mmm [58a]Erasmus friends.

<J>: Uhum, only? You stopped talking to Japanese?

<A>: No, [58b]still. Continue.

<J>: Still, so Japanese and Erasmus students.

<A>: <L1jp>Un,<L1jp> [58c]talking in English and (.) little bit <L1jp>Hangarii<L1jp>.

<J>: And did you socialize with somebody else later?

<A>: Yeah.

<J>: Who?

<A>: &Eh, [59a]Hungarian friends.

<J>: Hungarians too. Okay.

<A>: Yes.

<J>: What nationality was your roommate?

<A>: <L1jp>Etto<L1jp> at the first semester I was living with [59b]Japanese student.

<J>: Uhum, together with Japanese.

<A>: Yes. And &ah, <L1jp>demo hokani daredakke etto<L1jp>, you know we have two rooms and my roomie, first roomie is Japanese and the opposite room Japanese student and Hungarian student living together. <translation: I wonder who else>

<J>: Uhum.

<A>: It's the first semester. And second semester, I was living [59c]my roomie was <L1jp>etto<L1jp> Polish.

<J>: Uhum, but why did your roommate change in the second semester? Did the Japanese girl go home?

<A>: [59d]No, we are &mmm discussed about &mmm our life, like we only use Japanese every day so it's not really good each of us so we decided to leave the room and &mmm we decided to live other roommate, I mean other nationality.

<J>: I see, so, but you had good relationship with the Japanese girl.

<A>: Of course, of course.

<J>: Just you wanted

<A>: Yeah.

<J>: Erasmus roommate, I mean other nationality.

<A>: [59e]Yeah, so you know like &mmm in Boszorkány [dormitory] &mmm like Erasmus student like making community, like Spanish community or French community or such kinda many communities, and &mmm there is 3 Japanese girl including me but at the, in the first semester we three living together so it's kinda small but biggest Japanese community at that time but it's not really good for us because we are coming Hungary for studying abroad but we are always using Japanese and [59d1,2]just get close to Japanese students is not really &mmm good situation so we thought we loose our time so &mmm we discussed and decided to &mmm live (.) live apart, &mmm [60a]

<J>: Yeah, separate.

<A>: Yeah separate. Yes. Then, [59d1]try to yeah, make our (.) half studying abroad more better.

<J>: A second semester.

<A>: Yes.

<J>: Uhum. Then, what nationality was your roommate?

<A>: Polish.

<J>: Uhum and

<A>: and &mmm other room one Czech girl, <L1jp>Czechojin no koto mo hitori no ko wa<L1jp> Slovakian. <translation: Czech girl and the other was>

<J>: Slovakian, Czech, Polish okay, okay. And (.) who (.) what was the nationality of most of your friends?

<A>: Most? &mmm maybe &mmm [61a]Portuguese.

<J>: Why do you think is that?

<A>: &Eh, why? &mmm (2) Portuguese, (.) especially my friends are like, I feel &mmm [61a1]similar character like &mmm [61a2]Portuguese friends are not so crazy, not so (.) loud compared to Spanish people. They are really [61a3]kind, mild, calm, (.) yeah, I think I can really have sympathy for them. Yeah.

<J>: And did you have a [61b]close friend or friends in Hungary?

<A>: Yes.

<J>: What nationality?

<A>: &Eh?

<J>: What was the nationality of your close friend or friends?

<A>: Friend or friends?

<J>: <L3jp>Nanka sugoi naka ga ii tomodachi no nationality wa<L3jp>

<A>: <L1jp>Watashi no?<L1jp> <translation: my?>

<J>: <L1jp>Un, un, ryuugaku chuu no. Naka ga ii ni natta tomodachi no<L1jp> nationality.

<A>: <L1jp>Etto,<L1jp> [61b1]Koreans, <L1jp>etto<L1jp> [61b2]Portuguese, [61b3]French, <L1jp>etto<L1jp> [61b4]Polish, <L1jp>ato<L1jp> [61b5]Belgian <L1jp>ato wa<L1jp>

<J>: Uhum. <L1jp>Demo minna sugoi naka ga ii?<L1jp> Very close friend?

<A>: <L1jp>Un.<L1jp>

<J>: Okay.

<A>: Of course, [61b6]Hungarian, <L1jp>ato wa (.) sonna mon kana.<L1jp> <translation: that's's it>

<J>: Japanese?

<A>: [61b7]Japanese, yes, yes.

<J>: &mmm, what did you learn from these people? How did it influence your way of thinking, being with these people?

<A>: Uhum.

<J>: How did it [61c]influence your way of thinking, what did you learn from these people?

<A>: <L1jp>Soune.<L1jp> [61c1,62a,b,c,d]They describe me &mmm I look so happy and nice (.) it's really surprising for me because I am not really &mmm outgoing people, outgoing person, (.) I am not really social person, &mmm from my, in my opinion, but my foreign friends describing me, I am always laughing and smiling and really kind and nice so I don't think &mmm I don't think I am such kinda nice person, so it's really surprising and yeah, but I think the life in the dormitory and life, &mmm or the (.) connection with them changing me (.) maybe.

<J>: Oh, it's interesting. And which language did you use with your close friends?

<A>: English.

<J>: Did you have a boyfriend? During study abroad?

<A>: No.

<J>: Then I skip this part. You mentioned your previous expectations in connection with study abroad in Hungary. What did you do in order to fulfill these expectations?

<A>: &Eh <L1jp>nandarou.<L1jp>

<J>: <L3jp>Kono kitai wo au tame ni nani wo shimashita ka (.) jibun de?<L3jp>

<A>: Expectations.

<J>: What did you do in order to fulfill your previous expectations about SA in Hungary?

<A>: <L1jp>Watashi no gimou kaikestu suru koto to ato wa<L1jp> <translation: To find answer to my question. >

<J>: <L1jp>Gimou kai?<L1jp>

<A>: (3)To find my

<J>: Ah

<J&A>: <answer>

<A>: Yes. [63a1,2]I take classes about &mmm relation to (.) my question.

<J>: Uhum.

<A>: [63b1]And I try to communicate with a (.) a lot of people, I mean a lot of different nationality through my travel. I travelled many countries and I always &mmm staying in hostel then I can (.) make conversation with yeah, (.) many people there, yeah. And [63c1]my second expectation is that I really like the traditional handcraft from Hungary so I &mmm (.) so I always going to Pécs <L3hun>vásár<L3hun> on every Sunday.

<J>: Uhum.

<A>: [63d]And try to find really something nice (.) there. @

<J>: Nice @ Oh there was <L3jp>obaachan<L3jp>. Can you tell me the story?

<A>: Yes, yes. &mmm so (.) sometimes (.) Hungarian people, especially like local people who have shop in Pécs <L3hun>vásár<L3hun> &mmm really &mmm worry about me, I mean, (.) I am really &mmm [64a]I am not normal customer for them, @ Pécs <L3hun>vásár<L3hun> is really local place I understand it, [64b, 65a]so sometimes they &mmm make bad feeling, I feel that but this grandma was really kind and nice and smiling and talk to me &mmm in Hungarian, I almost I didn't understand what they, she told me but I really, &mmm [65b1]I am really happy that situation cause you know, local people try to communicate with me and sometimes she said Deutsch? Deutsch? That mean: can you speak Germany? Then I know, she try to communicate with me so I really (.) respect her stance so then (.) I really &mmm feel nice and I wanna bring back this special (.) occasion so then, I (.) buying her stuff so once and then next I went to <L3hun>vásár<L3hun> that lady was always there so for example every time I buy something from her. @ So how can I say, (.) [65b2]when I try to get something really nice Hungarian stuff as present for my mother or friend in Japan I always buy her stuff.

<J>: And what was the story of the letter? <L3jp>Tegami kaitan jyanai?<L3jp>

<A>: Ah, ah, ah! <L1jp>Hai! Kaita. Etto,<L1jp> So I was really so like &mmm the memory with her is very special for me cause she is not student, [66a1]she is (.) totally local people so it's really (.) special occasion for me to connect with local people so I really thank her (.) all the time, so I wrote her really short (.) letter before leaving Hungary.

<J>: I think that's very nice of you. Sorry I have to change the battery.

<A>: Oh okay.

<J>: &mmm did you participate in study abroad event organized by ESN, for example country presentation, flag party and so on?

<A>: Yes, I think [66b]I participate every events.

<J>: Okay, which events did you join?

<A>: <L1jp>Etto<L1jp> first [66b1]country presentation and what else

<J>: Flag party?

<A>: I think so.

<J>: Wine tasting?

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<A>: Ah yeah, yeah, yeah.

<J>: Any travel in Hungary with them ESN? (.) Budapest <L3jp>toka<L3jp>

<A>: Ah, <L1jp>itta itta itta,<L1jp> yes, yes, yes.

<J>: Okay, what kind of experiences did you have in connection with these events? (.) <L3jp>Donna keiken deshita?<L3jp>

<A>: [67a]Ah, I really enjoyed the country presentation because it's really &mmm really like fun experience like I never &mmm so I realized, I don't know so much about my country @ then I study my country in abroad. And it's really fun to (.) organize foods you know, we have lot's of Japanese foods, Japanese cuisine but (.) it's really hard to collect the ingredients. How can we get ingredients in Hungary, is this possible or impossible, that's kinda thing I was really enjoyed. And wine party is also very (.) fun, (.) wine party <L1jp>jyanakute<L1jp>, wine tasting.

<J>: How was it like? Why was it a good experience?

<A>: To tell the truth, me and (.) my Polish and Belgian friends are too much drunk and we are helping each other @ to going back to home so you know &mmm (.) some girl and some boy getting too much closer @ because they are too much drunk so my Polish friends helping me from such kinda bad situation @ [66a1]so through this event &mmm me and Polish and Belgian friends are more closer (.) yeah we are helping each other so we are too much drunk at that time so this is, it could be very bad memory but for me it was [66a2]very fun and (.) yeah, special time (.) in other point of view.

<J>: Uhum, and travelling like [66b]Budapest travel with ESN?

<A>: Yeah, it was so [66b1]fun but I don't know much &mmm remember the detail.

<J>: Okay, (.) did you experience other similar non-official events such as home stay, <L3jp>kaiwa<L3jp> partner which were not organized by ESN?

<A>: &mmm <L1jp>etto<L1jp> it's not homestay <L1jp>dakedo<L1jp> I visited my [66c1]Hungarian friends' summer house. And &mmm we are travelling &mmm main city in Hungary with &mmm my Japanese friends and Korean friends. And (.) I &mmm travel around Balaton by [66c2]cycling. Yeah, it's my special events.

<J>: Uhum, and what kind of experiences did you have in connection with those things?

<A>: &mmm <L1jp>etto mazu wa (.) etto,<L1jp> homestay, (.) yeah (2) &mmm [66c3]during homestay, I (2) try to communicate with the parents. Of course, we have to

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communicate in Hungarian (.) so that's very challenging experience but really fun and yeah, then I know &mmm through this &mmm homestay, yeah, especially like yeah, &mmm conversation with the parents I really know &mmm I know, I know, the &mmm very kindness of Hungarian people. I remember one thing &mmm very good memory, &mmm that's my last memory, &mmm after staying my friend's summer house &mmm, it is last time to meet them &mmm, **66c4**I was leaving by train, then my friend's mother gave me something &mmm before I am leaving there and I open it in the train on the way to go back Japan so it is very (.) cold peach, very fresh peach, and big sandwich @ and cold water (.) then I was, (.) I feel very, how can I say &mmm (.) very sad feeling to leave Hungary @ at that time cause you know I &mmm (.) before opening that small present &mmm I (.) I don't realize I am now, I am leaving to Hungary but &mmm, in the last moment her mother gave me the @ fresh peach and sandwich but we already finish the lunch, very, &mmm very special lunch. She makes, makes special cuisine, like it takes long time to prepare it so, I was so satisfied I am really full so @

<J>: @

<A>: @ so I can't eat anymore at that time @ but she gave me, something to me I, I understand like she concerned about &mmm about me, like maybe I want something on the train or yeah, something like that. **66c5,c6,c9**So it's really similar to my grandmother. Like grandmother always giving me food because that's somehow, somehow she is showing her kindness, caring or love so it's, it's very similar situation. **66c7,8**Then, I understand, her mother showing me same feeling like daughter, or like yeah, like child. So then, I then, **66c6**I understand I have to leave this nice country and leave from this nice people so I, (.) I almost can't @ eat anything at that time but I ate sandwich @ and fresh peach crying on the train @, yeah.

<J>: @ It was the same when I came back from my SA.

<A>: Yeah, this is yeah, my first <L1jp>nani<L1jp> experience about , &eh what is the question?@ <L1jp>Nandakke<L1jp>@

<J>: @@

<A>: @@

<J>: What experiences did you have in connection, did you have with …?

<A>: Yeah, experience @ that experience, my experience, yeah, <L1jp>soune<L1jp>.

<J>: Any other like, okay, you mentioned your homestay and you **66d**travelled with

your friends in Hungary…

<A>: &mmm travelling around &mmm a lot of place with my friends is also [66d1]very nice experience cause [66d2]I could see the &mmm many places (.) that so much different from Japan. Like in Japan I never see the (???) place, how can I say the very plain place or small bridges or traditional very gorgeous, (.) very gorgeous cities, yeah so (.) that scenery is totally apart from Japanese one so I was really enjoying it. &mmm <L1jp>sonna kanji.<L1jp>

<J>: (.) Uhum, okay, how did your SA experiences overwrite your previously existing knowledge about Hungary, its culture and its people?

<A>: Uhum.

<J>: So you had the previous knowledge about Hungary, its culture and people and your SA experiences, how did they overwrite or change or not change this knowledge?

<A>: &mmm before (.) [67a1]before coming to Hungary, I thought Hungarian people can speak English fluently but [67b1]after @ coming to Hungary &mmm it is almost same with Japanese. Some people can speak very well but almost &mmm, yeah, 80% of local people can't speak English just they can speak their local language. That's the overall point about people. <L1jp>Ato wa<L1jp> (.) yeah, <L1jp>nandarou (.) nanka kawatta koto wa<L1jp> (3) [67c]after I learning language, learning Hungarian language, (.) I could communicate with Hungarian people (.) maybe nicely@, yeah &mmm <L1jp>soune soko ga chigau toko kana.<L1jp>

<J>: Hungary, its culture and people. That's it?

<A>: &mmm <L1jp>ato, etto nandarou,<L1jp> [67d1]before I coming to Hungary I don't know much about the feelings against Chinese people. (.) You know like (.) &mmm in Hungary sometimes I, (.) I was &mmm shouted from very young people, like (.) "f*** you Chinese" like such kinda things.

<J>: <L1hun>kinai<L1hun>

<A>: Yeah. [68a,b,c,d,e,69]In Hungarian, then I always saying, <L3hun>nem kinai, japán vagyok<L3hun>, all the time, then they apologize me so like: you are Japanese sorry sorry, like that way. So then I realize, in Hungary, all the Asians are categorized as Chinese but &mmm when I introducing me as Japanese, they are apologizing me so they &mmm &mmm they have different &mmm impression &mmm Chinese and Japanese. So I, I realized that.

<J>: And before you came to Hungary, you didn't know about this.

<A>: Didn't know about it. Yeah.

<J>: So it was a surprise.

<A>: Yeah. Yes, yes. So for me, like all European people looks like almost same so in in that way I think European people can't describe &mmm Asian people well, so yeah of course they can't know I am Japanese from my looking but (.) after I describe I am Japanese they can know and they change their &mmm, how can I say <L1jp>taido<L1jp>

<J>: Attitude.

<A>: Yeah, [69]they change attitudes, yes, (.) it was interesting.

<J>: Uhum, and how did your [70]English language proficiency develop during SA?

<A>: I am not sure but I hope I could improve my English ability. <L1jp>Un.<L1jp>

<J>: And how did your Hungarian language proficiency develop?

<A>: Start from zero but (.) I can (.) yeah, I can &mmm [71a]I can make conversation with that lady in Pécs vásár so, &mmm so- so?

<J>: [71b]developed

<A>: Yes.

<J>: From elementary? Where

<A>: [71c]Still elementary. @

<J>: And English?

<A>: English?

<J>: From pre-intermediate?

<A>: [70a]To intermediate, I hope.

<J>: Okay. Now the last set of questions: What did you do after you arrived back in Japan? I mean, not immediately but like job, study and stuff like that, what did you do after coming back?

<A>: After I coming back &mmm[72a]first I get the job I &mmm I am coming back in August and it's almost &mmm almost finished the [72a1]job hunting normally but

<J>: Uhum.

<A>: But I, so how can I say, so &mmm [72a4]normal student are going back to Japan April or May and yeah, try to get job until summer. [72a2]Yeah, but I almost @ I going back August so I missed that season,(.) I, I missed that period so I almost &mmm

<J>: I see, I see.

<A>: <L1jp>Akirametetan desu kedo mo<L1jp> but &mmm [72a3]very luckily I get a

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job &mmm in September?

<J>: That's quick.

<A>: &mmm [72a5,73]September or December luckily I get the job, yes and my &mmm my experience in Hungary is very affected that result. Because

<J>: Yeah, that's what I wanted to ask.

<A>: Yes, because you know my company is [73a]international company, very [73b]globalized one so they really &mmm their policy is like &mmm (2) &mmm they really, how can I say, they really &mmm (.)

<J>: Looking for people who have these skills

<A>: yes, they really &mmm thinking about [73c]diversity and I &mmm [73d]I telling some (.) my experience in Hungary so &mmm for example, the relationship with &mmm other nationality people so they really &mmm interested in so, such kinda story, in my job interview affecting my result, the good result.

<J>: <L3jp>Yokatta<L3jp>

<A>: Yeah, I think so.

<J>: So you are employed now.

<A>: [73e]Yes.

<J>: &mmm and did you have any difficulties with [74]re-adjustment in Japan?

<A>: Adjustment?

<J>: Re-adjustment, so you adjust yourself in Hungary and then you come back from Hungary to Japan and you need to readjust yourself in the Japanese society. Did you have any problems or difficulties with that?

<A>: [74a,e]Yes, in Japan time pass really quickly, so for example, train come on the time or [74b]I have to make result &mmm before due date, such kinda (.) [74c]upsetting situation is coming back again so like I am really missing the &mmm [74d]slow, comfortable time like &mmm after finishing classes just lay down on the, how can I say, lay down on the &mmm

<J>: Sofa? Bed?

<A>: Not bed, <L1jp>ano ryou no sa shita no ano kusamura, asoko no saka no tokoro<L1jp> <translation: at the dormitory, down there the slope>

<J>: Ah, grass, or like mountainside.

<A>: <L1jp>Sou, sou, sou, sou.<L1jp> [74f]And drinking beer and talking chatting with friends, such kinda very slow time, (.) I can't do this in Japan.

<J>: Okay, I see.

<A>: Yeah, so yeah, I have to readjust myself &mmm into such [74h]quick, quick

<J & A>: <lifestyle>

<A>: Yes.

<J>: So that was difficult. Okay, anything else?

<A>: (.)&mmm (.) <L1jp>sonna mon kana.<L1jp>

<J>: Okay. How do you view this one year study abroad in your life[75]? What role does it play in your life?

<A>: It's really special time in my life, [75a]it's my gem in my life, like &mmm (.) I could &mmm how can I say, (.) [75b]I could expand, I could expand myself, I mean, I could &mmm <L1jp>nandarou<L1jp> I could [75c]understand &mmm other people including other nationalities (.) and other opinions, yeah, in that way I could expand my (.) self yeah, that's really important for me so now I can be more kind compared to, before going to abroad and I was, I could get, I mean I could get, very &mmm co, confident cause I could survive one year abroad especially in Hungary so, Hungary is not so &mmm major I mean not so &mmm popular country in Japan. And they use totally different language so it's really challenging for me but I could survive so now I am really, now I get confidence from this experience.

<J>: Okay, great. So you became more confident.

<A>: Yeah.

<J>: And do you use English or Hungarian at your workplace?

<A>: &mmm [76a]usually I only use Japanese so &mmm I don't have any ex &mmm any time to use other languages but my &mmm, my company's president is American so &mmm sometimes very &mmm few opportunity I can use [76b]English with him.

<J>: With him, okay.

<A>: Yes.

<J>: Do you still keep in touch with those friends, you made during your SA.?

<A>: Yes, especially with [77a1]my Hungarian friend.

<J>: How frequently do you guys contact?

<A>: &mmm almost [77b1]every year we met &mmm after going back to Japan, in, in, yeah &mmm somehow, yeah.@

<J>: Personally?

<A>: [77c1]Personally, yeah. And [77c2]other friends &mmm, I mean my Polish friends,

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Belgian friends, my Korean friend or my Portuguese friend, sometimes we, I, I make contact with them on Facebook and I am sending cards &mmm Christmas card every year.

<J>: And which language do you use with these people?

<A>: [77d1]English. But especially Hungarian people, Hungarian friend using [77d2]Japanese.

<J>: Uhum, &mmm and how do you perceive your English and Hungarian language proficiency now?

<A>: Now?

<J>: <L3jp>Eigo to Hangariigo no reberu.<L3jp>

<A>: <L1jp>Eigo wa<L1jp> (.) I think &mmm I can't, I can't use English in my job so [78a]my English ability is &mmm (.) not getting better so I think my English ability now is [78b]pre-intermediate @ (2) and I [79a]almost forget Hungarian @ words so

<J>: So you think it's

<A>: Yeah.

<J>: You are forgetting.

<A>: Yes.

<J>: Both English and Hungarian.

<A>: &mmm [80a]English is much better cause I, (.) I sometimes, I have opportunity to use it

<J>: Like right now.

<A>: Yeah and for like you know there is lots of studying (.) [80a1,2]English situation, for example on TV or on the web or on the application. So Japanese people very interested in studying English so it's very easy to get the information. But [80b1]Hungarian language, there is no opportunity.

<J>: I see. And do you [81]wish to go back to Hungary?

<A>: Of course yes. Cause Hungary is &mmm [81g,h]my like second home country so [81a,b]I know many people and I really wanna meet them again and [81c]I wanna eat Hungarian food again and I wanna see the beautiful Hungarian [81d]scenery again so my studying abroad [81e]one year studying abroad is very &mmm important event for me &mmm in my life so not once I think I wanna go back Hungary &mmm [81f]again and again through my life.

<J>: Oh, okay, all right. Thank you very much for the interview.

<Data recorded: 04 30 2017>

<Total time: 122 min>

<Location: Japan>

<Language of interview: English>

<13064# of words of the interview transcript>

<Date transcr. completed: 05 03 2017 >

<J>: Okay so Arisa I am going to ask questions about your &mmm study abroad. We conducted an interview previously and this is going to be a follow up interview so I ask about your, I ask about how you thought about things you said before &mmm and I will also show you some writings and things you said before to stimulate your memory about your study abroad &mmm how do you think about those memories now. At the moment. So the first one &mmm the first question, ready?

<A>: Hai.

<J>: So in the previous interview you mentioned about your quest to find the answer to the question, how Hungarians define themselves within and outside the border, as a Hungarian.

<A>: Uhum.

<J>: And the excerpt is, the excerpt is the following: <L3jpn>*gakkou no kyouiku mo tatoeba sore de Hangariishiki dattara jibin wa Hangariijin nandatte to iu tokoro ni kou nandarou, organize sareru youna, dakara kou Yoroppa no kou sou iu nandarou, Nihon mitai ni dokuristu shiteru shima jyanakute ko ji tsuzuki ni natteru tokoro de hito ga jibun wa nanijin datte, douyatte keigi suru no wa sono nandarou ne, kyoiku ni yoru tokoro ga okikattari sono hito ga dou iu kankyou de sodatte kita ka   tokoro ni saiyuu sareru no kana to omotta. Demo kyotsuu shiteru bubun mo ippai aru kara hakkiri jya koko kara Hangarii no mono de, koko kara jya Serbia no mono tte wakeru no wa muzukashii bubun mo attari surun dana to omou. Ato hitotsu kanta no wa minna jibun wa nanijin datte iu ishiki to nationality wa tabun nihonjin yori tsuyoi kana, tatoeba*

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goulash toka zenbu goulash jyan Nihonjin wa omou kedo kore wa goulash desu, kore wa gulyasleves Hangarii no mono, de goulash no stew wa Austria no mono, hokano hito kara mitara zenbu issho jyan to omoun dakedo ano iya kore wa watashi no kuni no mono nano tte iu. Koto desu.<L3jpn> <translation: The education at school is also for example, it has Hungarian customs, organized in a Hungarian way and teach you how to be Hungarian, Europe is like, how to say, not like Japan which is an independent island. National identity is based on many factors. The most influential is education and the environment in which they grew up. But since there are so many things shared I think there are also many things that cannot be clearly separated like, okay from here these are Hungarian things and from here these are Serbian things. And one more important thing is that I think their national awareness is stronger than Japanese. For example, Japanese people think that all gulyas is gulyas, but this is gulyas, and the gulyas leves is Hungarian food, the gulyas stew is Austrian food, but from an outsider's perspective they are all the same. That's what I think. But they all say, no that is my countries food.>

<A>: @ <L1jpn>Hai<L1jpn>.

<J>: Like this. Hungarians, they can define themselves within the border and also outside border such as in other countries like Serbia

<A>: Un.

<J>: And this was answer to your question.

<A>: Uhum.

<J>: You were trying to find in Hungary. And the question is, in your case &mmm how would you define yourself and I I am thinking about not just Japanese person in general like something true for all Japanese in general but I am interested in particularly you. How would you

<A>: Uhum.

<J>: define yourself. Who are you?

<A>: Hmmm

<J>: That Hungarians were defined like this and in your case as a Japanese person, you can think about your culture

<A>: [1]As a Japanese person, yeah, yeah. So &mmm so before to my last answer I I I [1a]don't strongly strongly think about I am &mmm about my nationality because it's

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just **1b**one choice for me, like **1c**there is no neighbour country so I I I don't have &mmm any experience or any chance to distinguish whether I am Japanese or not. So &mmm in my sense I am Japanese so that is **1b**just one choice for me like there is one God for the Islamic people

<J>: Ah, one God for Islamic people, okay

<A>: **1d**So I I don't really conscious about the before going to abroad

<J>: Uhum, uhum.

<A>: But one experience was that **1f**I realized **1e**I am Japanese and I am really lucky so in (.) especially in Eastern Europe there is a lots of difficulties or other (.) other friends so for, one example when I &mmm when **1f1**I was travelling in a big group, we were travelling so &mmm five or six Japanese and one Australian (.) Australian girl who is like visiting the &mmm European friend and we have &mmm group travel and take a bus and go and take night night bus and going to enter the Bulgaria. And then the

<J>: Ah, you went to Bulgaria.

<A>: yeah, yeah, we went.

<J>: Okay. The whole group.

<A>: Yeah, and even though by bus there is order so there is passport check

<J>: Yeah true.

<A>: And and then **1g**we realized Australian girl couldn't enter without Visa.

<J>: Oh. I see.

<A>: To Bulgaria. But even though I (.) but Japanese didn't think anything because that is, **1f**we have Schengen, Schengen something, it's, it's about the border

<J>: Yes.

<A>: So we can like enter or

<J>: Yeah with Schengen agreement

<A>: Yeah.

<J>: You can enter with the Japanese passport, uhum.

<A>: **1e,1i**That's right, so and then I realized there is some &mmm there is some people who couldn't enter without Visa but we can enter so that that's the that's one border. I am Japanese and she is not and and then I really how can I say realize that oh I am Japanese and she is not. That's why she couldn't enter. She have to 20 dollars more.

<J>: Ah, she had to pay, I see.

<A>: Yeah, that is really **1j1**shocking &mmm experience and the others is

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<J>: In Japan you don't have this kind of thing because it's an island.

<A>: Yeah, we have no border. We can, we can go through whatever we want because we only have, we only have one land. [1j2]We don't cross the border, we just cross the sea that means that is border for us.

<J>: Uhum.

<A>: So that time, [1i]hat moment I realized oh I am Japanese.

<J>: Uhum.

<A>: [1k]But that means I just have Japanese passport.

<J>: I see.

<A>: Yeah. [1i,1l]And the other thing is so (.) in the east part of Budapest in the night the one &mmm I think they (.) they were gypsy, young guy suddenly shouting me **** you Chinese or something and it's it's I was really shocked and the same time [2b,2d]_I was really get angry because I am not Chinese_ so I said to them <L3hun>[2c]nem kinai, japán vagyok<L3hun> and then their attitude was totally changed

<J>: changed uhum.

<A>: And I don't understand the whole sentence but they said [2e1]they apologized me and then they go away from me and &mmm and I saw like (.) [2a]for them my appearance seems Chinese but actually I am not so they can't distinguish whether I am Chinese or other Asians but I told them I am not, then they could &mmm they could understand oh she is yeah she is Japanese.

<J>: So you were aware of your nationality then, because of that shock

<A>: Yeah and it it's, at the moment I truly rea &mmm understand like (.) if if I am yeah I am Japanese I am Ja &mmm so [2f,1m]if I am not Japanese I might not get in trouble, I don't know [1m1]but I I could avoid trouble because I am Japanese, in that case. In other case maybe it get more worse @ in other country but in that case I could avoid trouble

<J>: And it was your strategy to defend yourself. In this case.

<A>: Yes.

<J>: in this sense

<A>: yeah, yeah. So like passport experience and &mmm yeah and

<J>: &mmm I have an idea &mmm you were talking here about <L1hun>gulyás leves<L1hun> and you are saying like in Austria they have and in Hungary they have and this is the same thing like if you take an outsider perspective it looks the same

from that angle but for Hungarians it's their own goulash soup and or Austria their stew

<A>: yeah.

<J>: &mmm and let's think about Asia, you have sushi in Japan and there is Japanese sushi but then in Korea there is sushi as well which looks very similar to the Japanese one &mmm or maybe in China they have something similar as well, I am not sure but the thing is &mmm, then in that case, how could you explain that (.) because here we have the goulash issue

<A>: Yeah.

<J>: you were surprised but then in Asia you also have the sushi so how can you then define the Japanese. If the food is also shared by other Asian culture

<A>: Uhum. (.) So (2) first I maybe describe the &mmm taste or ingredients cause so (.) yeah so in (.) in a macro view it seems sushi

<J>: Uhum.

<A>: Or in Korean say "kinpa", <L1jp>norimaki<L1jp>

<J>: They call it differently

<A>: Yeah. But looks same then (.) &mmm in macro view it seems the same but in micro view, I mean, like, more detail, we can find the difference, so for example &mmm (3) like I don' t know, I am not sure about the &mmm Korean sushi kind of staff, I just know one sushi kind of staff, that is like roll, roll sushi

<J>: Uhum.

<A>: It's it's really delicious but it's same, similar but the ingredient is like (.) more spicy? And there is no raw fish

<J>: Uhum.

<A>: Or like more detail

<J>: But then how is it different from the goulash thing?

<A>: Uhum.

<J>: Because we think it's different, Czech, Austria, Hungary. But then you said that for you it looked the same and everybody calls it their own

<A>: Uhum.

<J>: But if you draw parallel between the Korean and Japanese sushi (.)

<A>: [3a]it's similar @

<J>: <similar>.

<A>: <similar> @

<J>: that you have in Asia

<A>: of course, of course.

<J>: the similar thing.

<A>: Yeah. Similar.

<J>: So those, how to say, transparent borders (.) I mean in the history we had &mmm the country was divided differently and therefore the culture is mixing with other nations so

<A>: Yeah

<J>: In Asia

<A>: (.) yeah but &mmm yeah I can't say like there is, but <L1jp>sou ne<L1jp>

<J>: you have it also, in Asia, that kind of history.

<A>: Yeah, of course, of course, we have. But in my, in my

<J>: Uhum

<A>: [4]I can &mmm I &mmm I can't decide so like I guess, in my grandmother age the different is more clear, I think. Cause (3) I can't imagine there is some (.) connection or information in local (.) local people in Yamagata, how can they get the information about Korea or China cause it's really difficult in my grandma's age

<J>: Aha

<A>: [4a]But now, we can, we can watch the Korean TV, or internet and we can check the food

<J>: Yes, yes.

<A>: [4a1]go to travel and see a lot of things and then sometimes it happen like originally it is imported but @ we cannot distinguish

<J>: Ah, okay

<A>: Later so, it could be happen so I don't, I'm not sure the history about the &mmm other country's sushi like food. I I'm not sure and also they are not sure.@

<J>: Okay.

<A>: Truly. So same thing so

<J>: Just that you mentioned that goulash

<A>: Yeah

<J>: distinguish, you said it was very new to you, but then of you think about this perspective

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<A>: Yeah, I can think like &mmm I can understand but like the (.) [5a]like once Austria and Hungary were same country

<J>: Uhum.

<A>: [5]So the two, the people in two country get in one country so that should be, they must have similar or common

<J>: shared, common things uhum

<A>: shared and that period (.) and in Asian country for example Korea, China, Japan, also have, must have similar moment like import and export

<J>: Yes

<A>: I think, but we &mmm &mmm so yeah so [3a]we could find similar things

<J>: Uhum.

<A>: Of course, from &mmm if we share the moment or history so yeah, so I mean &mmm it could

<J>: So you mean you don't have that strong &mmm feeling or awareness inside you like this is Japanese sushi, this is our sushi

<A>: Uhum.

<J>: Not their sushi, like, because you mentioned that Hungarian people have very strong &mmm national awareness, claiming their own food but your case?

<A>: Yeah. My case &mmm

<J>: If someone calls the Korean one sushi

<A>: (3)

<J>: For example in the country presentation they prepare sushi and

<A>: I think they prepared @ [3a]similar one

<J>: Oh, and and how was

<A>: [3b]It's also their culture

<J>: Uhum. How how did you think about, did you think similarly like you said like Hungarian people do like strongly &mmm claim (.) their

<A>: &mmm &mmm

<J>: cultural, traditional food for example , the national, the strong national awareness

<A>: Yeah.

<J>: And you said in in Japanese do not have such a strong national awareness like Hungarian, because of that, and how do you think now? Like do you think you, it's still true or

<A>: (5) &mmm [3b]yeah maybe I can't say like (4) Japanese Japanese sushi is Japanese sushi

<J>: (pointing at the script) koko datte ishiki to nationality wa tabun nihonjin yori tsuyoi kana <translation: I think their national awareness is stronger than Japanese.>

<A>: Un.

<J>: Tatoeba <L1hun>gulyás<L1hun> <translation: for example>

<A>: Un soune. Japanese sushi is Japanese sushi de, Korean sushi kind of has Korean one and also we can find something, something looks like sushi (.) in US?

<J>: so first you talked about, yeah! You talked about the macro view that in the macro view it looks similar but if we take a look at the micro view you can find the differences so you are also claiming that the Japanese sushi is Japanese sushi, Korean is Korean sushi.

<A>: Hmm

<J>: But maybe for me it looks the same

<A>: Sou ne. (.) True.

<J>: But you also claim like similarly

<A>: Yeah. But un.

<J>: Tell me if I am right or wrong, I am just speculating.

<A>: No, I I just (.) I am just not reached the conclusion yet so I can say yes that is Japanese sushi but also we can eat another style of sushi in Japan.

<J>: Uhum, okay

<A>: So like, you know like (.) [4a]Japanese sushi, don't use mayonnaise, but we have mayonnaise sushi @ as well, it's mixing.

<J>: I see, I see.

<A>: [4a]So if we, if I say that is Japanese sushi, that is only one, but American says but traditional Japanese sushi don't use mayonnaise. We, we use mayonnaise for the California roll.@

<J>: For the California roll

<A>: How do, how do you say that? @

<J>: then @

<A>: Maybe Japanese sushi @ must say [4a]like it's imported one, we mixing. Then how can I, how can I

<J>: Okay, okay.

<A>: That is Japanese one!

<J>: Right. So you do not have that.

<A>: @

<J>: Okay.

<A>: So yeah @ in in

<J>: in this sense it's different.

<A>: [6]Yeah so and like in in one side, in one side, if I think in traditional way, sushi must be that, sushi, that is Japanese traditional cuisine

<J>: Yes.

<A>: But it's also keep changing so I can't distinguish the original one

<J>: Right, right. So this is still holds true then that [7]Hungarian people have really strong national awareness. Claiming their own, passionately claiming their own goulash soup @

<A>: @

<J>: In Japan it is different.

<A>: It's just my opinion.

<J>: Holds true for you

<A>: Yeah

<J>: All right and now you talked about how you define yourself and how would you define yourself as Japanese and I mean you just described how you define yourself as Japanese based on your nationality and how would you define yourself? As a person.

<A>: (3) &mmm

<J>: Who are you?

<A>: (4) who are you. (.) I am hmm I can say [9a]I am Japanese because I have Japanese passport. In foreign country.

<J>: Uhum.

<A>: So, yeah that,[9a1]the first strong awareness for me that I (.) I realize I am Japanese, so, but for the (2)

<J>: Now who are you? What kind of person are you?

<A>: Yeah.

<J>: After such an experience. After one year study abroad.

<A>: &mmm (5) so (.) I [8a]I realized like (.) so to through the experience that comparing other nationalities, friends and me, then through, through this, through

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those experience, [8a1,a2,a3]I could figure out (.) who I am for example a lot but I can be mad or I can be too much stupid like Spanish people @

<J>: Uhum

<A>: And I like (.) I like talk to, talking with Japanese friends in Japanese even when in Boszorkany dormitory but [9a2]I don't want to stay in in room like like Chinese student in Boszorkany.

<J>: Uhum.

<A>: They don't try to (.) talk to the others

<J>: Just each other.

<A>: Just, just making small community, Chinese community in Boszorkany. [9a2]I don't like that behaviour.

<J>: Uhum.

<A>: And also I &mmm I am not [10]I am not confident with my English ability

<J>: That time?

<A>: That moment, so [11]before going to Hungary, I couldn't imagine that I can make some friends

<J>: Uhum.

<A>: So, then I realized maybe I can, I can survive somehow

<J>: Uhum.

<A>: [12a1]Maybe I am strong and and also one &mmm one fresh realization is before going to abroad I am like (5) I am like too much (2) &eh, <L1jp>pessimisto wa dou iuttakke<L1jp>?   <translation: how do you say pessimist?>

<J>: pessimistic. Pessimist.

<A>: The good way

<J>: <L3jp>Hantai<L3jp>? <translation: opposite?>

<A>: <L1jp>Hantai<L1jp>.   <translation: opposite>

<J>: optimistic

<A>: <L1jp>Chigau. Optimisuto wa<L1jp> good way <L1jp>deshou<L1jp>? <translation: No, optimist is the good way, right?>

<J>: Uhum. Pessimist is negative.

<A>: Ah, <L1jp>jyaa<L1jp>, [12a2]I was pessimist. Before going to abroad.

<J>: Uhum.

<A>: [12a4]I doubt everything @ I couldn't, I couldn't speak well, that and I am not the

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person who is really, how can I say

<J>: Social?

<A>: Yeah.

<J>: So not social.

<A>: [12a3]I am not

<J>: <social>

<A>: <social> and yeah so like (.) not only English, [12a5]I am not confident with myself, before going to abroad and (.) after going to Hungary I could make a lot of friends in Boszorkany and out of Boszorkany &mmm and (.) if there is a lot of &mmm I could make the friend, a lots of friend and nationality there so it's it's really good experience and one friend told me &mmm like you are not really always smiling and happy and I am really surprised because I don't talk too much and because I can't speak English a lot and I just staying with them, just that's all. But my friend described me, you are a happy person so the pessimist Arisa was really shocked.[12a6, a7, a8, a9]

<J>: Hmm

<A>: Because she is thinking negatively (.) every moment but @ [12a10]other person looks me in different, like so maybe like (.) like (.) like he told me there is a lot of thinking and there is a lots of &mmm, [12a11]the people is not describe me in one way so then after that I tried to think, thinking &mmm good way, bad way, both.

<J>: Uhum.

<A>: I tried to

<J>: Since that

<A>: Yeah, make a lot of &mmm tried to find &mmm (.) [13a]tried to see a lot of side, not only one side

<J>: Yeah I noticed too, you do that.

<A>: Yeah.

<J>: Uhum, yeah.

<A>: [13a]So now I can describe me &mmm in the past

<J>: And can I ask who who was that person, what nationality

<A>: He was [14a]Portuguese guy.

<J>: Portuguese guy.

<A>: Yeah.

<J>: Okay so his influence

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<A>: Yeah, yeah, yeah.

<J>: It was his influence on you that you he shaped he influenced your thinking, influence

<A>: Yeah, yeah. [14a]Of course not only him like &mmm the other, I was close to Belgian girl and Polish girl, yeah like three

<J>: so you had a big impact

<A>: Yeah.

<J>: on you and your identity

<A>: Yeah. And also I [14b]I really close to &mmm Portuguese student, I really love them and one guy, one guy in the group he his name is Jose. [14a1]And one day he told me like that (.) like it's like the so Belgian girl Polish girl and Portuguese. [15b]We are like big group.

<J>: Uhum.

<A>: like [15c]getting together. Having dinner[15a]

<J>: Yes.

<A>: Many times. And they talk a lot and having fun moment but [15d]I couldn't get in all the time, just one or two phrase

<J>: Uhum

<A>: In one dinner. I mean

<J>: You couldn't really actively participate

<A>: Yeah

<J>: just one or two times

<A>: I mean in the conversation

<J>: Conversation, yeah, yeah, yeah.

<A>: So it's it's really, [15e]I was enjoying but in the other side, on the other hand I am really like, (.)[15d]if I can speak more, maybe I can more participate.

<J>: Uhum.

<A>: And then [15f]I can more get close to them or something like [15d1]negative feeling is comes up to me

<J>: uhum, uhum

<A>: at the same time

<J>: uhum.

<A>: [15h1]But they describe me like (.) like they are accepting me

<J>: accept yeah

<A>: Yeah. And then they told like **15i**they are also enjoying to be with me so it's it's really like, yeah. **15j1**At that moment I could like, it might be the first time &mmm to describe myself, I might be nice

<J>: Uhum, uhum.

<A>: person, so

<J>: you started to believe what they were saying @

<A>: @@@

<J>: that's a good thing @

<A>: yeah@ like yeah after that I (.) I (2) yeah **15k**from then I could accept myself, it's it's really, yeah, I can say it's key (.) point hmm? **15l**Turning point?

<J>: turning point uhum, uhum.

<A>: Yeah. **15k**I could accept myself cause (2) the pess pessimist me is &mmm shaping because of my complex

<J>: But they helped you to get rid of this complex

<A>: **15m1, m2, m3**Yeah, so after that I can describe myself like yeah I am happy and working hard and life enjoying girl and now I can say I am, I am happiest person @

<J>: Oh

<A>: All the time @

<J>: I am very happy@ so you are enjoying life

<A>: Yeah.

<J>: Okay, all right, thank you, my next question is (.) yes! So that was your question, how Hungarians define themselves. And how did you find answer to this question? What contributed to this? The classes you mentioned, that was one, the the classes you took helped you find the answer and what else? Maybe talking to people or reading, what exactly helped you in finding your answer?

<A>: &mmm **16a1**travelling and talking to people a lot**16a2**

<J>: Uhum, like (.) who?

<A>: Like (.) &mmm the answer means that

<J>: That the education

<A>: education, oh I see.

<J>: You mentioned education. <L3jp>Kyoiku<L3jp>.

<A>: Yeah. (.) Okay like &mmm (3) yeah that (2) I (.) I reached that answer &mmm

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when [16a2]I was talking to the (.) one Hungarian girl who living in Serbia.

<J>: Uhum.

<A>: Even though she born in Serbia because that, that is after Serbia is apart from the

<J>: Yes. <Hungary>.

<A>: <Hungary>. Yes so after that she born that mean [16b1]she born in Serbia

<J>: Yes.

<A>: but [16b2]she born in Hungarian family, [16b3]living in Serbia.

<J>: Yes.

<A>: And she went to, so she [16b3]living in almost border of the Serbia near Hungary so she went the, she said she went the &mmm [16b4]Hungarian school, I am not sure

<J>: Hungarian school, uhum, okay.

<A>: Yeah, so (.) and then of course &mmm her parents were Hungarian so she has &mmm I am not sure (.) she has, is she, I am not sure whether she is, [16b5]she has Serbian passport or Hungarian passport but, I am not sure, maybe both, yeah but if so like in that in that sense [16b6]I realized like the people describe themselves not because of where to born (3) but like

<J>: how they are educated

<A>: [16c1,2]and also I can say, it also happen in Japanese I realized, for example we have like Korean school

<J>: In Japan?

<A>: Yeah. [16c3]So there is Korean, Korean nationality people in Japan as well because during the war they (.) come to Japan and they come back and they

<J>: Still living in Japan

<A>: Yeah.

<J>: But they call themselves Korean of course. Even though they are living in Japan.

<A>: Yeah. That's all. Now, nowadays we call &mmm [16c3]second generation, third generation, they call themselves like that and

<J>: You mean second generation Korean, third generation Korean

<A>: yeah. And of, yeah they, I &mmm [16c4, c5, c6]I think they have strong awareness about nationality cause they, their father is Korean who come to Japan during the war.

<J>: Uhum, right.

<A>: And then that child is also Korean

<J>: yes.

<A>: and they also have &mmm education system, like Korean school and also there is Chinese school in Japan as well, there is China town

<J>: True.

<A>: Yeah so I think [16c4]they strongly believe they are Chinese and they are Korean and

<J>: They have strong national awareness

<A>: even though [16c4]they are third generation and they never, they haven't experienced to go to China or Korea but they believe (.) themselves they are that, they have that nationality

<J>: they belong

<A>: they belongs to, yeah because [16b4]their parents or their school taught them like that.

<J>: yeah family and education and so basically if you think further you can also find these in your country, now.

<A>: yeah

<J>: Uhum, and &mmm talking to this girl helped you to find the answer

<A>: yeah

<J>: apart from going to those classes, talking to a Hungarian person

<A>: yeah

<J>: and travelling, seeing those countries, surrounding Hungary, to see that, helped you

<A>: yeah

<J>: Uhum, and about [17]unpleasant things during your study abroad you could come up with one example <L3jp>komuin, komuin no hitotachi<L3jp> <translation: public officials>

<A>: @

<J>: [17a]the working style of public officials, however the slow lifestyle, you could accept later

<A>: Uhum.

<J>: So later you accepted their slow working style.

<A>: uhum.

<J>: Can you think of anything else? Which was unpleasant or hard to accept? &mmm (4) I I want to show you these writings and maybe you can read. Unpleasant thing

during your study abroad is

<A>: @@ (looking at facebook excerpt)

<J>: Hard to accept something, maybe you can talk about something

<A>: Is this about the @, yeah I feel (.) it's really unpleasant post cause it's like &mmm, it was Halloween night

<J>: Halloween night.

<A>: And and [17a1]it was the first semester for me so I I am not totally accept the foreign culture? Or like that

<J>: Ah so it was in the beginning.

<A>: Yeah.

<J>: Of your study abroad.

<A>: Yeah. And I don't like (.) of course I I I can't say I love <L1jp>nomikai<L1jp>, <translation: Japanese cultural term for drinking party mostly with co-workers for business and team building purposes>
and I like the &mmm party (.), not the city way, modern way @ so I can't accept the Spanish way (.) or Dutch way or American way[17a2]

<J>: Uhum, uhum.

<A>: So one night, I am, I took shower and I off my make

<J>: yeah

<A>: and wearing pajama and going to sleep or chatting with my friend

<J>: yeah

<A>: [17a3, a4]and suddenly the &mmm the drunk guy wearing @ stupid costume like entering my, entering my room

<J>: @

<A>: and I was totally surprised and in yeah I I am writing they are [17a2]drunk and they are not friend.[17a5]

<J>: not friend. Uhum.

<A>: Suddenly entered my room @ and then they like shouting and like saying something and get back

<J>: Uhum so it was one unpleasant in the dormitory

<A>: Yeah.

<J>: How did you manage to deal with this? Unpleasant thing. How do you solve it or deal with it. What did you do?

\<A\>: &mmm (.) it

\<J\>: What was your reaction?

\<A\>: It, at that moment the

\<J\>: you posted it on Facebook immediately @@

\<A\>: yeah, that moment [17a6]I was really get angry because they are &mmm [17a7]taking movie

\<J\>: Uhum. Taking movie? About you?

\<A\>: Yeah.

\<J\>: Of you?

\<A\>: Yeah.

\<J\>: Okay.

\<A\>: It's like (.) @ terrorist movie @@@

\<J\>: terrorist movie, okay.

\<A\>: So it's really unpleasant cause I am off everything

\<J\>: Right. And what did you do? How did you deal with this?

\<A\>: So the reason why I am I [17a10]I feel really mad is because I can't say appropriately, cause I couldn't say it in English.[17a9, a8]

\<J\>: Okay, because it was in the beginning, you were not confident in your English

\<A\>: yeah, yeah.

\<J\>: in the beginning

\<A\>: Yeah and I totally like freezing @

\<J\>: freezing

\<A\>: Yeah so

\<J\>: You wanted to say something but you couldn't

\<A\>: Of course.

\<J\>: Okay.

\<A\>: [17a11, a12]So I get angry with them but I get angry myself as well.

\<J\>: Uhum. You felt like: something I have to do

\<A\>: yeah. So &mmm yeah [17a13]after whole year I can accept such culture, such crazy culture

\<J\>: Uhum, so later on you can accept such

\<A\>: I don't join, I [17a14]I am not join but I can understand why they like

\<J\>: do it

<A>: why **17a15**why they can be so silly @

<J>: okay so so then explain your why

<A> yeah, **17a16**I think like (.) Pecs is not really big city so there is &mmm there is (.) few entertainment, it's really limited so they make themselves

<J>: Yeah true, not Tokyo

<A>: @ yeah

<J>: Uhum, entertain themselves.

<A>: Yeah.

<J>: Like that way.

<A>: Yeah.

<J>: Okay, and you reached that point of understanding

<A>: yeah and and I thought like (.) they are (.) in in such way in the, **17b1**in the center of the typhoon there is always the Spanish girls, the Spanish guys, Spanish is

<J>: center of the typhoon @

<A>: @ yeah center of typhoon @

<J>: @@

<A>: But I, sometimes **17b2**I really hate them but sometimes I really &mmm how can I say, I really (.) <L1jp>urayamashii<L1jp> <translation: envy>

<J>: &mmm envy**17b3**

<A>: yeah.

<J>: envy them.

<A>: Sometimes yeah. Because &mmm somehow they **17b4**they strongly try to enjoy (.) their lives

<J>: Yeah it's written on their face.

<A>: Even though they seems very @ crazy yeah so **17b5**I'm not join, I can't join, but I I can, I can yeah, I can understand how they feel

<J>: and think. Uhum, okay. So it was unpleasant but you managed to deal with this

<A>: Yeah.

<J>: In your mind.

<A>: Yeah.

<J>: Okay &mmm maybe you can read the second and the third. Unpleasant things in during study abroad. Any comments.

<A>: It's (3) it's &mmm (.) it's about (.) my home university things I guess cause

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<J>: student card. Oh, so it's not the Hungarian student card.

<A>: I think so, yeah cause student card is usually 4 years and I was already 4th year so my home university student card expired

<A>: I think so, yeah cause student card is usually 4 years and I was already 4th year so my home university student card expired

<J>: <Ah not, I thought it's the Hungarian>

<A>: <during abroad>

<J>: It's not the Hungarian.

<A>: That one (looking at the 3rd facebook excerpt) I think is maybe Hungarian, it's it's like my professor said we have that class in the same usual

<J>: <classroom>

<A>: <classroom> **17c**but that is locked

<J>: yeah

<A>: **17c1**so I couldn't get information (.) so

<J>: so you couldn't, you didn't know where the class is

<A>: yeah.

<J>: trying to get in but it was locked

<A>: yeah I I , **17c1**I have no idea to find out the classroom

<J>: Uhum, uhum.

<A>: **17c2**because my professor and my classmates can't speak English

<J>: uhum

<A>: **17c2**but I couldn't speak &mmm I I I am not sure how to ask

<J>: In Hungarian.

<A>: **17c3**Yeah. It was in Hungarian so I almost gave up @ to find classroom

<J>: Uhum, you had to give up, was it an unpleasant experience for you?

<A>: &mmm yeah must be @

<J>: @ must be because you are crying in the emoji @

<A>: yeah @

<J>: How did you manage to deal with this? This kind of

<A>: &mmm trying &mmm (3) yeah try to accept or try to give up

<J>: okay

<A>: **17c4**or try to avoid?@

<J>: uhum, okay. Ignore. Okay.

<A>: yeah. Like

<J>: hm?

<A>: like &mmm feel like &mmm [18]like some foreigners say Japanese are really strict <L1jp>majime<L1jp> (.) and I I believe, it's, it's normal. Before going to abroad. But since a lot of things happened (.) not really (.) not really[18a1]

<J>: punctuate

<A>: yeah, [18b1]everything, not going to on time @

<J>: Yes

<A>: But it's &mmm (.) I (.) accept, [18b2]I should accept such happening, like, it's okay or I am not die @

<J>: Yeah. You are not going to die. You can accept. Uhum, okay.

<A>: Yeah. So (.) yeah. [18b4, b3]Now I can agree that Japanese may be too much (.) punctuate@

<J>: Hmm. In terms of pleasant and unpleasant experiences, so both pleasant and unpleasant experiences, how would you describe your study abroad, upon arrival, during study abroad and at the end.

<A>: Uhum.

<J>: So first when you arrived in Hungary, then like in the middle and at the end &mmm pleasant and unpleasant experiences, and the &mmm the amount, like first when you arrived in Hungary, how was it for you? Unpleasant experiences, pleasant like (.) an impression, macro view

<A>: Impressions, &mmm [19a1]in the beginning we, I have &mmm big barrier of the language so in, I get into the, the Hungary by train, from the Czech

<J>: Uhum.

<A>: <L1jp>Are? Czech datta kana?<L1jp> (.) I am not sure but &mmm we are like, me and my sister was travelling before, before I am going to studying in Hungary

<J>: Yes, uhum.

<A>: So first I, me and my sister travelling to Austrian country and get into Hungary by train, Eurorail or something, and [19a1]after arriving Budapest &mmm Keleti station, there is almost no English.

<J>: Yeah, uhum.

<A>: [19a2]So I, I could I couldn't read anything and I couldn't understand anything (.) and I tried to find the &mmm I tried to find the (.) hostel?

<J>: Uhum.

<A>: and finally I reached out but, reach out but in it's it's like (.) there is gate inside

of the building there is one, one or two rooms a hostel so there is other &mmm it's like mansion

<J>: Mansion, uhum.

<A>: Yeah, there is a gate. So I have to call to the hostel number and ask to open the door, gate, but **19a3**<u>I am, I don't know, I haven't had experience, such experience like, to ask them</u>

<J>: Right.

<A>: And **19a4**<u>I am not sure </u>the, which floor and me and my sister entered wrong building

<J>: Oh wrong building, okay.

<A>: And we are <u>not sure </u>how to get out from the gate.

<J>: Oh.

<A>: And there is like evening, there is no people so (.) and **19a5** <u>getting dark</u> so that the first, first day.

<J>: Uhum, uhum.

<A>: in Hungary. So I can understand we have to push the button to get out the gate but **19a6**<u>this first moment I don't know anything.</u> So **19a8**<u>I was really shocked</u> cause <u>I couldn't do anything (.) like non (.) non English native country</u>**19a9**, it's really **19a10**<u>difficult.</u>

<J>: So in the beginning it was more like unpleasant than pleasant

<A>: &mmm it's it's both. The end of this story is like &mmm I was, we were really, **19a7**<u>we were really upset and we are almost crying </u>and there is one young **19a11**<u>Hungarian guy,</u> who can speak English helped me, helped us. So (.) they told us how to open the door and they, he showed me the way to get to hostel, it's really nearby

<J>: Yeah, yeah.

<A>: And then he &mmm helped me to reach hostel

<J>: Uhum.

<A>: So we are (.) really we are really lucky to meet him cause **19a13**<u>it's almost night</u> and

<J>: Right.

<A>: Yeah first night so I was really &mmm like &mmm **19a12**<u>worry</u> about if I couldn't get out from here I should stay here so

<J>: Yeah, yeah it's scary.

<A>: Yeah so

<J>: So you were lucky.

<A>: Yeah. If I, if I couldn't meet him it, it's, this story is end up just unpleasant

<J>: Uhum.

<A>: **19a14**story but he helped me so &mmm it's like (2) I feel like Hungarian people is really nice and kind and helpful so I feel like it's also pleasant moment

<J>: Uhum.

<A>: **19a15**So then I can, I feel like I should learn Hungarian or like Hungarian more &mmm one thing is, if I can speak in English or if I can meet English speaker, I could survive somehow so that's same**19a16**

<J>: And **19b**during study abroad?

<A>: Hm?

<J>: Was it more pleasant or unpleasant or how did you feel during

<A>: &mmm

<J>: Around the middle

<A>: I think &mmm I have &mmm (2) **19b1**sixty or seventy percent pleasant things, I could experience a lots of good things, good experience

<J>: More compared to the beginning?

<A>: Yeah. Yeah. But even the, during studying abroad it's &mmm, rest of thirty percent is &mmm unpleasant**19b2**, not because of the environment, **19b4**because of me, because if I have like more vocabulary or if I can speak more Hungarian, I can, I thought like I can do more.**19b3**

<J>: Uhum, uhum. So you think it's your fault.

<A>: Yeah.

<J>: Uhum. Interesting.

<A>: **19b5**So, for example &mmm I have one Art class in the first semester, it's, it's only, it was open, of course open, it was open course, but actually only Hungarian student there so it's really difficult to communicate with those students because they couldn't speak English, only the teacher can speak English. So &mmm she sometimes translate what the other student saying but you know, like (.) if you in, in the like <L1jp>nomikai<L1jp> there is five Japanese people and only you are foreigner, they must speak in Japanese so in that way student doing their art making, **19b6**and they are

talking only in Hungarian

<J>: Hungarian

<A>: [19b6]so I can't get in the conversation

<J>: Yes.

<A>: [19b8]Because I can't speak Hungarian and [19b7]I really want to talk to them because their work seems to be really interesting, but I couldn't.

<J>: Couldn't, uhum.

<A>: And it's impossible for me.

<J>: Uhum, uhum.

<A>: And also

<J>: And that was unpleasant but you think it's your fault that your experience was unpleasant.

<A>: Yeah

<J>: Cause if you know more

<A>: Yeah. [19b9]Like one, one Hungarian student tried to makes me, tried to makes me happy, like &mmm, like he, he bring &mmm deep fried fish

<J>: Oh.

<A>: Because he somehow knowing like Japanese eating fish a lot

<J>: Yeah @

<A>: But it's really difficult to eat fish in Hungary so he, like tried to make me entertained, like, to give me the

<J>: fried fish.

<A>: fried fish.

<J>: @ Interesting. In the class?

<A>: In the class.

<J>: Interesting, uhum.

<A>: Yeah, [19b10]so I can I can understand how he think and how he tried to like, he, for me it's really &mmm impress.

<J>: Impressed you. @

<A>: [19b11, b12]That impressed me, yeah, yeah, it's really hard to communicate the foreigner, it's, it's really difficult &mmm without same language so, he tried to communicate with me but I I couldn't &mmm replying like in a, so I deeply appreciate but I can't &mmm saying appropriately

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<J>: Maybe just like thank you or

<A>: [19b14]Yeah and I wanted to ask a lot of things: who make that? Or how you can learn or do you know other fish, or do you know the Japanese sashimi

<J>: Uhum, to have a conversation

<A>: [19b13]yeah, let me know the, let me know the Hun, Hungarian food or something like that so I, if I can talk (.) a lot, I can, we could be friend.[20a1, 20a2]

<J>: Right.

<A>: At that moment.

<J>: Yes.

<A>: He tried to step forward

<J>: Yes.

<A>: But I couldn't

<J>: Uhum, uhum, language barrier.

<A>: Yes.

<J>: But you felt happy at that time.

<A>: Yeah.

<J>: Okay &mmm next one (.) okay this was during and what about at the end? How did you feel at the end, before coming back to Japan? And &mmm in terms of pleasant and unpleasant experiences how do you see the end of your study abroad? Pleasant, unpleasant.

<A>: Of course

<J>: <How did you feel>

<A>: <it was pleasant> it's really

<J>: Compared to during and &mmm upon arrival, the end.

<A>: Uhum, it's totally different like &mmm in the first day Hungary it's, it's really dark @ because [19c]we arrived in Budapest on night, so the first moment for me, it's really dark, scary, not sure but (.) big (.) strong gate, so that means it's not safety, hard security, so first I feel, yeah, such (.), such feeling, [19c1, c2]but in the end I feel like, yeah, luckily I could meet the nice Hungarians a lot so I feel like it's my second home so &mmm and I could experience a lot (.) and (.) yeah somehow [19c3]I could survive one year and [19c4]I could enjoy so much so yeah, for me like studying abroad one year is the [19c5]beautiful moment in my life.

<J>: So around the end you felt more pleasant compared to the beginning cause you

could solve many things by then, okay. &mmm and how did you deal with the difficulties of course registration in Hungarian, <u>course registration.</u>

\<A\>: &Ah, &mmm **21b1**<u>Sakura helped me</u>.

\<J\>: @ okay.

\<A\>: Sakura helped me @

\<J\>: Okay. So how? How could she help?

\<A\>: Yeah &mmm **21a**<u>I remember that like the office didn't helped me a lot so</u>

\<J\>: Ah the office didn't help you, did you try to ask for help?

\<A\>: <u>Yeah, but like &mmm yeah I thought I can get some guidance or something but I couldn't get anything so in the first week I am not sure how can I take class.</u>**21c**

\<J\>: Uhum.

\<A\>: So we are to

\<J\>: You are not sure how to take class, uhum

\<A\>: Yeah, where to go or how can I sign up or or

\<J\>: So there was <u>no mentor</u>?**21c1**

\<A\>: Yeah.

\<J\>: Okay.

\<A\>: And &mmm (.)

\<J\>:Even on the <u>orientation</u>?

\<A\>: **21d1**<u>It's just basic information about dormitory or</u>

\<J\>: Uhum, so they did not help there about course registration.

\<A\>: <u>Yeah. Because I might be the (.) like (.) I just take two or three class @ so, so I am not really &mmm (.) also I tried to take Art course, it's unusual thing</u>**21e1, e2**

\<J\>: Yeah.

\<A\>: **21e2**<u>So maybe university don't understand me like, like, where to put</u>

\<J\>: &mmm okay, so they were not helpful at all.

\<A\>: **21f, f1, f2**<u>Yeah. And \<L1jp\>nandakke\<L1jp\>, Shiori, Shiori and me taking different course and her department helps her a lot so she understand how to sign up, but I am not sure how, about the registration in my case, so the situation was different so she couldn't help me so finally I asked to Sakura and she bring me</u>

\<J\>: Ah because Shiori majored in different subject, business?

\<A\>: Yeah, and mine is different.

\<J\>: Yes, okay so you had to ask Sakura and she?

<A>: Yeah, and [21g1]<u>she asking her mentor</u>

<J>: Uhum.

<A>: and finally I could sign up the class and there is a

<J>: Oh she had a mentor.

<A>: Yeah.

<J>: And you didn't. Hm interesting.

<A>: Yeah @ because, because maybe she, [21h]<u>her major is Hungarian</u>

<J>: Hungarian, okay it's different, right.

<A>: yeah, it's different. [21i1, i2]<u>And finally I could get a book, registration book, and then I have to ask the professor to sign, yeah and the system is totally different from my home university's system</u>[21j]

<J>: Yes.

<A>: [21k]<u>So I was really surprised and if I couldn't know that, I couldn't take the class first semester so it's, it's really difficult for me.</u>

<J>: Yeah.

<A>: To like, even if they, like if the university taught me like how I can do that but &mmm if [21k]<u>they don't give me information it</u>'s, it's impossible to reach out the book

<J>: Yeah. Right. So you asked your friend.

<A>: Yeah.

<J>: Uhum, okay, and and it was in Hungarian.

<A>: Yeah.

<J>: You needed someone who can understand Hungarian.

<A>: Yeah. And the system.

<J>: And the system too. In another language. Right. How it works. &mmm you explained the Hungarian mother about Western European Erasmus students' attitude towards Hungary.

<A>: Uhum.

<J>: So you went to home visit to a Hungarian family and there was a Hungarian mother and you explained to this mother about the Western, how <u>Western European Erasmus students think about Hungary, they have an attitude, negative attitude</u>[22]

<A>: Yeah

<J>: &mmm and how did such opinion affect your world view, after seeing this

<A>: (3) people (.) people may have &mmm people may how can I say, [22]<u>people may</u>

have bias unconsciously.

\<J\>: Uhum.

\<A\>: **22c**So the Western European student &mmm looking down central, East European countries unconsciously

\<J\>: Uhum, so when they talk, they don't really think about

\<A\>: Yeah. I think it appeared to the conversation or attitude so but it's it's unconscious one so

\<J\>: Uhum. But you can see it.

\<A\>: Yeah.

\<J\>: From an outsider point of view. You can notice.

\<A\>: Yeah, yeah. **22b**So I realized like it's it's really scared thing

\<J\>: Uhum.

\<A\>: If we have unconscious bias, we couldn't &mmm, **22d**we couldn't see the things appropriately and we miss the chance to accept other beautiful culture or moment**22e**, it's, it's really **22f**sad things. (2) But the same **22g**I realized, I also have that so (.) I am also same (.) I also same, having same aspect. For example **22h**like I am talking with Korean girl and so I I told my experience like gypsy, young gypsy group call me ****ing Chinese or something like that and I said I am not, I am Japanese so I am different. Or something like that.

\<J\>: Uhum.

\<A\>: **22i**So I am not, I have never been to &mmm Chinese main island

\<J\>: Yeah, yeah I think I wanted to ask, you never, you never visited, uhum

\<A\>: Yeah. Before. At that moment. I I just visited to the Taiwan

\<J\>: Okay.

\<A\>: And also **22j**Taiwanese people &mmm said I am I am different from Chinese Main Land people

\<J\>: I am Taiwanese.

\<A\>: Yeah, that's right.

\<J\>: they say. Uhum.

\<A\>: Yeah. So I'm I'm just talking to Korean girl, **22k, 22l**I I don't know, I don't know, I am not sure anything about the Main Island China but I have &mmm I have like, I have like (.) strong feeling when I called as Chinese, like strong feeling come to me to like, I wanna say I am not **22m**

<J>: like a strong national feeling, I'm not

<A>: [22n]Yeah and but I, I don't have any unpleasant experience &mmm suffered by the Chinese guy.

<J>: Right.

<A>: [22o]So I don't know reason why. My Korean friend said &mmm this unpleasant feeling happened because you look down them.

<J> &ah, so then you mean unconscious bias exists

<A>: it means I also have

<J>: But you are aware. Now.

<A>: Yeah so

<J> you became aware

<A>: Yeah. [22p]So I was really shocked because I don't have, don't have any experience (.) to talk to them and suffer from them but somehow unpleasant bias &mmm like (2) comes up like, exist me, (.) it, it was really shocking, I am same kind of person.

<J>: It's, it's difficult.

<A>: Yeah. So [22q]sometimes I feel really sad, some Hungarian people say like gypsy are bad, I can say, some of them, but I can say such like optimistic thinking because I don't suffered from them. So some people suffered from them and feeling unpleasant, they must have the bias or like such, they must be

<J>: Yeah.

<A>: they are bad.

<J>: Right.

<A>: But, yeah even though I don't have any experience (.) I have the bias so &mmm yeah I think, this experience is , is really, I can, yeah (.) understand because their father and mother or their education like, told them something like (.) your country is better.[22r, r1, r2]

<J>: Yeah.

<A>: [22t]And other is not. And also that happened to me as well so yeah, my sense, the Western European Erasmus students are really like &mmm really sad guy who can't accept the culture, but yeah, it could be happen to anyone, even me, yeah

<J>: Because unconscious. You really have to be aware and critically re-examine yourself to realize that.

<A>: Yeah. So (2) it, it's kind of, yeah, it's &mmm

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<J>: That critical re-examination was missing maybe at that moment

<A>: [22u]Yeah. True, so yeah &mmm after that I can change my attitude like, I can say &mmm, I can't say &mmm I can't say anything, &mmm, how can I say (.) I can't say that country is good or bad, even not based on my experience. [22u, 22v]

<J>: Yeah, you have never been.

<A>: Yeah.

<J>: Never visited Mainland China

<A>: I can say: I don't know. [21u1]

<J>: Right.

<A>: But some people say that is good, that is bad (.) very easily. Unconscious bias.[22]

<J>: Uhum.

<A>: So yeah. That affect me. [22v]

<J>: Yes. This is how, uhum, thank you. Did you feel homesick during study abroad?

<A>: &mmm

<J>: Did something happen what made you feel homesick? Have you experienced that feeling? Being homesick. Can you recall something?

<A>: I am not, [23a]I don't have strong feeling (.) about homesick because I enjoyed so much [23b]but one moment that &mmm earthquake

<J>: Uhum.

<A>: It's, it's March. (.) And &mmm my family was totally safe but I, we, I only can watch the TV show via Internet and they &mmm (.) they like capturing the (.) next prefecture, Miyagi, Sendai, or Iwate is &mmm heavily &mmm like heavily collapsed

<J>: impacted by earthquake

<A>: yeah. And the, what was the opposite side, I mean my home side

<J>: Hometown

<A>: Yeah, [23b1]there is no information. Only heavily impacted place is broadcasted a lot so like, but &mmm one big city Sendai is really &mmm heavily damaged, and that is the place, well, I know well. So that big city was really damaged so (.), then how was my hometown, how was my family

<J>: family. Hometown yeah yeah.

<A>: Yeah.

<J>: So how did you (.) feel?

<A>: I was scared.

<J>: You want to go home and meet them

<A>: Yeah. Yeah. (.) and (.) I want to help them

<J>: Right, right, of course.

<A>: **23b2**And, and the first week we can't &mmm connect by phone (.) because network is totally, yeah, doesn't work so it's, it's really difficult to (.) reach the (.) contact

<J>: It must be a terrible feeling

<A>: Yeah.

<J>: Especially when you are not with them and have no idea what happened

<A>: Yeah.

<J>: How did you manage this period? In this terrible, how did you manage yourself?

<A>: Fortunately &mmm or I I can't say fortunately but there is, my sister visited me

<J>: Uhum.

<A>: That period. Because spring break, so she &mmm somehow I tried to, I checked the Internet every day and I tried to call home every day but in the first week we can't do anything. But my sister will come back from the (.) &mmm going back to home from the Amsterdam so I have to bring her the, so we decided to move to Amsterdam like, with a travel plan that the (.) we we couldn't do anything except that so in a first week we just tried to contact or checking Internet and moved trip trip to Amsterdam and after one week the network is recovered, then finally we could call to my family and they are totally safe so then we can like, relieved.

<J>: Uhum, so your sister was with you and you could support each other

<A>: Yeah.

<J>: You were not alone during that time

<A>: And then we decided to buy a lots of food and her trunk was full @ of food @ actually it's overweight

<J>: because of

<A>: We thought it's difficult to get food

<J>: Also when she went back to Japan , yeah okay. During earthquake it's difficult to get food

<A>: Yeah.

<J>: So you sent food with her.

<A>: Yeah.

<J>: Back to home.

<A>: Yeah@ So actually it's overweight so she have to pay &mmm <L1jp>niman yen<L1jp> or <L1jp>sanman yen<L1jp> but it's during earthquake so everything is like for like help so she didn't have to pay.

<J>: That's good, that's good, uhum. And the conclusion is that your family was fine and it was alright.

<A>: Yeah yeah, of course.

<J>: And how did you try to contact? Internet or

<A>: **23b3**Internet and I just use like &mmm <L1jp>keitai<L1jp>? Cellphone?

<J>: Cellphone, yeah, phone

<A>: Phone.

<J>: And &mmm in your adjustment period your biggest problem was the you couldn't understand the signs in Hungarian, you mentioned before, for example you couldn't find your hotel or taxi exit, how did you manage to deal with this issue? And there is the &mmm post in here. Yeah you talked a bit about this. How did you manage, in the beginning you couldn't speak Hungarian and everything, the signs were in Hungarian, no English explanation

<A>: Uhum, &mmm I just &mmm

<J>: Maybe it can bring up some memory

<A>: @ just simple, simple **24a1**solution is just learning Hungarian

<J>: Uhum, uhum.

<A>: **24a2**I tried to find the word or I tried to use the Google translate

<J>: Google translator uhum

<A>: So it, it can be smooth, if I can understand the word, meaning, so yeah

<J>: Japanese language and using Internet on your phone

<A>: Yeah. **24a3**And my book.

<J>: Uhum. Oh yes, you had a book too. &mmm you have mentioned that your strategy to make friends with Erasmus students was to talk to them one by one because they had big community, hard to access community and then **25**talk to them one by one helped you to make friends with them.

<A>: Uhum.

<J>: Did any social event help you to adjust to them as well? Like did any social event help you to make friends with those people? For example country presentation or some

events to get close to them.

<A>: Hmm &mmm first, first is like, (.) [25a]gathering dinner, so when [25b]I am cooking in the common kitchen some, someone interested in my dish and then invite me to eat together and then [25b]start conversation and yeah (.) that helps me to be friend[25b] @

<J>: Kitchen @

<A>: Yeah@ And also &mmm roommate, like &mmmm my Belgian friend was the roomie of XY and XY (Japanese friends)[25c]

<J>: Okay.

<A>: [25d]So I visited them and I meet her and so I, we used to, we know each other and we can be friend and the Polish girl is &mmm really &mmm really (.) get close to the Belgian girl so I also &mmm could make relationship with Polish girl via &mmm through the Belgian girl so the people connection helps me to make one by one connection, also &mmm <L1jp>nandakke<L1jp> wine, wine

<J>: Wine tasting.

<A>: [25e]Wine tasting.@

<J>: Okay.

<A>: Yes. Or (2) yeah but for me like [25a1]eating dinner together is most helping

<J>: More helpful than the country presentation or like bog events, lots of people gathering

<A>: Yeah, yeah

<J>: More like a smaller

<A>: <Smaller>

<J>: <dinner> is more helpful, better, okay. &mmm if you think about your [26]Hungarian language learning experiences, what was the most helpful for you? Studying in class, going to the supermarket, talking to friends, Art class or what

<A>: Uhum. (2) &mmm for me [26a1, a2]supermarket is the best @

<J>: Uhum.

<A>: Cause I, I am going to Spar

<J>: a lot?

<A>: a lot.

<J>: uhum.

<A>: [26a3]And I was with dictionary and read a lot @ and [26a4]try and practice the sentence in the supermarket in front of the meat section

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<J>: @

<A>: [26a4]And the old lady looking at me that way and I and I talk, and I try and I like preparing, practicing to buy the sausage.

<J>: Yeah.

<A>: @ the sentence

<J>: @ she should appreciate

<A>: Yeah I was standing three or five minutes to practice, it's, it's really [26a5]scary @ but [26a6]she finally understand me

<J>: Uhum, supermarket was the most helpful

<A>: Yeah and &mmm Hungarian class, yeah

<J>: Okay.

<A>: And third one, third one is travelling

<J>: Travelling, okay.

<A>: Yeah so like I bought a, one book &mmm there is useful phrase (.) in Hungarian, so there is a lot of situation, so going to airport

<J>: Yes

<A>: Buying ticket, going to theater

<J>: Uhum, travelling situation.

<A>: Yeah and ordering food in restaurant. So in such situation [26b]I try to &mmm I try to use Hungarian phrase, I learned from book and class

<J>: Uhum.

<A>: So I, I could have the, [26c]I could have the opportunity to use the language, then I could use the Hungarian, so that helps me to &mmm, memorize the word.

<J>: Uhum. Okay and &mmm in the Hungarian language class when Spanish people asked you the answer to the questions, could you answer them? Was it a successful moment for you? Can you think of a story about a moment in class when you felt successful as a language learner? And there is an excerpt from the interview, &mmm for other Erasmus students, *especially Spanish were very lazy*

<A>: @

<J>: *so they always asked me to tell the answer so then we have kind of like connection with them through Hungarian language class so in that situation I feel I was successful to make friend as well.*

<A>: @

<J>: So now a story that made you feel successful as a language learner. In the Hungarian class. Could you answer the , for the Spanish people?

<A>: Hmm

<J>: So usually Spanish people asked you

<A>: Yeah.

<J>: They asked you in the Hungarian class.

<A>: Uhum.

<J>: Because they were lazy. Could you answer?

<A>: @ **26d1**<u>Yeah, yeah I could told them.</u>

<J>: Did you feel successful?

<A>: @ Yeah.

<J>: And any successful moment as a language learner? In the Hungarian class. If you can remember something.

<A>: In the Hungarian class. (.) &mmm

<J>: When something happened or you did something which made you feel successful in in   learning the language or yeah, as a language learner.

<A>: &mmm **26d2**<u>I I never failed that test in Hungarian class, because I studied a lot</u>

<J>: Okay.

<A>: Also &mmm my teacher told, my teacher &mmm how can I say (2) my teacher &mmm (3) <L1jp>homete kureta<L1jp>

<J>: Uhum, praised, praised you.

<A>: **26d3**<u>Praised me.</u> My attitude in class so I I participated a lot

<J>: Uhum uhum, Arisa is a hard working girl

<A>: Yeah @ but one thing I couldn't do is **26e1**<u>pronunciation</u> like there is umlaut

<J>: Yes.

<A>: **26e**<u>It's really difficult for me</u> so even though I am really concentrate and I listen carefully, pronounce carefully, it's not. **26e4**<u>Like German student told me like &mmm you can't do it because you are Japanese.</u> It's it's really &mmm makes me **26e3**<u>mad,</u> cause even though I &mmm I am doing really hard I can't do it and &mmm like so **26e2**<u>so German student can do it easily.</u>

<J>: Yeah.

<A>: It's it's really, yeah, it's not successful story but it's also happened.

<J>: Yes. Uhum. &mmm (.) and in what language, you mentioned that you gave a

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letter to a Hungarian lady at the Sunday market, like a goodbye letter. In what language did you write it?

<A>: @ [26f1]Of course Hungarian.

<J>: Oh, so the goodbye letter you gave to the lady was in Hungarian.

<A>: Yeah.

<J>: How did you write it like did you use a dictionary or by everything by yourself or did you ask someone to check

<A>: It's just short letter so [26f2]I check the book, check dictionary or [26f3]check the Internet or I first put it on the [26f4]Google translate but it's, sometimes it's wrong

<J>: yeah

<A>: Almost it's wrong @

<J>: Yes.

<A>: So &mmm @ it's really difficult to find how to say goodbye in, how to say goodbye in <L3hun>magyar<L3hun> in Japanese [26f5]so I tried to find in English and then some pages I found and I used, I put some phrase and mix it and make short letter

<J>: Uhum, okay.

<A>: Because she is really old lady so she

<J>: Yeah she can only speak Hungarian

<A>: Yeah.

<J>: How do you perceive your English and Hungarian language proficiency now?

<A>: &Eh

<J>: How is your [27]English language proficiency now?

<A>: &mmm now, English? It's, it's &mmm (2) okay, I can say it &mmm based on my English test score, it is [27a]enough for daily conversation but it's [27b]bit difficult for business situation. I, my English is such level.

<J>: Uhum, compared to study abroad like and you finished <study abroad>

<A>: <It must> [27c]improved @

<J>: Uhum so compared to the previous time

<A>: It improved, should be.

<J>: Uhum, and the [28]Hungarian?

<A>: &mmm (2) &mmm now &mmm (.) [28b]in daily situation it's difficult to &mmmm (.) remember the Hungarian. I can, I can strongly remember some word, for example <L3hun>egészségedre<L3hun> or (.) <L3hun>persze<L3hun> @ or

<J>: Uhum @@@

<A>: <L3hun>szia<L3hun> @ [28a]Something I really used, <short phrase>

<J>: <a lot>

<A>: I could remember [28c]but for the sentence I, I forgot the the vocabulary. I could remember like (.) dog, (.) kutya, but most I forget.

<J>: Uhum.

<A>: But I could (.) [28d, 28f]remember when I , if I visit to Hungary

<J>: Ah, so when you visit it comes back

<A>: a little

<J>: passive knowledge can become active[28f]

<A>: Yeah.

<J>: so your Hungarian is more like passive now

<A>: Yeah.

<J>: Not active, uhum. Okay. So your once active knowledge is passive now.

<A>: [28e]Yeah, I couldn't make conversation with Sunday market lady now. @ I think.

<J>: Uhum, okay. &mmm [29]what languages do you use now and how frequently?

<A>: I use [29a]mainly Japanese but [29b]sometimes English. That's all.

<J>: Okay. How frequently? (.)

<J>: @

<A>: @

<J>: @ Japanese all the time okay, and English?

<A>: &mmm it depends but &mmm [29b1]in average twice in a week.

<J>: Uhum.

<A>: Because I, I changed my role

<J>: You changed your

<A>: [29b2]Changed my department, changed my

<J>: At the workplace.

<A>: Yeah. [29b3]And I have more opportunity to use English, compared to before.

<J>: Oh, now you have more opportunity. Okay.

<A>: Yes. [29b4]So last time I was in, when I was in Fukuoka, I was working in sales so my customers is only Japanese

<J>: Japanese, right, right.

<A>: And my department only needs to use Japanese. No English opportunity.

\<J\>: Uhum, okay, and now?

\<A\>: **29b5**Now I communicate with global site so now I have, now I can get opportunity to use English.

\<J\>: Twice a week

\<A\>: Yeah in average.

\<J\>: you are using English, okay. &mmm (.) if you think about Facebook, or online conversations, still it's twice a week or it's more. If you think about your online interactions now

\<A\>: Hmm yeah,

\<J\>: Do you use English?

\<A\>: **29b6**If I, if I talk to (.) talk to my foreign friends I use English but &mmm

\<J\>: Do you I mean how frequently do you do that?

\<A\>: Actually it happened **29b6, b8**only you and my Macau friend.

\<J\>: Okay. How frequently?

\<A\>: How frequently? @ How about you? How many do we contact? @

\<J\>: @ **29b9**Like two or three times a week. And Macau friend?

\<A\>: &mmm, before we contact &mmm once in a week but now she is really busy so **29b7**maybe once in a month?

\<J\>: But now you moved here **29b10**so we communicate more.

\<A\>: Yeah, yeah.

\<J\>: When you were in Tokyo, we communicated less. I think.

\<A\>: Uhum. I see. Hmm yeah.

\<J\>: &mmm (.) how do you perceive your **30**professional career now?

\<A\>: &eh?

\<J\>: &mmm I mean, are you satisfied with your work now compared to the, compared to the time we did the previous interview, &mmm how do you feel (.) as a professional

\<A\>: &mmm I can say &mmm

\<J\>: And you can answer these two questions at the same time, so how do you perceive your professional career now and do you still think that your study abroad contributes to your professional success?

\<A\>: Uhum.

\<J\>: You can answer together if you like

\<A\>: So &mmm okay **30a1**the last time I was &mmm I think I was working at sales (.)

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so at that time I am not really &mmm (3) ^{30a2}I am not really good at the sales so I am not really like &mmm &mmm I'm I'm I was just acceptable, not not &mmm (2) not really (.) yeah (2) not really good sales.

<J>: Hmm

<A>: ^{30b1, b2, b3}@ but after moving to another department I &mmm my English ability is &mmm contributed my job because my boss couldn't speak English so (.) I can do

<J>: You mean not the main boss, because he is American

<A>: yeah

<J>: Department boss?

<A>: Yeah. My direct boss.

<J>: Direct boss. Because main one is American.

<A>: Yeah.

<J>: Okay so your Japanese boss couldn't speak English.

<A>: Yeah. So and &mmm my <L1jp>senpai<L1jp> is also not really good at ^{30b4, b5}so I can do what they can't do so that helps them a lot so &mmm I like (4) <L1jp>hyouka, hyouka suru<L1jp>

<J>: value? Assessment. Assess.

<A>: &mmm I can say like

<J>: assessment I think

<A>: uhum, so like we we have like four grade, &mmm one two three four, like like my recommend grade

<J>: Uhum.

<A>: one is not acceptable and four is fully meet of expectation, over, beyond

<J>: beyond expectation

<A>: beyond expectation

<J>: yeah, this is your assessment, evaluation

<A>: Yeah, and ^{30b6}in these two years my boss evaluate me &mmm beyond

<J>: expectation

<A>: Yeah @

<J>: very nice, congratulation!

<A>: @ &mmm when I was, ^{30a2}when I was sales I was like one or two cause I couldn't meet the target (.) it was re very difficult for me, ^{30b7}but after &mmm moving to another department, and new professional, like, I can do what the others can't do,

that helps me and **30b8**that also helps my team so if I **30b9**if I wouldn't have experience abroad I couldn't &mmm couldn't get the best grade (.)

<J>: Uhum.

<A>: So it helps me so much and I really satisfied &mmm **30b10**satisfied my job right now

<J>: Okay, so you think your study abroad contributed to

<A>: Of course.

<J>: Okay and do you still keep in touch with friends from study abroad?

<A>: @ yeah &mmm I really yeah &mmm I keep in touch to &mmm okay &mmm the friends I got &mmm during abroad **31a1**I keep in touch one Hungarian girl &mmm we have really good moment and also we have similar situation right now so that makes us keep in touch so yeah that's really good things for me.

<J>: And others?

<A>: &mmm so **31a2**the other one is my roommate from Macau (.) &mmm and also &mmm I can also say **31a3**Sakura, it's also one Japanese friend.

<J>: Oh, okay, okay.

<A>: I ,I could meet during the &mmm during studying abroad and I could invite all of them to my wedding so @ yeah

<J>: Oh your wedding

<A>: that's best thing

<J>: Oh yeah so did you invite to your upcoming wedding (.) friends from your study abroad period?

<A>: Yeah Sakura, you and my Macau roomie. Yeah.

<J>: So your Macau roommate (.) is from

<A>: She is not from study abroad.

<J>: She is from your Japanese school, okay.

<A>: Yeah.

<J>: Uhum, &mmm anybody else you keep in touch with from study abroad period?

<A>: **31a4**I just, I am just sending birthday message to my Erasmus friend

<J>: Uhum.

<A>: **31a4**so Portuguese, French, Polish friend, Belgian friend

<J>: Do you do a kind of passive online lurking which means that you are checking your &mmm study abroad friends'

<A>: Oh yeah

<J>: on the Facebook. You are not really actively participating but you are checking &mmm

<A>: Sometimes, sometimes

<J>: their posts or you are curious about their lives, do you do that?

<A>: &mmm I don't do that so &mmm I &mmm I record their birthday on my phone, like address book so that remind me the birthday

<J>: Uhum.

<A>: My Iphone. And then &mmm I remember that (.) and and I realize that and [31a4]checking (.) Facebook for that, (.) and write some message.

<J>: Uhum and are you checking Facebook to look at your study abroad friends' pictures, posts, their life, because you are curious, but you don't really want to comment or or say anything just check, do you read them or no, not really.

<A>: Not really.

<J>: Not really.

<A>: Yeah.

<J>: Okay. How do you perceive your one year study abroad now? How do you perceive that one year now? Because you told me (.) previously, how do you see that one year in your life? [32]What role does it play in your life?

<A> It was [32a]special.

<J>: Uhum.

<A>: It it was really (.) yeah [32b]beautiful moment for me.

<J>: (2) &mmm do you wish to go back? To Hungary? Or have you been back since?

<A>: [32c]Yeah I I been there twice after going back from the (.) studying abroad.

<J>: Uhum, how was it? Visiting Hungary after study abroad?

<A>: [32c1]It's like coming back home (.) so I &mmm (.) [32c2]I visited Budapest once a month or twice a month so I'm like I'm I'm I know more deeply about Budapest, rather than Tokyo @

<J>: oh

<A>: so I know the street, I know the restaurant, I know the café, I know the place so &mmm in the during in Japan it's it's really hard to &mmm remember the street name but after going back to Hungary it &mmm pops up in my mind, my passing memory was flashback so yeah &mmm (2) so (2) it's it's not, (.) &mmm I feel like (.) for me

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[32c3]Hungary is yeah I can say in between home country and abroad, so more close to home

<J>: then then going as a foreigner abroad

<A>: Yeah.

<J>: It was different. And how did your one year study abroad now, you mentioned that it was special for you, if you want to comment on maybe this &mmm this one (showing a Facebook excerpt) from Facebook. (3) if you have any comment.

<A>: Hmm (12) yeah (4) &mmm I can say (3) &mmm my one year in (3) [33a2]in the beginning I feel like it's really long but (.)[33b1]in the end I feel it's not enough because &mmm [33a2, a3]first (.) one or (.) two months I just spend quickly &mmm like just struggling to accept the life, (.) new life.

<J>: Uhum. So then it seems @ long.

<A>: Yeah. But I, &mmm [33b4]after I accepting myself or accepting the &mmm accepting the environment, I could enjoy it deeply and then start to time flies @ in in the end I could find &mmm really (.) fun place[33b5] or really (.) [33b6]good community and really good friendship with my foreign friends [33b2, b3]so in the last moment was really sad cause I feel, I don't wanna go back.

<J>: Uhum, uhum. And if you could comment on the last one

<A>: yeah.

<J>: This was a post after study abroad

<A>: Uhum, yeah.

<J>: I don't know maybe

<A>: Reflecting. The memory.

<J>: How did you feel? Why did you write this?

<A>: I think &mmm I write it during my job hunting so like &mmm [34a]during studying abroad I drink, I drink beer with ?lime?, drinking beer lying down the

<J>: Grass? Mountainside?

<A>: Mountainside, yeah. And just looking the &mmm looking the town and nice weather so [34a]it's really relaxing and I don't have to (.) I don't have to fight with anything

<J>: Fight?

<A>: Yeah. [34a,b]But after going back to Japan I have to fight with (.) a lots of things.

<J>: Yeah.

<A>: Like, [34b1]when can I graduate? So I mean I have to fight with my &mmm my papers

<J>: Yeah.

<A>: [34b2]And also I have to fight with others to get good job.

<J>: Good job. Yeah, competition.

<A>: And, and &mmm [34c]no one drink outside @ so for me it's like (.) [34c]it seems like I am like (.) more limited? or more like (.) prohibited something? More feel like more small

<J>: Uhum.

<A>: [34d]But that, that happened to me because I I don't know &mmm how can I enjoy life, (.) in Japan.

<J>: Uhum so at that time when you came back, you didn't know how to enjoy life, but but now?

<A>: [34d]Now I can &mmm I can do it yeah I can I can say I can do it well (.) how

<J>: So just let me summarize, when you came back to Japan you were missing the days in Pécs because you did not really know after such a big freedom how to enjoy life inhere because it is limited but now now it's changing, now you are

<A>: Now I'm, yeah I am enjoying my life

<J>: Your life in Japan.

<A>: [34e1, e2, e3]Yeah, that because of I, now I am satisfied with myself because I could do well in my job and also I do well with my partner and friend and family so I am satisfied

<J>: You adjusted yourself back

<A>: Yeah.

<J>: to Japan.

<A>: Yeah.

<J>: &mmm okay, and the last one, what [35]advice would you give for future study abroad students going to Hungary?

<A>: Oh, going to Hungary?

<J>: Uhum.

<A>: Okay. Then I can say &mmm (.) [35a]better to learn Hungarian to communicate with local people and there is (.) a lots of beautiful things (.) &mmm if (.) there is yeah, [35a1]you can reach a lots of beautiful things if you can speak Hungarian language and of

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course ^{35a2}you can survive (.) in Hungary with (.) with only English but it's just (.) the small part (.) of experience @ yeah if you would like to know more fun things, you'd better to learn

<J>: Hungarian.

<A>: yeah to to adjust yourself to the country

<J>: Uhum, uhum.

<A>: And the other thing is &mmm (2) it's yeah &mmm ^{35b1}it could be really &mmm special experience because it's (.) different from Japanese culture and different from Western European culture, &mmm it's, it's in the middle, so &mmm so &mmm how can I say, (4) &mmm (2) if I &mmm if I go to Paris or London, it's like &mmm, it's like same as my expectation in Japan, I think, because I know the city in TV programme or movie or in other media we can get the information enough but &mmm in in Japan it's really difficult to get information about Hungary.³⁷

<J>: Uhum.

<A>: ^{37, 36}Or like other &mmm Central Europe or (.) Eastern Europe (.) country so &mmm so something both, both could bad things happen beyond your expectation but you can enjoy that and &mmm that's the special experience you can't get &mmm if you going to the more major big country.

<J>: So this experience you can only get at, in a country like Hungary (.) for example. Challenging.

<A>: Yeah. ^{35b2}Challenging. So if you have such ^{35b2}unexpected challenging experience that makes you strong and makes your makes your view more wider.^{35b3}

<J>: So are you also recommending Hungary to study abroad students?

<A>: Of course, &mmm I I can't say like if you going, if you would like to study something strictly ^{35b4}you'd better go to the English native country because there is less language barrier &mmm so I mean like (.) for your major or something but for me (.) I I don't have strong motivation about my major so I I prefer more I prefer more like (.) experience out of class. So for me &mmm Hungary is really nice country for studying abroad because I could &mmm I could learn a lots of things out of class^{35b5}

<J>: Uhum.

<A>: But yeah (.) ^{35b5}if someone expecting to learn something in, strictly I mean, in high level, Erasmus is not meet that (.) in Pécs &mmm except medicine class Erasmus is just mean drinking and traveling.

<J>: Uhum. Any other advice, so language, learning language

<A>: &mmm [35c]<u>be careful for your unconscious bias</u> @

<J>: How? How can they prepare for that?

<A>: &mmm not (5) &mmm [35c1, c2]<u>discussing with yourself, not discussing with internet</u> or

<J>: not discussing with the internet?

<A>: I mean like

<J>: not checking?

<A>: like unconscious bias happen &mmm [35c1]<u>unconscious bias happen because of &mmm it it not it not comes up, your experience.</u> If you

<J>: Like you saw it on the internet or you've read it

<A>: Yeah, so [35c1]<u>to overcome unconscious bias you can find the conclusion by yourself.</u>

<J>: Uhum.

<A>: [35c1]<u>So you can find the answer by yourself then you can overcome the unconscious bias, so experience and thinking deeply, discuss by yourself and find the answer.</u>

<J>: Like you found your answer during your study abroad.

<A>: Yeah @

<J>: Okay any other advice?

<A>: &mmm (6)

<J>: This is it.

<A>: it's bit difficult to keep your style, I mean (.) keep your shape @

<J>: Okay @ so careful with your diet

<A>: @@@

<J>: All right, this is it.

APPENDIX J
Interview with Hinano

Transcription conventions:

(.) : Brief pause, less than 1 second

(2) : longer pauses are timed, e.g.: (2)=2seconds

< > : overlap

-    : word fragment – hyphen marks where a part of the word is missing. e.g.: Yeah, in
   secondary schoo-

@: laughter – longer laughter is also marked: @ @ @

( ) : uncertain transcribes – words that cannot be reliably identified are in brackets

<L1jp> : utterances in the participants' first language. e.g.: We really enjoyed the
<L1jp> bento <L1jp> you made.

&eh, &ah, &mmm: vocalic fillers

speaker noises: <coughs> , <clears throat>, <sneezes>, <yawns>

[ ]: additional words provided for clear understanding

{ }: translation of Japanese words to English

Interview with Hinano:

<Data recorded: 14 08 2014>

<Total time: 119 min>

<Location: Japan>

<Language of interview: English>

<12950# of words of the interview transcript>

<Date transcr. completed: 07 02 2015 >

<J>: Okay, I'd like to conduct an interview with you about your study abroad in
Hungary. The interview will help me to complete my research project and dissertation
about study abroad. This is not a test, there are no correct answers. I'm interested in your
stories and in what you think. I will not use your name, but a pseudonym. Let's start.

<H>: Yes, yes.

<J>: &mmm why did you choose to study abroad in Hungary?

<H>: Cause &mmm my university is kinda international university, I have to choose a country that I go (.) to study abroad and then **1**first I &mmm I **1a**couldn't speak good English when I entered my university but since I get after I get (.) sophomore I felt a little bit **1b**confident in my English so **1c**as a study abroad country destination I want some country no (.) non-English speaking country.**2b1, 5a**

<J>: Uhum

<H>: And then I am **2a**also wanted to go some country in Europe and then there were two or three (.) options Hungary, Czech Republic or northern island, yeah (.) so then yeah I was deciding to go to Hungary.

<J>: Uhum. &mmm how long did you stay in Hungary?

<H>: Nine months.

<J>: Nine months

<H>: Uhum.

<J>: So almost one year.

<H>: Almost.

<J>: And

<H>: I was there two semesters.

<J>: Yeah two semesters. And what did you expect, like previously, before study abroad, what was your expectation &mmm about study abroad in Hungary? What did you expect from this?

<H>: Uhum &mmm to be honest I didn't expect like anything because I didn't know much about Hungary so I think that's very good because **2b2**I didn't expect anything so I could (.) &mmm I could (.) okay I can understand anything. You know like I didn't feel strange or if people do that *Oh! That's That's what I should do here!* So I didn't have like any conflict because my expectation is different, I didn't feel any I had no difference between my expectation and the fact so

<J>: Ah so

<H>: Yeah, yeah I could get used to anything.

<J>: Okay, so for example if you have expectations you might be disappointed.

<H>: Yes, yeah, yeah

<J>: That didn't happen because you didn't have this.

<H>: Yeah

<J>: expectation

<H>: I could accept anything.

<J>: Ah okay, I see, and what did you do before going to Hungary? How did you prepare for this study abroad in Hungary?

<H>: What do you mean for studying or just living here?

<J>: &mmm the whole

<H>: Whole thing?

<J>: thing in staying in Hungary, studying, staying there, living there for 9 months. Did you prepare for this? Somehow?

<H>: [3a]I dare not to study any Hungarian, that's my preparation, my normal preparation. I think normal people would (.) study Hungarian, some basic Hungarian in advance but I didn't, [3b]I dare not to do that cause like I wanted to feel like how I react if I go to like the country, which I don't know anything.

<J>: Hmm.

<H>: [4]Now I understand like yes and no (.) in French <L3fr>non<L3fr> and <L3fr>oui<L3fr>, non but if I went to Hungary I didn't know like which is yes and which is no, <L4hun>Igen, Nem<L4hun>

<J>: Uhum, uhum

<H>: so or thank you <L4hun>köszönöm<L4hun>, I didn't understand anything.

<J>: uhum

<H>: but like (.) [5b,5c]I am very interested in the communication, non-verbal communication and I heard 90% of the communication is non-verbal communication, so I wanted to know how I feel with the non-verbal communication (.) if [5d]I don't understand any language like they speak. Do you understand?

<J>: Yes, yes it's really interesting. So you have a reason.

<H>: Yes @

<J>: not to study the language before going

<H>: Yeah

<J>: Hmm interesting.

<H>: Yeah and [6]I still remember when I just arrived at the airport a [6a]driver (.) he speaks only Hungarian and he came to spoke to me and he wanted to tell something to me (.) it was Hungarian or maybe it's, it's not the other but maybe Hungarian @

<J>: @ it should be

<H>: it should be Hungarian @ yeah and he spoke to me some like weird languages

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<J>: Uhum

<H>: **6a1**and I I I don't understand anything but I understood that he wanted me to stay here with his gestures and his face I can understand, okay I will stay here.

<J>: Was it the travel4you?

<H>: No, no travel4you.

<J>: Just a driver okay.

<H>: Yeah driver. Driver has his my my my name at the exit.

<J>: I see, I see.

<H>: Yeah. And

<J>: like showing your name

<H>: Yeah, yeah and he dropped me to my dormitory.

<J>: Uhum.

<H>: It's my first night.

<J>: So it was a successful communication, non-verbal

<H>: yeah yeah @

<J>: communication. All right. And did you do anything else, preparation?

<H>: well &mmm I (.) maybe for my plane ticket, insurance.

<J>: Uhum

<H>: yeah

<J>: But culture and language you had a reason not to

<H>: No, not to.

<J>: Okay, so you like surprise.

<H>: Yeah yeah.

<J>: &mmm and what kind of expectations did you have in connection with Hungarian people, language and culture? So not about the SA in Hungary but now about people, language and culture. Did you have some kind of expectation about this?

<H>: &mmm, **7a,9**I wanted to like see how like normal people normal Hungarian people are doing and I wanted to, like **7c**I went to the for example **8a**Sunday market and I am very interested in like I can see the normal people because (.) and I wanted to be really good friend with them. When I was in **8b**dormitory I had like lots of like exchange student, Erasmus student but some of them I have some of them was Hungarian and I went to their home**8c** and I saw their families and then like (.) I could (.) I think I could be a good friend with them too.**7b**

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<J>: But before, it was when you were in Hungary but before, when you were in Japan did you like had any like oh, it should be like this

<H>: Oh no, no, no, cause I didn't know anything <L1jp>dakara<L1jp>

<J>: Uhum, okay and so you didn't know anything about Hungary before coming here.

<H>: Yeah, but [10]I expect them to accept me like no discrimination cause I heard like some of them some of my friends[10a1] who went to other countries had some discrimination for the Asians, for example, so in that point I couldn't like want them to (.) you know yeah the kind of (.) that one to me.

<J>: Uhum uhum

<H>: so only that point maybe I was worried kind of.[10a]

<J>: Yeah okay, that's an expectation.

<H>: Uhum.

<J>: And (.) did you know Hungarian people before coming to Hungary?

<H: &mmm, &mmm no, (2) not really. Yes.

<J>: No, you didn't know anybody.

<H>: &mmm no.

<J>: Okay, and the

<H>: Or I, [11a]there was, some there was a Hungarian in my home university but I didn't speak to like (.) then <L1jp>dakara<L1jp>

<J>: Oh

<H>: <L1jp>Un<L1jp>

<J>: You didn't want to or…

<H>: I, I didn't know

<J>: Or you didn't know about it.

<H>: Yeah, we are not friend.

<J>: You didn't even know.

<H>: Yeah, yeah

<J>: Okay and (2) so you didn't learn Hungarian before. How was your English language proficiency like before SA? I think you mentioned that (.) first you were not so confident but later (.) you became sophomore and then more confident

<H>: [12a]But after I went to Hungary and came back I like my English performance went down because I didn't go to the… (English-speaking country)

<J>: Yeah we will talk about this.

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<H>: Okay.

<J>: So your English was good enough that's why you decided to come to Europe.

<H>: Uhum.

<J>: &mmm, I have now my second set of questions.

<H>: Uhum.

<J>: Now it was about before SA, now during SA.

<H>: Aha during.

<J>: When you were in Hungary.

<H>: Aha.

<J>: What did you find pleasant, nice during your residence in Hungary?

<H>: &eh, &mmm

<J>: What was nice during your stay in Hungary?

<H>: &mmm anything?

<J>: Yeah, anything you can think about.

<H>: &mmm &mmm (.) for **13a**<u>the financial aspect Japanese yen and Hungarian forint, I felt like most of things is cheaper in Hungary than Japan,</u> so I could go (.) for dinner with my friends easily cause it's not so (.) not so expensive so I could go there and I could go to club too @ yeah and oh wait then (2) can I just go back to the previous case? and then

<J>: Yeah sure.

<H>: you asked me my image before I came to Japan &mmm Hungary

<J>: Uhum.

<H>: I said I didn't have any image but **14a**<u>I heard like</u> many (.) <u>foreign countries there are</u> **14a1**<u>many drunk people and they are like just (.) dancing, go to club and then (.) I didn't like them because like I didn't want to be like them like I'm</u> **14a5**<u>lazy so I feel sometimes they are very lazy and</u> **14a2**<u>I don't like them, then</u> **14a4**<u>I don't wanna hang out with them a little bit.</u> **14a6**<u>But once I get there, I felt like I @@ am doing the same thing @ but I think that is the way to get friends because I could get really good friends with them.</u>**14a7,**

<J>: Yeah.

<H>: Yeah of course (.) **14a5**<u>we go the club but also we study too so I, I thought they are not just lazy people yeah and that's their fun (.) in the night so</u>**14a8**

<J>: So your expectations changed.

<H>: Yeah kinda, yes. Yeah it changed.

<J>: And yeah

<H>: Yeah yeah the question now is the

<J>: yeah what was nice

<H>: Uhum

<J>: You had no financial problem

<H>: And I felt that ^{15a}<u>time goes very slowly. Japan is very (.) busy, everything busy, too many people (.) and we don't have (.) time any break time.</u> Even if it's break time we didn't do like taking rest. They have like tea (4) they had a tea time or (.) ¹⁵<u>the shops close early, earlier so that ^{16a1}means that ^{16a}they have more (.) private time with their families or friends &mmm I think that's ^{16a2}very good because they work (.) but not too much (.) compared to Japan^{15b}. In Japan we sometimes sacrifice our private time to do the work </u>&mmm

<J>: Hmm that's difficult

<H>: That's so difficult, but I felt yeah (.) I think that's good. <L1jp>Un<L1jp>.

<J>: Uhum. In your point of view when you stayed in Hungary was it nice?

<H>: &mmm nice I can say nice because I saw the some Hungarian hanging out with friends after the job or taking the time with family (.) sometimes a day off is very good.

<J>: So there is more free time

<H>: uhum uhum

<J>: They can have more time for each other

<H>: Yes

<J>: If it's in Japan you are working so

<H>: yeah

<J>: it's difficult to to spend time with other people

<H>: yeah uhum

<J>: I understand. And this was pleasant, now what did you find unpleasant

<H>: Uhum

<J>: Not pleasant

<H>: Unpleasant?

<J>: and hard to accept in Hungary.

<H>: Huh? (3)

<J>: Hard to accept something that for you was hard to accept and not so nice.

<H>: &mmm

<J>: Unpleasant, maybe something very different for you.

<H>: Ah @ the one I remember is like you have for example 250, <L1jp>un<L1jp> (.) 258 <L4hun>forint <L4hun> price[17a].

<J>: Uhum.

<H>: And then you pay 260 (.) and then you don't get any change.

<J>: Ah because we don't have 2 <L1hun>forint<L1hun>

<H>: yeah @ the small coin is five right?

<J>: Yes. @

<H>: But [17a1]I didn't even know that @ the system but because the price said 58 so (.) but how can you @@… it's (.) for me it's very strange and I still remember the first time I re recognize it was like I bought &mmm bread and they pointed out and I payed and I was waiting and, and I got the bread (.) and then I was standing and waiting for the change but the shopper (.) stares me like very strange

<J>: @

<H>: And … me too @ I was standing and I thought like I, I, I was [17a3]cheated.[17a2]

<J>: Oh my god.

<H>: Like she cheated me like maybe she forgot to give me the change or like she took my change even it's small money but I felt like it's cheated so[17a3] (.) and my impression[17a4] like my I was worrying about being (2) kinda discriminated I mean, because Japanese people are easily be cheated[17a5] <L1jp>dakara<L1jp>

<J>: Hmm

<H>: Yeah

<J>: So you are Japanese, I am not gonna give you back the change cause you are not gonna notice

<H>: Yeah. And Japanese will be shy cause so they don't, maybe they will give up (.) to arguing.

<J>: What was your case? Did you give up?

<H>: No @ I didn't give up but I was just standing waiting for change.

<J>: And what happened?

<H>: And then she ignored me and she was asking the what (2) the other customer want so and then (.) s then I (3) thought maybe they don't have small money. Yeah.

<J>: Oh.

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<H>: Yeah I don't know why but (.) I think I was very good at @ that point but when <u>I was watching</u>[17a6] <u>the other people how they react. Like what kinda (.) money she gives and how the other people are doing. And I also checked my wallet and the smallest money was 10 or 5. So I thought maybe they don't have smaller one.</u>[17a7]

<J>: That's right. So your observation was correct.

<H>: Yeah. And then I thought maybe they don't have and then I yeah (.) I left that shop and after that<u> I asked someone Hungarian </u>or (.) Hungarian people like do you have that one or you don't have that one and then yeah my expectation was correct. They have the smallest one, it's five.

<J>: It's because you didn't want to prepare in advance.

<H>: Yeah yeah yeah yeah @

<J>: Uhum. And anything else unpleasant, hard to accept in Hungary?

<H>: &mmm

<J>: Hard to accept or unpleasant, if you have something.

<H>: &mmm (6) it was difficult to buy vegetables. [18a]<u>Because everything you have to (.) buy with gram and dekas. Or the vegetable, you have to push the button.</u>

<J>: Ah, in Japan you don't have to.

<H>: Yeah.

<J>: Yeah yeah.

<H>: We don't have so I thought that like that custom.

<J>: Yeah and (.) deka

<H>: <u>Yeah, </u>[18a3]<u>deka we don't have. We have grams. </u>[18a2]<u>So it it's strange kinda. Uhum and then I thought it's very inconvenient</u>[18a3] (.) &ah and salami, I had to buy, yeah (.) I wanted to buy 200 grams but I don't know why but the shopper gave me only two slice or three slice of salamis, the hams.

<J>: Uhum.

<H> yeah that was inconvenient.

<J>: Yeah. And anything apart from shopping?

<H>: &mmm

<J>: Something hard to accept?

<H>: &mmm (.) not really I think that maybe I didn't have like preparation cause I could accept anything.

<J>: <L3jp>Un<L3jp> okay yeah. I understand. &mmm and how (.) you (.) okay or

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which university did you attend in Hungary?

<H>: The University of Pécs. Adult education and human resources.

<J>: And what courses did you take?

<H>: What courses?

<J>: Do you remember?

<H>: &mmm (.) [19a]Minorities in Hungary, [19b]Museum Education, also [19c]Hungarian language class (3) should I (.) skip this question? And then maybe I can check out.

<J>: Oh okay, yeah, yeah.

<H>: If that's good.

<J>: Yeah, yeah. What &mmm what was the language of instruction of the courses, what was the language they were

<H>: English.[19a1,b1]

<J>: English?

<H>: But sometimes they spoke only Hungarian because like yeah some (.) one or two classes there were Hungarian students too, so the teacher was also Hungarian, the professor, so they spoke Hungarian (.) and then I didn't understand like the small conversation they did in the class. [19d,e]

<J>: Okay. So the language was English

<H>: They study English

<J>: but

<H>: yeah

<J>: There were some small talks

<H>: In Hungarian. And we went to some field trip, the Hungarian villages, the villagers spoke only Hungarian then the Hungarian professor tried to translate everything but she couldn't (.) so I felt like I understood everything (.) yeah but basically that was English.

<J>: So you could understand.

<H>: Uhum.

<J>: But in the class there was a little bit of Hungarian, how did you feel?

<H>: &mmm

<J>: Was it okay or

<H>: Yeah, I felt okay but (.) [19e]I wanted (.) like (.) what they are talking, just even the small conversation. I thought maybe they spoke some important thing then I also

wanted to know that one too (.) so that point I (.) wish I could spoke Hungarian too but yeah.

<J>: Hmm might be a little bit unfair I mean like those Hungarian can be more advantageous with that information.

<H>: Yeah yeah

<J>: Maybe, I don't know.

<H>: Yes.

<J>: Did you have any &mmm (.) so you registered for these courses.

<H>: Uhum.

<J>: Did you have any expectations? If yes what expectations did you have in connection with these classes?

<H>: &mmm &mmm

<J>: Because you know you registered for them for a reason. Museum education or something

<H>: Uhum, yeah. But

<J>: You had something previously on your mind.

<H>: but I saw the syllabus and (.) but there only a few courses that I can take so I had to choose like (.) there are not so many option, I had to choose this one for my credit transfer so I didn't like had so much reason to choose that class but (.) &mmm (5) I thought like I could go &mmm from the syllabus it says something difficult but once I took the class it was so much fun and lots of field trips (.) yeah and I thought the class will be very tough <sneezes>

<J>: Bless you

<H>: @ thank you. But it's not so tough for me and it's just fun (.) but should I say like my

<J>: Anything.

<H>: Like [20a]I thought the class will be very tough and very strict and difficult to take a credit but in fact it's very [20b]easy (.) to take or get the credit. And I felt like my professor didn't read any of my essays (.), I wrote so many essays and papers with lots of researches and it took time but I @ the teacher didn't read it.[20e] I felt that point. Yeah.

<J>: And how did you feel about it?

<H>: &mmm, [20f]it's not good because that brings the motivation of students down.

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And even @ yeah for the grade,(.) I mean evaluation,(.) I got the best grade I mean A (.) or five or A

<J>: five

<H>: <u>Five for the every classes but (2) my friends who didn't submit any essays got five too. So I felt very unfair point.</u>[20c]

<J>: Uhum.

<H>: Yeah. [20c,d]<u>I could satisfy my paper, I did effort but if I get the same grade as the student who didn't do anything, I felt a little bit (.) yeah unfair.</u>

<J>: I would feel the same.

<H>: Yeah.

<J>: Yeah, I think &mmm okay about Hungarian language, did you learn, oh sorry, classes. How were your classes like, did the courses meet your expectations?

<H>: Hmm, the course itself was fun more fun I had more field trip and I could go to villages, castles.

<J>: Okay, uhum

<H>: It was more fun.

<J>: And you said, you thought it was harder.

<H>: Uhum.

<J>: Did you feel successful in the classes?

<H>: Yeah, I did what I could.

<J>: And can you recall a situation, can you tell an example in which you felt successful? A situation, in which you felt successful so a concrete example.

<H>: &mmm

<J>: Can you remember something?

<H>: Successful?

<J>: In, in class yeah. One moment or situation. In the class.

<H>: When felt successful

<J>: When you felt successful, a short story about your

<H>: What do you mean successful?

<J>: When you (.) when you are good at something, something you accomplish, (.) well , some successful moment in the class.

<H>: Uhum.

<J>: When you felt like Oh, I was good at this.

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<H>: Uhum, [21a]<u>I did a presentation in Museum Education class</u>. (2) At that time like I was, there was the individual (.) presentation and <u>I had to choose my museum and we had to visit there and then around that time I went to (.) Croatia and then there is a (.) I forgot the name but some museum and I went there</u>[21b] (.) <u>and there I met one Croatian girl, she was working at the (.) she was a part time, working at the museum and I asked some questions. I interviewed her with questions and she was very kind so she gave her address to me, uhum and we could keep in contact by email</u>[21c]

<J>: Uhum

<H>: after I went, go back to Hungary (.) and from that interview I made a presentation and I took some photos and put it and also there was one German classmate and she, she it was first, first time for her to do to do presentation in Ger in English so I had some experience to do presentation before coming to Hungary

<J>: Because in your home university you had to do it in English

<H>: Yeah, [21d]<u>so I told her like we need to do this, this patterns like so we could we could be good friend like (.) yeah sometimes I feel critical I think its good or it's not good, it's better to do like this so we could like those communication before our presentation so on the day (.) both of us were very nervous but we had a practice in front of each other so at that time I could feel successful.</u>[21e]

<J>: In class

<H>: Yeah in the class.

<J>: At the real thing.

<H>: Yes, at the real thing. On the real day. Yeah. I did it very well and then I felt very prepared then on the day performance was very good.

<J>: Okay, great. And okay Hungarian language, did you learn Hungarian language?

<H>: Yes, <L4hun>igen<L4hun>. @

<J>: <L1hun>Igen.<L1hun> @ What did you find interesting in learning Hungarian?

<H>: [22a]<u>The sound and rhythm,</u> you mean &mmm, it's very interesting like to to ta ta <L4hun>tanulo-<L4hun>, <L4hun>tanultun-<L4hun>, <u>you are very like sensitive for the sounds open vowel or closed vowel so we have to (.) change the (2) not suffix but suffix.</u>[22b]

<J>: Yeah.

<H>: yeah.

<J>: Suffix.

<H>: <L4hun>Pályaudvarra<L4hun> re<L4hun> <L1jp>toka<L1jp> yeah

<J>: yeah.

<H>: <L4hun>repülőtér<L4hun> ról ről<L4hun>?

<J>: <L3jp>Un.<L3jp> <L1hun> ről.<L1hun>

<H>: yeah.

<J>: <L1hun>ról <L1hun>or <L1hun>ről<L1hun>, it's hard to

<H>:yeah yeah. <u>But the sound I like it.</u>[22]

<J>: You like it

<H>: Yeah, yeah. @

<J>: To listen to you mean?

<H>: Uhum.

<J>: And what were those challenges you had to face while learning Hungarian?

<H>: &mmm

<J>: <u>challenges in learning Hungarian</u>

<H>: (3) [23a]<u>the pronunciation *ü* I didn't we didn't have that pronunciation (.) vowels *ö, ü* so it's difficult to (.) hear, listen to.</u> [23b]

<J>: ah, <L4ger>umlaut<L4ger>

<H>: [23a1]<u>Yeah some German</u>[23c] <u>vowels, I don't know, maybe, yeah (</u>.) and I didn't, I couldn't understand where is the (2) the space, where is the space.

<J>: Between the word?

<H>: yeah for example <L4hun>Jó napot kivánok, JÓ …. NAPOT…<L4hun>

<J>: Ah

<H>: <L4hun>KI KI KIVA…NOK<L4hun>

<J>: Ah

<H>: So I didn't know the space where is the space. Yeah. Uhum. That was hard uhum. (2) And the time[23d], when you see when you say &mmm if you say (.) one thirty you have to say (2) a bit difficult like quarter to something you know, you have to say

<J>: &mmm but half past two, half is <L1hun>fél<L1hun>

<H>: Yeah <L4hun>fél<L4hun> but you say

<J>: <L1hun>Fél három<L1hun> what?

<H>: Now it's

<J>: <L3jp>Un<L3jp, so we say one one number

<H>: yeah

<J&H>: <in advance>

<H>: So yeah yeah yeah, so that's con confusing for me really. <u>Because we don't have that those expressions in Japanese.</u>[23d1]

<J>: Yeah Japanese yeah same as <L3jp>nijihan<L3jp>.

<H>: Uhum <L1jp>nijihan<L1jp> yeah but didn't say <L1jp>sanji sanjuppun mae toka<L1jp>

<J>: <L3jp>un<L3jp>

<H>: <L1jp>sanji no yonjuu gofun mae<L1jp> that means <L1jp>niji juugofun.<L1jp>

<J>: <L3jp>Un niji juugofun<L3jp> so Eng Japanese is more similar to English in this sense.

<H>: Yeah yeah, it was difficult to calculate.

<J>: <L3jp>Un.<L3jp> Anything else?

<H>: No.

<J>: And how did you learn Hungarian? Did you learn in the class or from a friend or by yourself?

<H>: <u>Only in the class</u>[24a] and sometimes from my friends.[24b]

<J>: By yourself?

<H>: By myself? I don't think, no.

<J>: You didn't study by yourself?

<H>: No, did I?

<J>: I don't know. Did you have homework to do by yourself or

<H>: <L1jp>un<L1jp>, yeah I had homework but it's from my class my class

<J>: Yeah but you don't do the homework in the class but you do it at home.

<H>: Ah! Yeah, yeah, yes I

<J>: words maybe I don't know did you study words by yourself or something?

<H>: Yeah I wrote some yeah and [25a,b]<u>I bought Hungarian dictionary at bookstore and before the exam I studied at café, went to café and tried, ah yeah! I tried to spend more time in Hungarian atmosphere.</u>[25c] <u>I went to café, not to library</u>,[25d] <u>because library everybody is quiet so I can't hear any Hungarian (.) people speaking. But in a café, I have to </u>[25e1]<u>order by myself and there is some </u>[25e2]<u>Hungarian customers having the tea</u>.[25e]

<J>: True. And what, what books did you use for Hungarian language study?

<H>: **25f1**Small dictionary (.) and **25f2**textbook and I (3) <L4hun>Moso masa mosodaja<L4hun> @.**25f3**

<J>: Oh @ and didn't you have a book written by Professor Waseda Mika?

<H>: Ah, I had, I got from my senior friend (.) but I hardly opened it, I hardly used it.

<J>: Oh really. I thought oh, okay.

<H>: But after I had like I think a lesson class from Hungarian (.) I understood better like more after that **25g1**I read some Hungarian textbook in Japanese I understand Ah! This is what the teacher said! Because **25h**teacher is not good at English so the, the teacher in Hungarian class was not good at English too.

<J>: So the Hungarian language class was in English.

<H>: Yeah, it was in English still but the teacher is not good at (.) English so

<J>: Hmm that's difficult.

<H>: Yes, that's difficult challenge for

<J>: That was the difficult point hmm

<H>: Yeah.

<J>: And after you've read some books by yourself you, you felt like oh that was

<H>: yeah this is: I see.

<J>: And you have also mentioned friend, you've learnt with a friend, what kind of friend, Erasmus student or a Hungarian person?

<H>: **25i**A Hungarian person and Erasmus student from (2) Croatia, some countries, some, some friends they can also speak Hungarian they know Hungarian too. Yeah.

<J>: Oh, and how did it happen?

<H>: **25k**We went to the restaurant together: What did you say that? What did you say? Or like that.

<J>: Uhum.

<H>: They pointed out the menu and I ask like how is it look like <L1jp>un<L1jp>

<J>: Uhum uhum

<H>: <L4hun>Jó étvágyat<L4hun>, what does it mean? For example. <L4hun>Egészségedre.<L4hun> @**25j**

<J>: Uhum. So about native Hungarian people, you tried to communicate in Hungarian with Hungarian people.

<H>: Yeah I (.) for example (.) in the restaurant I, I asked <L4hun>édes, nem édes<L4hun> or <L4hun>csipős, nem csipős<L4hun>. Those things I tried to yeah.

<J>: Uhum

<H>: <u>I actually learnt some vocabularies, I tried to use it in a real (.) situation and I also ordered a pizza.</u>**25j**

<J>: How?

<H>: By call, by phone.

<J>: Oh. In Hungarian?

<H>: In Hungarian.

<J>: Oh that's a great

<H>: @ Yeah.

<J>: And did you get the pizza you wanted?

<H>: Yes, oh yeah.

<J>: Oh good so there was success in Hungarian language use.

<H>: Yes. @

<J>: And what strategies did you use to learn Hungarian?

<H>: &mmm, (2) I &mmm it's difficult but (4)

<J>: Learning strategy

<H>: Uhum, (2) **26a**<u>I did lots of things with Hungarian people.</u> And then if I do something with them we can have the (.) same emotion kinda, if you do (.) a hard thing we both of tired but it's better to say like tired and then I (.) **26a1**<u>my friend has the same emotion kinda and then maybe he or she say something, then I understood like okay, in these situations I said yeah (.) say something like that one. So I, I try to copy what he or she said in, when I had the same experience with he or she</u> and also I wanted to (.) yeah I, I kept my emotion very (.) emotion is important if **26b**<u>I really want to say happy and thank you, then that emotion comes to (.) my it's (.) the emotion will motivate</u>**26b1** <u>my (.) study Hungarian.</u> I really wanna say thank you to the one so I need to know köszönöm szépen so

<J>: Uhum

<H>: yeah I think keeping, be honest to my heart is very important. If I get angry, how to say angry to them or like that. <L1jp>Un.<L1jp>

<J>: Yeah, yeah so you can (.) adjust to the context and learn from the context.

<H>: Yes

<J>: Hungarian and imitate native people

<H>: Uhum.

<J>: So that was your strategy.

<H>: Yeah, yeah.

<J>: All right. Okay so, my next question is, how was your adjustment period like in Hungary? And in the Erasmus community as well? Because you were also in an Erasmus community.

<H>: Uhum.

<J> : So first how was your adjustment like in Hungary? How did you adjust yourself

<H>: &mmm

<J>: in Hungary. How was it like?

<H>: &mmm it was not so difficult for me to adjust myself in that environment cause like I could easily accept everything (.) but yeah uhum.

<J>: So you didn't have any difficulties.

<H>: Yeah, yeah, no.

<J>: Uhum. And in Erasmus community?

<H>: Erasmus community like uhum, it was more difficult[27a] because most of them were from Spain or Italian or German friends so if we gather, [27a1,3]the majority was Spanish or German so they, they easily change, they speak not in English but in Germany or Spanish so that point like [27a2]I couldn't get in the conversation so I felt a little bit (.) lonely.

<J>: Ah okay, so they had a big group

<H>: Yes kind of.

<J>: So they were not alone, they had the

<H>: Uhum

<J>: Oh so did were there other Japanese? Or were you alone?

<H>: [27b]I was almost alone. Because like there are some three or four Japanese but they are not coming with us I mean, (.) there is only one Japanese , I mean I was the only one Japanese in my dormitory. And the other three Japanese were in a different dormitory and they are not, (.) they don't like the party or (.) meeting up so I was kinda the only Japanese.

<J>: Uhum, and did you have any difficulties (.) with adjustment? You mentioned some problems with Erasmus community

<H>: Uhum

<J>: and how did you overcome these difficulties? How did you solve your

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difficulties?

<H>: &mmm… ^{27c1}I asked them like what did you say? Kind of. Very frankly. Because they, they are laughing and I said: what did you say or I ask like my (.) my &mmm my (.) I forgot the English

<J>: You can say in Japanese also

<H>: my my <L1jp>kangae…<L1jp>

<J>: thinking, way of thinking

<H>: &mmm no, no, my, my (.) ^{27c}guess like yeah for example like they say something in Spanish and then I couldn't understand but ^{27c2}maybe they were talking about for example shopping and then I asked them: ^{27c3}Are you talking about some (.) like shopping? And then they said no we are just talking about rrrrrr so if I ask my guess, they answered.

<J>: Uhum.

<H>: Yeah, so that how I tried to understand their conversation, yeah. And after I ask or I said my guess and then they answered, their answer was English so (.) the, ^{27c4}the time change to speak like they once they said something in English then they continued to speak English^{27c5} so yeah @ you know @

<J>: Oh, hmm that's good.

<H>: I repeat those kind of things.

<J>: Uhum, it's good a strategy. Uhum yeah and other thing, like you said you were a bit lonely like only one Japanese in the dormitory, how did you get over this?

<H>: &mmm I asked them tried to, do you have any plan this weekend? I asked: Shall we make dinner together or go out for dinner or (2) ^{27d}for example like Sunday Market, I went one time and then if I liked it I talked about that last Sunday, I went to Sunday Market and it was really great and then (.) if I could attract those Erasmus friend and then: Why don't ask go again there.

<J>: Why don't?

<H>: Why don't ask to go there again yeah, yeah, I asked

<J>: Yeah, yeah, why don't we gather, uhum, like so maybe you enjoy something and then you

<H>: ^{27d}talked about that and if they are interested in

<J>: you can attract more people with this uhum, uhum, okay.

<H>: ^{27d}yeah, yeah, so I made lots of experience first by myself and then I shared the

story (.) yeah because I don't know like what they are interested in so (.) then I think I could, the best is like, (.) I talk about like what I felt and how I felt.

<J>: Uhum, uhum, so you tried.

<H>: yeah

<J>: you didn't wait but went to the person and

<H>: yeah

<J>: Uhum, okay. (.) Did you have any difficulties in making yourself understood in English?

<H>: Hmm in English?

<J>: uhum, in English. Did you have any difficulties in making yourself understood in English?

<H>: In English means like

<J>: In English language, like (.) you want to make yourself to be understood

<H>: Uhum.

<J>: Did you have any problems, difficulties with this?

<H>: No but there are almost no native English speaking people so I felt like (2) some Erasmus student mo, most of them, not most but some of them like [28a1]couldn't speak English as much as I could so (2) yeah, [28a]I could speak more than them so sometimes I say something and then they didn't understand but I could understand what they wanna say, I am not native speaker so I understand like it's difficult to try it so I felt that they are trying to say something and then I (.), uhum, [28b1]I tried to take off what they wanna say like so they said something wrong word and then I asked them: &mmm do you mean like this this this?[28b,c]

<J>: Uhum, okay.

<H>: Yeah, I have one example like

<J>: Uhum

<H>: I had a presentation with German friend

<J>: Uhum

<H>: and she was not good at English and she was using Google translation.

<J>: Oh that's not @

<H>: yeah @ she yeah google translation @ and she tell something and it came to Japanese. I understood that's Japanese because I am Japanese

<J>: Uhum

<H>: but &mmm word is too difficult and then it didn't fit in the conversation I mean.

<J>: Oh she tried to speak in Japanese?

<H>: No, no, she didn't understand like what she wanna say

<J>: in English

<H>: in English

<J>: She tried Japanese

<H>: Japanese

<J>: google uhum

<H>: but yeah, I know that vocabulary but I couldn't understand the meaning in the, in the sentence[28d2] and then I didn't understand what she said but (.) [28c1]I asked her some questions and she was trying to say something and then some word came up like: do you mean like you wanna copy and then she said yes that's the word I want to say so

<J>: Aha

<H>: I think

<J>: Just copy in Japanese is also you say copy but I think maybe some weird kanji

<H>: Yeah, uhum, copy, yeah weird, it was really weird.

<J>: <L3jp>un sokka<L3jp>.

<H>: Maybe I didn't use that one

<J>: I see

<H>: So translation, google translation[28d1] is not good but I felt like real conversation is enough I think. If we try to understand and to be understood we can make a communication. That's the one.[28e1,f]

<J>: yeah and you are interested in communication so you did a good job.

<H>: Thank you @

<J>: And so it was about English, no difficulties but difficulties on the other side to understand people

<H>: Yeah yeah

<J>: what about Hungarian?

<H>: Hungarian.

<J>: The same question, did you have any difficulties in making yourself understood in Hungarian?

<H>: Yeah @ lots of things @, [29]yeah at the station I couldn't buy the ticket. I said something in Hungarian, I tried to say something in Hungarian but they didn't

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understand so (.) I felt a little bit (2) &mmm, I didn't understand like what I should do because I thought my Hungarian is (2) understood, understandable? [29a]

<J>: Uhum.

<H>: But it didn't, they didn't understand so

<J>: Hmm. Maybe because of maybe

<H>: [29a]Pronunciation? I think.

<J>: Uhum.

<H>: So I tried to explain it in easy way

<J>: Uhum and?

<H>: Yeah

<J>: What happened?

<H>: They said ah! Something kind of.

<J>: Uhum.

<H>: Or I do with the [29b]gestures. For example, I wanted to say the colors red, blue, I tried to find on my clothes like some like this is red this is blue and then I wanna have this color of this one so (.) with the gesture[29b1,2] yeah (.) pronunciation is the problem I think. [29c1]

<J>: In the Hungarian class grammar was emphasized, pronunciation you couldn't practice or your your obstacle was pronunciation in communication

<H>: I didn't have enough confidence to pronounce properly in Hungarian.

<J>: In the class?

<H>: In the class too. Uhum. Yeah

<J>: But you had classmates and you pronounced together (.) but still

<H>: uhum, but still yeah, I felt behind.

<J>: Did you speak, did you try to speak a lot in the class? Was it communicative?

<H>: No, there were like, [29d]there was a really good student in my class and she speaks, she spoke very fluent Hungarian and her level and my level were too different, so I felt like I and she was not in the same class.[29d1,2]

<J>: She was Erasmus also?

<H>: She was, no, she was (3) medical student I think, (.) yeah she was medical student (.) yeah so she understand like, she was, she had more time with patient, Hungarian patient so she has more time to touch the Hungarian, but she was taking the same class as me[29d2] so there was only like five.

<J>: It was beginner Hungarian, no?

<H>: My second semester so maybe intermediate.

<J>: Intermediate.

<H>: Or second step.

<J>: Yeah, yeah or pre-intermediate.

<H>: Uhum, So, I don't know why she was taking the same class as me.[29d,e]

<J>: And that made you feel more

<H>: yeah

<J>: Shy or like hard to

<H>: yeah

<J>: speak in front of

<H>: yes, yes

<J>: people who are good at speaking

<H>: Uhum, yeah

<J>: Uhum

<H>: So maybe I was sometimes, but I could speak more or yeah but compared to her[29d1,2]

<J>: I understand your feeling. I understand it's

<H>: Yeah, so

<J>: hard in that situation

<H>: uhum

<J>: to battle with yourself

<H>: yeah, yeah

<J>: inside

<H>: [29e]Yes, but if I was in a different position (.) yeah (.) I would be the same, I could feel the same, like I'm the only one, I'm the best one so like I can speak as much as I want and I can observe lots of things, I can ask questions. (.) Because even the question I and the other students don't understand and the teacher gets very happy because

<J>: somebody will answer.

<H>: Uhum, so, yeah.

<J>: Yeah, but the point is I think to make everybody speak not to make it only one-sided.

<H>: yeah.

<J>: It's not beneficial for

<H>: **29d1**And if possible I wanted them to make a placement test more like (.) fair kind of you know cause she could speak more, but

<J>: Uhum

<H>: Do you understand?

<J>: You are wondering why

<H>: Uhum

<J>: You are in the same group

<H>: yeah

<J>: And did you have a, so you had a placement test?

<H>: No, I took only the first semester, I took this one and the second semester I went up (.) the level up.

<J>: Uhum.

<H>: So I don't know why she take, came into my class, I mean the good girl.

<J>: Uhum, hmmm.

<H>: yeah.

<J>: Maybe, I don't know, not enough people for higher level class, I don't know, but yeah.

<H>: Or maybe she didn't have, she didn't pay any tuition and just she was interested in and she went to the first one, I don't know the truth. But maybe. If the professor (.) permit that you can attend in my class or you can come …

<J>: And other students, the level was?

<H>: same or (.) a little it higher than

<J>: But they also, they didn't take the placement test, like you, first group, second group

<H>: No, no.

<J>: Okay. &mmm and let's go back to communication, what strategies did you use in order to communicate successfully with international students, you mentioned it, teachers and locals?

<H>: Teachers and locals (5) **30**If I, I try to speak in Hungarian for the local Hungarian people with smiles because like (.) **30a**if I spoke to them in English I thought like they **30a2**don't feel good and they may ignore but only like <L4hun>Jó napot

kivánok<L4hun> and then they said something <L4hun>szia<L4hun> and I (.) [30b]tried to like say something [30b1,2]even if it's <L4hun>alma<L4hun> or I don't know maybe, then I think that makes the native Hungarian, the normal Hungarian people understood like oh I am learning Hungarian, so if I say like what I know then they understand like: oh I know that one, I know that one (.) and then you say something in Hungarian and then I didn't understand then they understand: oh she doesn't understand this one, (.) so for example like <L4hun>alma, zöld , fekete, fehér<L4hun> is this something aha aha aha and maybe they understand this one, so they can understand my level of Hungarian.

<J>: Uhum uhum.

<H>: It's good because I thought it's good because [30c]I want them to understand my level.

<J>: And when you talk about locals, who, who do you

<H>: The shoppers.

<J>: Aha

<H>: [30d]The shoppers[30d1] or (.) Harkány spa, the spa, those people[30d2] (.) uhum mostly those are the (.) or taxi driver[30d3]

<J>: oh yeah yeah

<H>: and bus driver[30d3] uhum

<J>: and the teachers?

<H>: Teachers I'm (4) &mmm of course polite, politely, I tried to speak to them politely.

<J>: Aha, In English or Hungarian?

<H>: in English.

<J>: uhum and the communication was successful?

<H>: Yes, I felt successful, the professor was very nice.

<J>: And you didn't try to talk in Hungarian with your Hungarian teachers?

<H>: Yes, a little bit like <L4hun>Igen! Jó!<L4hun> <L1jp>toka<L1jp> @

<J>: @

<H>: Just like not in the serious situation I said <L4hun>Igen<L4hun>

<J>: Just easy

<H>: easy yeah yeah

<J>: easy conversational word okay (.) and which languages (.) which languages did

you use during your SA?

<H>: **31**English and Hungarian.

<J>: Aha, English and Hungarian. Only.

<H>: Uhum. And Japanese too.

<J>: That too.

<H>: Uhum.

<J>: And with whom?

<H>: Whom? **31a1**Japanese I used to (.) with my Japanese friends and some, some other friends who studied Japanese, Erasmus students or Hungarian students (.) uhum and **31b1**English I used with (.) my Japanese friends too in the classroom (.) I spoke in English and Hungarian friends and Erasmus friends.

<J>: Uhum, and Hungarian?

<H>: **31c1**Hungarian &mmm with my Hungarian friend and normal people

<J>: You mean local Hungarian

<H>: **31c1**local people (.) and maybe some Erasmus or Japanese students in the Hungarian class, I had to (3) maybe that's all (.) &ah or with my Hungarian friends' family I had to use Hungarian. That, yeah, those people I couldn't switch the languages.

<J>: Because they only speak Hungarian

<H>: Uhum, yeah

<J>: So you have to okay (.) and which language did you use the most frequently in Hungary? Which was the most frequent?

<H>: English.**32a**

<J>: English.

<H>: I felt English.

<J>: And the least frequent?

<H>: (2) &eh? Japanese or Hungarian.

<J>: Which one?

<H>: (3) &eeh?

<J>: @

<H>: (2) **33a**I had some skype with my family too and then there I spoke in Japanese**32b**, if I count that

<J>: That counts

<H>: That counts? [32c]Hungarian. Unfortunately.

<J>: Okay, Hungarian. But if okay, that counts but if it doesn't count? Skype talks.

<H>: Then the least frequent is Japanese.

<J>: Okay so if the skype talks count Hungarian is the least frequent, if we minus the skype talks, then Hungarian (.) oh Japanese.

<H>: Yeah yeah.

<J>: Okay okay I understand. And yeah but it's an important point. You use skype because you study abroad but talking in Japanese (.) so you keep contacting in Japanese

<H>: Yeah.

<J>: And who did you socialize with in Hungary upon arrival? So when you arrived.

<H>: uhum.

<J>: First, who did you socialize with? Like what kind of people?

<H>: (2)

<J>: Nationality, what nationality?

<H>: [34]Hungarian the first one I saw was driver picking up, not Travel4you but pick up service driver yeah (.) that one is the first one and

<J>: But I mean first week, first two weeks, like beginning

<H>: First two weeks

<J>: Who did you socialize with?

<H>: (2) my roommate

<J>: What nationality?

<H>: [34a1]Hungarian (.) roommate (.) or like supporters

<J>: Are they Hungarian too?

<H>: I think they are Hungarian, yeah Hungarian.

<J>: Hungarian.

<H>: kinda, peer supporters.

<J>: Uhum.

<H>: But the university students or like and I mean the residency, [34a2]the residency in my dormitory.

<J>: But they are Hungarian?

<H>: [34a2]Hungarian too and (.) Erasmus students too.

<J>: Uhum. Okay so peer supporters, the mentor you mean

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<H>: Yeah, yeah.

<J>: You had a mentor and roommate and Erasmus students.

<H>: And **34a3**<u>teachers too, professors,</u> who was in charge of my orientation programme.

<J>: Uhum, did you talk to your teacher frequently? In the beginning.

<H>: Yeah, uhum, yeah, when we meet they every time ask me: how is your life, are you having problem, uhum.

<J>: Okay, so you could talk about freely.

<H>: yeah.

<J>: And who did you socialize with later, during SA? So not in the beginning but later on.

<H>: (2) **34b1**<u>Japanese,</u> because first I didn't know like there are three other Japanese before I came to Hungary so I didn't know that they exist @@ but once we know like each other @ oh! You are there! Okay! And then we sometimes meet up. Japanese too.

<J>: Aha , Japanese? That's all?

<H>: **34b2**<u>More Hungarian,</u> in local Hungarian people.

<J>: Aha, so compared to the beginning you socialized, the changes that you socialized, you socialized with Hungarian but more Hungarian, plus the Japanese.

<H>: uhum, uhum.

<J>: Anything else?

<H>: hmm. Yeah, **34b3**<u>I became friends with Erasmus students little by little</u> so

<J>: Also it increased.

<H>: Uhum, uhum.

<J>: And what was the nationality of most of your friends? During your study abroad.

<H>: (2) Do you mean like I have to count every my friends?

<J>: &mmm

<H>: Hungarian or non – Japanese.

<J>: &mmm like think about the group you socialized with the friends you hanged out with and if you (.) think about the proportion of the nationality which was the highest number of people. So the highest number of people, which nationality did they belong to?

<H>: **35a**<u>Hungarian has I think the most, highest I mean.</u>

<J>: Aha, so you yeah.

<H>: **35b**<u>Second, European people, French, German, Italian.</u>

<J>: Uhum, uhum.

<H>: and **35c**<u>then it comes Japanese.</u>

<J>: Uhum, there were not so many.

<H>: Yeah, yeah, or yeah Japanese <u>and some other Asian countries, Korean, uhum, yeah I had some friends, (.) Hong Kong too.</u>**35c**

<J>: Hong Kong okay, but first Hungary, then Europe and

<H>: Japanese, Asian.

<J>: Asian, okay, (.) did you have close friend in Hungary? Close friend

<H>: Uhum, yes.

<J>: What nationality?

<H>: Hungarian and (.) close?

<J>: Close like not like surface you know like close like you can talk about things.

<H>: yeah

<J>: you trust you know

<H>: **36a**<u>Hungarian, German, Lithuanian and French, I think. I felt like more close, I can be, I could talk like lots of things.</u>

<J>: Aha, okay.

<H>: Uhum.

<J>: What did you learn from this person or these people? What did you learn from these people? How did it influence your way of thinking

<H>: Aha

<J>: Hanging out with them, if it did.

<H>: Aha, (.) **36c**<u>I felt that I don't really know (.) about my own country Japan</u>, like yeah because like (.) **36b**<u>for example German or French like they know lots of histories, they are proud of their histories and their countries but in Japan like I felt sometimes (.), uhum, (.) I don't really know about it.</u>**36d1** I know like we learned (.) I remember that I learned in my national curriculum but I don't, I didn't feel like it still remains in my mind. So

<J>: It must be because the way they educate.

<H>: yeah kind of (.) or (.) **36c1**<u>the religion, Japan didn't have so strict religion problem or (.) uhum and I felt like Japan was not so internationalized country.</u> **36b1**<u>Cause like when we were talking with like European people, classmates in small group and (.)</u>

they are very close to each other but [36d]Japan is the kinda island and yeah, kinda isolation, and they didn't have, didn't have like so much (2) association with other countries, yeah.

<J>: Uhum, don't share so much common knowledge.

<H>: yes yes and &mmm I felt like [36e]they are more free, they have more freedom, yeah and then they don't care so much like how the other people think of you.

<J>: Ah yeah.

<H>: So the (.) yeah [36e]if I think about me like I sometimes (.) care how the other people think of me so

<J>: Yeah, Japanese do care about that.

<H>: Uhum.

<J>: Don't really, yeah.

<H>: Yeah, that point I felt.

<J>: Me too. When I came to Japan yeah I felt the opposite.

<H>: yeah.

<J>: Yeah, I used to tell Japanese people: Why do you care so much? @

<H>: @ yeah so [36e1]associating with them, yeah made me (.) uhum understand that point so noticed that point.

<J>: Uhum, oh and which language did you use to your close friends?

<H>: [37a]English.

<J>: English uhum. &mmm (2) did you have a new relationship with someone which was more than friendship? So in your case a boyfriend?

<H>: No, no.

<J>: No. Okay then let's skip next question.

<H>: @ You made that question too @

<J>: Yeah @ because that may also influence a study abroad experience.

<H>: Okay, okay, I get it @

<J>: Yeah. Where was… ah yes! You mentioned your previous expectations but you didn't have any.

<H>: Yeah.

<J>: So my question is what did you do in order to fulfill those expectations but you didn't have any expectations so you didn't do anything to fulfill them.

<H>: Yeah yeah @

<J>: Did you participate in study abroad events organized by ESN?

<H>: Yes.

<J>: For example you know, country presentation, flag party and so on and so on

<H>: Yes, [38a2]country presentation we attended.

<J>: Uhum, so which events did you join?

<H>: Country presentation and other wine fes wine trip.

<J>: Wine tasting

<H>: @Wine tasting tour[38a3]

<J>: Yeah yeah

<H>: That was nightmare for me but @@ and…

<J>: Why was it a nightmare?

<H>: Because that was my first time to (.) get drunk[38a3]

<J>: Get drunk? Oh okay

<H>: In my life

<J>: Wow

<H>: yeah so I never forget I think @

<J>: @

<H>: Maybe that's good @@ and I went [38a1]Czech Republic in Prague, the tour

<J>: Oh okay. I see.

<H>: Yeah. But that one I couldn't really enjoy.[38a1]

<J>: Why? What was the problem?

<H>: Because we went there in October or (.) like September maybe, the first or the second month [39]I just arrived and then (.) I felt like European people are very lazy to the time.[39a]

<J>: Uhum.

<H>: for the time so (2) &mmm even the Erasmus organizer set the time but even they are delay. They delayed to the (.) time. [39b]

<J>: Oh the organizers? Delayed?

<H>: Uhum. Yeah, so and then we got kinda angry, and once like tomorrow morning okay, we will gather at 8 (.) and then after (.) they set up, they went to the party at midnight. And then at the party, I didn't go there, some of the us didn't go that party (.) but at the party the Erasmus organizer felt like oh, maybe I cannot get up at 8 or 7 so let's meet at 10 or that. So they changed the time but they didn't let us know.[39c]

<J>: Oh

<H>: I mean not going to the party.

<J>: Ah

<H>: So we woke up at early but there was no organizer, they were all sleeping, so we get really angry.[39d]

<J>: I understand, yeah

<H>: Yeah. But for me it's (.) unfair, like[39d]

<J>: Yeah, you have to go to party to get the information

<H>: Or like okay, I have to be there at 8, so I sometimes (.) okay I have to finish this one at this time and that time but if I could be late I could do something more (.) so yeah, it's not fair for the people who came on time.[39d,b]

<J>: Wasting your time.

<H>: Yes and why we have to wait for the others who came late. I mean we are all human so we sometimes maybe overslept so we, we, we make mistakes but like sometimes we

<J>: But it was intentional, the change, not mistake I mean

<H>: Uhum, yeah so at that point I didn't enjoy (.) and after that I didn't take any take part in any ENS organized tour. [39e]

<J>: Aha that was the last one.

<H>: Uhum.

<J>: So wine tasting, trip to Prague and

<H>: and country presentation, not all

<J>: Did you go flag party?

<H>: No, I didn't because I went (.) Oktoberfest? Other, my private trip.[40a]

<J>: Ah, your private trip, okay.

<H>: Yes yes.

<J>: And yeah, so what kind of experiences did you have in connection with those events? Like you mentioned Prague trip was not so good and country presentation?

<H>: [41]Country presentation (2) &mmm (2) it was very difficult to make a (.) movie (.)for (.) okay so like if I am the audience and video was very long,[41b] we got bored. It was very tough for me.

<J>: Uhum. To make a good video presentation.

<H>: Yes.

<J>: Any other experiences with that? So that was the preparation for it and? The (.) when you were there?

<H>: When I was there **41a**I get also bored if the presentation is long but we could have a small tasting of other countries' food. It was interesting. But I didn't understand like why we have to make a video. **41c**

<J>: Uhum.

<H>: Uhum. And why we have to make, make (.) **41c**why it's necessary? It's better that, e every country has to make a video, file.

<J>: Uhum. Then what would you suggest? You say it's boring. How do you think country presentation could improve?

<H>: Country presentation we could do like

<J>: That event.

<H>: just &mmm manual ones, not the computer file, we can make some papers too

<J>: Uhum, handouts

<H>: Handout uhum or (.) **41b1**we can even demonstrate that. For example, (.) my country is very popular for the violin and I am also or dancing and then I was also doing dancing I will show you here blablablabla.

<J>: Aha, okay.

<H>: So it's easier. Yeah, cause I had to take my classes too and **41b2**I had to make a video sound files, it was very difficult (.) and also like **41b3**I am the only one who lived in my dormitory Japanese and the other three Japanese were in a different dormitory and there were some like internet problem.

<J>: Oh.

<H>: We need internet, good connection but we have to gather somewhere (.) **41b3**and we all have a different time schedule and the dormitory is far for each other so it's also like uhum.

<J>: Okay. Uhum, and what about like okay this is about Japanese country presentation but in general like (.) each event like when you don't have to present, you go there, how, what is your experience with that? When you don't have to prepare, just go.

<H>: For me &mmm it' s a little bit boring. **41b4**

<J>: Aha, it was boring.

<H>: It's boring

<J>: So you didn't enjoy.

<H>: Yeah.

<J>: Okay. Because of the videos?

<H>: Videos, so I felt like so Erasmus people come very late, I mean because they just wanna taste the food so after three presentations we will see the video and the last, (.) we can taste some food. So most of us or even me wanna go there around like last fifteen or ten minutes. **41b5**

<J>: Uhum, I see.

<H>: And then it's not good I think.**41b5**

<J>: Uhum, yeah, yeah I see. And what about that part? The food? Lot's of people? How was that part?

<H>: &mmm it's like they prepared enough portion, we could taste everything, some country they prepared just a small amount, then I couldn't get anything so

<J>: Uhum, and what about communication? Did you communicate there with people?

<H>: **41c1**I don't think so. They are not so (.) the time to communicate with them, people from that that country.

<J>: Uhum.

<H>: because we all (.) run for the food and we don't have so how to say we ask like what's this? What's this? Okay, I try. Only those conversations. Yeah, I don't think it's good opportunity to (.) understand other countries well.**41c1**

<J>: Uhum, okay and did you experience other, non-official events, such as homestay, communication partner, which are not organized by ESN?

<H>: **42**I had a mentor, she was Serbian Hungarian, but I also had a Hungarian roommate and I stayed at her home for a few days (.) and also another Hungarian, two or three Hungarian friends I went her home and then had (.) dinner or even stayed with them for Christmas or Easter.**42a**

<J>: Uhum. And what kind of experiences did you have in connection with homestay then?

<H>: Homestay uhum.

<J>: Staying at a friend's house. Hungarian people's house.

<H>: Yeah, **42a1**I could see like the Hungarian (.) home and homemade food, it was very (.) good for me because like (.) my Hungarian food is only <L4hun>gulyás<L4hun>, but once I went to the homestay, I saw like there are lots of

different Hungarian food and I could really taste it. And felt it. <u>And they taught me so many things, like how they go shopping, yeah like for example if they had a car like ah they go like (.) this far they go drive and this far they go by walk or like yeah uhum (.) and I thought like Hungarian husband likes cooking too than Japanese I think.</u>**42a2**

<J>: more than Japanese uhum

<H>: Uhum uhum and more like, (.) <u>more try to participate in the housework than Japanese yeah. That one I felt when I was in homes yeah.</u>**42a2**

<J>: Uhum. Okay, that's it?

<H>: uhum

<J>: And did you have communication partner?

<H>: No

<J>: like <L3jp>kaiwa<L3jp>

<H>: No. (.) Like communication?

<J>: Like at your home university there is a

<H>: No, no, no.

<J>: I'm just, did you have any non-official event like this not organized by ESN? Like homestay is not organized by ESN or anything other

<H>: No, no.

<J>: No, right. Homestay. And how did your study abroad experience overwrite your previously existing knowledge about Hungary, its culture and people? Okay so maybe you had just a little idea about Hungary. Because I think you mentioned something. You didn't have expectation but you

<H>: Discrimination?

<J>: Yes, yes.

<H>: uhum

<J>: How did your SA experience overwrite or not, this knowledge or thinking or?

<H>: <u>It was surprising that they Hungarian don't like (.) Chinese very much but they like Japanese. So that point I surprised @ but I got happy. Because like, I, I don't like (.) to be misunderstood like I am Chinese.</u> **43a**<u>I am Japanese, I want to be Japanese. And so &mmm in that way (.)</u> **43b3**<u>I don't like Chinese <L1jp>ne<L1jp>, so and then Hungarian people have the same idea,</u>**43b1,2** <u>I felt like more close to Hungarian,</u>**43b** <u>you know?</u> Do you understand?

<J>: More close to Hungarian because

<H>: the way of thinking, the Japanese and other Asian countries' image.[43b1,2]

<J>: Okay, so, about the image about Asian countries, you feel more close to Hungarian way of thinking.

<H>: Yes, yes, yes.

<J>: Okay, and your previous worries about discrimination

<H>: changed

<J>: They changed?

<H>: Yeah.

<J>: Because

<H>: Hungarian likes Japanese

<J>: So you didn't have problems with discrimination.

<H>: Uhum

<J>: You were relieved, <L3jp>anshin shita<L3jp>

<H>: yeah.

<J>: And how did your English language proficiency develop during SA?

<H>: [44a]It didn't develop I think @ because I didn't speak English with the native English speaker very much so I felt I (2) my English performance went down, decreased, but (.) I felt positive way, I mean. My English skill went down but (.) I could understand what the non-English speaker wanna say[44a1]. I can feel like I tried to understand from the context or the (.) appearance so in that point I it, it, even my English performance went down but my, my communication skill is still, still you know[44b1]

<J>: it improved.

<H>: yeah, it improved too.[44b1]

<J>: Great to point that out.

<H>: @

<J>: And how did your Hungarian language proficiency develop during SA?

<H>: &Ah, on the last few months I mean, last one or two months I felt like oh speaking in Hungarian is very interesting and I wanna speak more with Hungarian only in a few months, before I left Hungary (.) because like until 6 months, I mean half a year, I didn't understand like which is Hungarian and which is not Hungarian. But after 6 months like my, (.) I could hear the Hungarian[45a,c] (.) so when I heard Hungarian, for example like on the New Years Day, I was in Rome with my family and on the bus in

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the Rome, I heard some sound like Hungarian, like <L4hun>Igen<L4hun> or uhum and then I [45b]asked them: <L4hun>Magyar vagy?<L4hun>[45a] And then they said: <L4hun>Igen.<L4hun>

<J>: @

<H>: and then I said: oh really? That time I spoke in English like, like why are you there? I, I am studying in Hungary right now so and then I heard some Hungarian so I asked you like this is the reason why I asked yeah.[45b1]

<J>: Your parents were surprised I guess.

<H>: Not, at, at that time my parents were not with me.

<J>: Oh.

<H>: yeah but maybe it took like half a year to understand Hungarian.

<J>: Uhum. (.) Okay great. So yeah it developed okay.

<H>: yeah yeah.

<J>: And okay so last set of questions. After SA, this is after.

<H>: okay.

<J>: What did you do after you arrived back in Japan? I mean not exactly what did you do but work, are you employed, are you studying? What did you do after

<H>: After I came back I did job hunting and I could (.) employed by…

<J>: company

<H>: a company and I also worked for my graduation papers too.

<J>: At your home university.

<H>: Uhum, until (.) 2000 March, March 2014. But I finished my semester (3) in December so I came here, came back at September first, no, no, no, no, sorry. June first. And then from June to August I did only job hunting and from September to December (.) I did job hunting but my semester has begin had begin so

<J>: so you had to study also.

<H>: uhum, yes.

<J>: And now you are successfully employed at a company.

<H>: Yes.

<J>: &mmm did you have any difficulties with [46]re-adjustment in Japan? When you came back you had to re-adjust yourself. Did you have any difficulties with this?

<H>: Aha. [46a]I felt like Japan (3) is too much (.) after I came here, I felt a little bit Japan is too much, because for example in the airplane they talk too much (2)

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information and they are too polite^{46a1}, uhum, okay I can feel like okay, if you didn't say that one, it's the passengers' responsibility so you don't have to say that one but maybe they are afraid of like being blamed by passengers. You didn't say that one, that one, that one

\<J\>: hmm

\<H\>: That's why maybe or they try to be very very very polite so they sometimes say like lot's of, ^{46a1}too much information, uhum.

\<J\>: unnecessary information.

\<H\>: ^{46a2}But it felt like listen to the translation in English, they didn't say like that information, so @ I felt like @ hmm maybe it's strange, yeah, if you say like that information, like every information they should translate it too (.) in English because that's not (.) yeah

\<J\>: Ah because they usually speak in Japanese and they don't

\<H\>: Yeah, yeah, yeah and just after arrived in Japan I couldn't (4) \<L1jp\>hannou suru (.) nandakke\<L1jp\>, couldn't (.) reply? (checks dictionary) (5) ^{46a2}I couldn't hear Japanese announcement but I (.) but listening to more English announcement, I don't know why but (.) yeah.

\<J\>: And anything like difficulty more serious maybe or in connection with your feeling, how you feel or how you talk to people or anything?

\<H\>: No, uhum.

\<J\>: No, it was normal.

\<H\>: Yes I think. Of course I miss my life in Hungary too but I didn't regret so much (.) yeah I could do like lots of things I wanted to do in Hungary, maybe only a few things I regret, was just &mmm [couldn't go to] Balaton lake or summer, visiting in Hungary my friends but that's the only thing and I, ^{46c}my mind was towards the job hunting so

\<J\>: And you didn't have any problem, re-adjustment problem, coming back from Hungary, Europe to Japan, in job hunting, in, in handling school.

\<H\>: &Ah, ^{46b}my Japanese writing skill was terrible, yeah @

\<J\>: After.

\<H\>: After I came back.

\<J\>: Because you didn't write

\<H\>: Yeah.

<J>: Kanji.

<H>: I didn't get to write it (.) maybe those things.

<J>: Okay. <L3jp>Keigo?<L3jp>

<H>: (3) Yeah, I am Japanese so

<J>: It was okay.

<H>: yeah because only 9 months there, I can say only

<J>: compared to

<H>: uhum

<J>: you need longer time to

<H>: yeah, yeah, yeah.

<J>: have this effect on you okay.

<H>: Uhum.

<J>: Okay, so re-adjustment in Japan was successful.

<H>: Uhum.

<J>: The transition from Hungarian culture to Japanese culture back.

<H>: Yeah.

<J>: &mmm how do you view your one year study abroad experience, 9 months, (.) now, that you are back in your home country?

<H>: Uhum.

<J>: Did it change over time or not, if yes how?

<H>: No, it, I really enjoyed my life there too. I could be like more honest to myself too [47a]because like, (.) okay here like I am kinda only Japanese so

<J>: Kinda?

<H>: Only one Japanese.

<J>: here?

<H&J>: <In Hungary>.

<H>: So I didn't care so much (.) and then I could be like I am kinda exception so I can do anything,[47b] I can try anything and I tried like as much as I could so[47c,48] (.) most of things like I could think about it positively and it doesn't change now.

<J>: Uhum and how would you describe this one year, nine months study abroad?

<H>: uhum.

<J>: What role did it play in your life?

<H>: What role?

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<J>: did it play in your life?

<H>: aha

<J>: In your whole life what kind of role do these 9 months play?

<H>: aha, (2) &mmm, well, (3) [49]after came here I got a confidence like I can survive in anywhere in the country (.) yeah and (.) I think being positive is the best way to be accepted at any countries or any environment. So now I am employed[49] and then from this April I entered the new company, this is there I have to build up my friendship, or (.) relationship[49a]. uhum.

<J>: social network

<H>: Uhum, from zero but like yeah it's better to be very (.) smiley and friendly and being happy, then I think I can attract many (.) people and yeah even if I had a very hard thing I can feel positively. Maybe this hard will (.) be a good chance for me to improve[49b] or grow up?

<J>: Uhum

<H>: and of course like I felt like (.) not offensive to any other. I think maybe this is mainly because of I went to Hungary and I accept everything, okay so maybe this is like that one yeah I see, I see, and e even now I felt very surprised, at first I surprised like: really? (.) This company has this rule?

<J>: Ah

<H>: But, okay @ maybe.

<J>: Okay, so you can you feel like

<H>: yeah

<J>: you are more easy to accept things compared to

<H>: Uhum, yeah

<J>: before SA maybe

<H>: yeah yeah

<J>: So, so, well did this study abroad experience contribute to your present employment? That now you are successfully employed at a company and you could graduate.

<H>: uhum

<J>: Do you think your SA experience contributed, did you benefit

<H>: Yes, yes I think so.

<J>: And, and in what way?

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<H>: in what way.

<J>: Do you think it, it influenced or helped or contributed to present employment or successful graduation?

<H>: **50a**<u>I can be more, I think now, I am very respectful for the others.</u> For the others I mean. Yeah. (.) I think it's very, (.) I am very influenced by my experiences in Hungary.

<J>: uhum and &mmm

<H>: &mmm <L1jp>nandakke<L1jp> now and (5) and and ah yeah! Now I am (.) thinking about the reason why (2) like (3) I went to Hungary and then there are lots of things I did, I don't know and then **50b**<u>I thought like why do they do like this or maybe they, because of this one maybe they do like this then I can check and ask them, I repeated this kind of things and then even now I thought like (.) for example I am trained. A trainer says something to me and but I did, just don't, okay I do, but I do like, I ask like: why do they? And then if they say the reason, I think: oh okay, so I could understand more.</u>

<J>: uhum, uhum.

<H>: and sometimes **50b1**<u>I thought like maybe this way is better and then I can say it (.) or ask them like: okay I understand that way but maybe I think it's better or why not, why don't you do that like that? Then the trainer thinks about hmm hmm yeah so we can share the idea</u> and uhum.

<J>: So yeah, you are like not like the Japanese <L3jp>Hai Hai Wakarimashita<L3jp>

<H>: Yeah, no, not that one.

<J>: But you can more bravely express your ideas and ways of thinking.

<H>: uhum. Yes, yes.

<J>: in a polite way still.

<H>: yeah, in a polite way still or polite or like **50c,d**<u>I am a little bit good at to express to those, (.) to communicate like, I don't wanna make them angry but I wanna, I just wanna like ask you, share the idea so</u>

<J>: Uhum, uhum.

<H>: But I think I have a good way to (.) say that ones or yeah.

<J>: Yeah, sensitive enough.

<H>: Yes.

<J>: And do you use English or Hungarian at your workplace?

<H>: &mmm (.) almost no.

<J>: Really?

<H>: No Hungarian, just a little bit English.[51a]

<J>: You use a bit English?

<H>: Yeah, if I have a customer from (.) English I speak.[51a]

<J>: Okay, you use.

<H>: But just a little bit.

<J>: Uhum, &mmm but why because you don't have opportunity or you have opportunity but you don't feel like?

<H>: I don't have so much opportunity.

<J>: Okay, because there are not so many (.) customers from

<H>: yeah

<J>: okay, mostly Japanese.

<H>: &mmm or like I maybe I can say like I have many opportunities but I don't feel I have many opportunities.

<J>: Okay.

<H>: Compared to the others, maybe I have many, but I don't feel myself that I have many opportunities, because maybe I was in (.) abroad, then I spoke more, I used more English and now I feel (.) very less or in my home university,

<J>: Aha, compared to study abroad you used less, but still you use it.

<H>: <L1jp>Un<L1jp> but I don't know the (.) uhum uhum.

<J>: yeah, yeah but if, if a, a, foreigner goes to you

<H>: Customer in English then I can answer.

<J>: then you do you speak it, okay. And do you still keep in touch with friends you made during your study abroad?

<H>: Ah yes, we talk sometime on the SMS, [52a1]Facebook or we send [52a2]postcard or Christmas present, gift to each other last Christmas[52a3], uhum.

<J>: How frequently do you guys contact?

<H>: (3) Only one or two times after I came here so, only the maybe big event.[52a3]

<J>: Uhum, when an event comes up.

<H>: Yes.

<J>: And which language do you use with them?

<H>: English.[52a4]

<J>: English?

<H>: Uhum, yeah.

<J>: &mmm and how do you perceive your English or Hungarian language proficiency? Both how do you perceive your English and Hungarian language proficiency now?

<H>: Perceive I mean maintain

<J>: How do you think about

<H>: Ah think about

<J>: your English proficiency and Hungarian proficiency now?

<H>: [53a]<u>My English proficiency goes (.) down down down because I feel like my, I spoke, I use less English here so</u> (.) and now I (.) have to use more polite, correct Japanese, (.) at my workplace.

<J>: Uhum, okay.

<H>: I mean, I just don't have so much chance to use.

<J>: Yeah, and Hungarian?

<H>: <u>Hungarian? (3) it doesn't change @</u>[54a]

<J>: same as

<H>: [54b]<u>Same (.) or but sometimes I forget or (.) sometimes I remain Hungarian I remember Hungarian at the grocery store maybe and then oh this is <L4hun>paradicsom<L4hun> this is <L4hun>krumpli<L4hun> oh <L4hun>hagyma<L4hun>! And then I thought oh maybe what did I say, what did I say? And then I check up or yeah (.) if I find out like I forget then I try to check it up so uhum maybe.</u>[54b1]

<J>: Oh, that's cute.

<H>: [54c]<u>And maybe (.) because like if I introduce myself to my new friends like I was studying in Hungary so and then 99% they ask like do you speak English? Or which language do you do they speak and I say Hungarian, I mean they always ask me: Can you say something in Hungarian? And then (.) I speak and introduce Hungarian and so</u>

<J>: and they surprise oh

<H>: yeah, yeah, yeah and I felt that it's really interesting so I, I don't forget like basical greetings in Hungarian @

<J>: that's good.

<H>: yeah, yeah. @

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<J>: Actually makes you very special.

<H>: Yes, uhum.

<J>: Because I don't think many people can

<H>: I understand.

<J>: And do you wish to go back to Hungary?

<H>: To meet my friends there. My close friends. Or yeah.

<J>: Okay, so if I ask why (.) to meet your close friends uhum.

<H>: Yes, yeah, [55a]I wanna go back there because I wanna see my friends.

<J>: Uhum, okay so this is the end of this interview.

<H>: Uhum.

<J>: Thank you. Ah, but I forgot. You've mentioned today that you took a class called risk management at your home university. Could you please tell me what did you learn there?

<H>: We did insurance we learnt about credit card crimes and we also learned drug management (.) and we talked about like &ah credit transfer system and (.) and we also did the &ah! Discuss like why do we need to study abroad, what is our (.) aim to study abroad, we talked like that. Those were the seminars. (.) That's it.[56a]

<J>: Okay, and what did you think about the seminars?

<H>: &mmm, it was very useful, I could got lot's of good information. [56a]

<J>: Not about Hungary but you mean in general.

<H>: In general yes. Studying abroad.

<J>: Uhum, okay.

<H>: And they also make opportunity, made opportunity to talk about the previous exchange student.

<J>: Ah! Did you?

<H>: Senior or but I didn't meet any of my friends who went to Hungary, but Czech Republic girl and (.) German.

<J>: But you didn't contact somebody who studied abroad in Hungary or (.) virtually, on the Internet?

<H>: Only Internet. I contacted Yuuna and Arisa. [56b]

<J>: Oh you did?

<H>: Ah yeah! Arisa I talked face to face. We went to the cafeteria and had dinner, I asked some questions too.[56b]

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<J>: And was it (.) useful?

<H>: Yeah, yeah.

<J>: Oh, if you could rate, which was best like your home university seminars or talking to former SA student?

<H>: <u>Talking to student.</u>**56b1**

<J>: Okay.

<H>: contacting by myself.

<J>: Okay, so you did prepare in some way.

<H>: &mmm maybe a bit.

<J>: Because if you contact those people, then we can call it a bit of preparation.

<H>: Yes, yes, yes (.) Yeah, because they introduced my roommate too.

<J>: Okay, all right, thank you.

<H>: Your welcome.

<u>Follow-up interview with Hinano:</u>

<Data recorded: 05 06 2017>

<Total time: 42 min>

<Location: Japan>

<Language of interview: English>

<4886# of words of the interview transcript>

<Date transcr. completed: 05 09 2017 >

<J>: I am going to ask questions about your study abroad. We conducted an interview previously and this is going to be a follow up interview. I will ask about your thoughts on issues we discussed previously and I will also show you some writings and parts of the previous interview to stimulate your memory about your study abroad. I am curious how you think about these memories now. First, how would you define yourself? Who are you now?

<H>: Who are you, like you mean like [1a]<u>I am Japanese</u>

<J>: Uhum

<H>: [1c]<u>And I am working in a company and which is my kinda dream job and I am kinda satisfied with myself</u>[1b]

<J>: Uhum

<H>: Yeah, and I don't usually use my English or Hungarian. I hardly use Hungarian at my workplace and mainly I use Japanese so now (.) I (.) try to pretend like Japanese

<J>: Yeah.

<H>: Like Japanese people, very politely (.) yeah.

<J>: So you are a satisfied person now.

<H>: Uhum. Yeah.

<J>: Satisfied with your life and career.

<H>: Yeah.

<J>: And &mmm in the beginning you wrote in a Facebook post this part. Could you please read that because you mentioned in the beginning, before going, I mean, on the

way to Hungary you cried on the airplane

<H>: @

<J>: How did you feel at that time

<H>: At that time?

<J> Maybe you could read this and you will remember

<H>: You mean reading aloud?

<J>: Oh &mmm you can, of course.

<H>: *I'm in Hungary and have a great time so far although I cried a lot on my way from Japan. When I was crying in the plane, cabin crew gave me many candies and said good luck Then, during my international flight, a strange man nest to me spoke to me a lot and encouraged me. I had an orientation today and made some new friends. My life so far is so great here in Pécs, Hungary. Thank you for encouraging me on Facebook so much.* @@@ Yeah, (.) before the flight I was very excited and I didn't feel any fear or &mmm sadness, yeah I just, excited.[2b] For the (.) new place in my (.) study abroad

<J>: Uhum.

<H>: But at the like (.) airport, (.) I my family came to see me off and suddenly I felt like, oh (.) I have to be long distance with my family, I felt kind of sad and I believe myself but &mmm (.) I believe myself but some anxiousness[2a] was my, in my heart.

<J>: Uhum, uhum.

<H>: so (.) yeah maybe that's why I cried.

<J>: That was the point you started to worry about (.) being separated from your family in a totally new environment, you don't know anything about (.) so it's a kind of like, is it like anxiety or fear

<H>: Yeah, anxiety.[2a]

<J>: Little bit of negative emotion before

<H>: Yeah. I I wanted to make new friends[2b1]

<J>: Yes

<H>: I am very looking forward to do in Hungary but I miss them[2a1]

<J>: <your friends in Japan>

<H>: <my friends in Japan> and my family

<J>: Yes. And also like did you worry in the beginning?

<H>: yeah, yeah.

<J>: because I was wondering whether it's a positive or negative emotion.

<H>: Ah okay.

<J>: Okay, and how was your adjustment period like in Hungary? How did you adjust? When you adjusted yourself to Hungary, how was that period like for you?

<H>: &mmm like you mean, when did I adjust in Hungary? And then

<J>: Uhum, how long did it take for you to become adjusted

<H>: Okay, &mmm I think this message, this text message I wrote after, in the one week so in the orientation

<J>: Uhum, beginning

<H>: <u>Beginning</u> [3]

<J>: Very beginning.

<H>: Yeah. At that time I was, I thought I kinda adjusted uhum, just the beginning I, maybe on the flight I had some

<J>: worries

<H>: Yeah worries. I worried about something but when I was in Hungary, I was very, like encouraged and then very motivated I think. So after that everybody, like everything should be, [3a2]<u>everything was so fresh and then I didn't search anything about in Hungary so yeah, everything was fresh,(.) everything I could accept so I didn't like have any difficulty, just adjusted, yeah. I think.</u>[3a1]

<J>: Uhum, so you could easily adjust after arrival.

<H>: Yeah.

<J>: Okay, &mmm did you experience culture shock?

<H>: Hmmm culture shock &mmm

<J>: Something really different for you from from Japan which made you surprised and and evoke some kind of

<H>: Yeah I had some but

<J>: Negative emotion or frustration

<H>: &mmm not so many frustration just like everything was new @ and but yeah I accept like everything was interesting so there are so many things different from Japan, like [4a]<u>for example the first shopping I used Forint, but I didn't know like the smallest Forint is five</u>

<J>: Uhum

<H>: <u>but in Japan we have like one coin so I was waiting for the changes, for the</u>

change but the shopper didn't gave me anything,[4a]

<J>: Ah yeah

<H>: yeah, yeah, yeah cause the difference was

<J>: That that was one

<H>: Yeah that was one of the <culture shock>

<J>: <culture shock>

<H>: Yeah I could say

<J>: You were waiting for the change, uhum

<H>: But I I like imagined[4c] or like I guess (.) maybe (2) because the other Hungarians like getting the bread and just go away so I thought maybe there is no change or something so (.) yeah (.) so I understood or like [4b]I guessed, kinda gave gave up but later I feel that oh maybe I was right (.) with my guess.

<J>: Uhum, uhum. So you realized.

<H>: Yeah.

<J>: And so what difficulties did you have to face during study abroad? You've mentioned that you didn't really have difficulties because you could accept everything but for example waiting for the change can be a negative experience, difficult, that you could accept but anything difficult? What about the course registration?

<H>: &mmm course registration? Hmm course registration was successful, yeah.

<J>: You didn't have any difficulties (.) with that.

<H>: <L1jp>Un, un<L1jp>.

<J>: Was it in Hungarian? Or in English?

<H>: The registration? We did it in English, yeah.

<J>: In English, uhum. Okay, so that's not. Anything you can think of, difficulty?

<H>: [5]Somehow I (.) couldn't easily accept the (.) unfairness in the (.) class, like

<J>: Uhum.

<H>: I think I told you but the (.) when they have Hungarian exam (.) like the (.) I [5b]prepared a lot and then (.) &mmm the the teacher &mmm teacher asked us question to other friend, and other student and the student refused the question because he couldn't (.) answer so the student asked the teacher to change the (.)[5a1]

<J>: question

<H>: question, yeah @ and then but the teacher says okay and then they did the same &mmm the different question, but in Japan we don't do that one because yeah (.) the

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student, yeah, (.) kinda cheating[5a2]

<J>: Uhum

<H>: Yeah.

<J>: You felt it was unfair on a test.

<H>: Yeah stare some cards and then you cannot see what question is inside and then we just

<J>: Ah, you pick the topic

<H>: Yeah, topic

<J>: card

<H>: yes @

<J>: and you cannot, you don't have another chance

<H>: Yeah

<J>: You know it or you don't, uhum.

<H>: So we had to like I prepared everything but

<J>: you prepared from every topic but yeah

<H>: Uhum.

<J>: And you felt it's unfair if someone doesn't know a topic then they get a new one

<H>: Yeah

<J>: And you prepared

<H>: [5c1]I thought it's unfair but the thing is, it was difficult for me to accept the unfairness happens in the world. Right. That one I feel unfairness. But maybe for Hungarian, or the student, they didn't think it's unfair, it's just (.) fair, maybe.

<J>: A second chance.

<H>: Yeah. The way of thinking is different. So I was, it was difficult for me to accept the

<J>: Uhum, and how do you think about that now? It was difficult for you to accept. Now how do you think?

<H>: Yeah for me, [5d]now I think well it was not bad, it was just the student (.) option and the student may be think this might be accepted and the teacher accepted so that the two people agree with the situation so and then it nothing with me, to do with me so I couldn't say that's unfair maybe so yeah. But if I were the teacher I wouldn't do that.

<J>: I see, I see.

<H>: But now I think I can accept.

<J. Uhum, &mmm and what if you know that it's possible to change the topic? Because you didn't know that there is such a possibility to get a second chance if you don't know the topic, right? You prepared from everything. Like you do in Japan.

<H>: Uhum, uhum.

<J>: What if you know that in Hungary you can get a second chance

<H>: what if I know

<J>: You know that if you don't know a topic you can pick another one

<H>: Ah. If I know at that time &mmm <u>I think I prepared everything because yeah hmm because like (.) the aim is not to pass the exam</u>[6a]

<J>: Uhum.

<H>: but maybe (.) in other word I have so many chance. If I remember that one maybe that (.) four of them, will not be on a test but [6a]<u>if I remember everything, there is some chance in the daily life I could use that one,</u> so I think in a positive way, yeah. I would remember everything.

<J>: So for you it is not only about passing the exam but practical language use, you would like to accomplish.

<H>: Yeah.

<J>: Okay. &mmm did you, have you experienced [7]<u>homesickness</u> during study abroad?

<H>: Yeah, I think, not seriously, but somehow [7a]<u>I felt I miss my family, or (.) like for example when I was alone in my dorm (.) I felt some like, &mmm I couldn't express in the word but like, (.) somehow</u> [7]<u>I felt that my heart is tired kinda, yeah. Everything was interesting, I had new friends (.) but (.) like (.) not exhausted but kinda tired like &mmm I just just a few like few minutes in a day but like, I thought like I should be alone and I have to clean up my mind, I have to @ organize my mind. Yeah.</u>[7]

<J>: And then you were thinking about your family

<H>: Yeah yeah.

<J>: &mmm when did you have this feeling, do you remember?

<H>: &mmm September? Did I fly September? Yeah

<J>: Yes.

<H>: Yeah September.

<J>: Uhum, in the beginning.

<H>: **[7]**<u>Maybe the beginning. It was, yeah September,</u> I get another Japanese girl, can I say the name?

<J>: Ah no, no, Japanese girl.

<H>: <u>Japanese girl and yeah we got close and she said &mmm (2) she said to me honestly, she feels homesick. To me.</u>**[7b1]**

<J>: Uhum.

<H>: Yeah she appeal to me that she (.) has a homesick so <u>after I heard that her story at at that time I encouraged her like not not encouraged like I listened to her story and her emotion and yeah her like</u>**[7b1,2]**

<J>: Made her feel better.

<H>: Yeah. Tried to

<J>: Support, because you are both Japanese so you can create that home for her

<H>: Yeah.

<J>: A piece of home in Hungary.

<H>: Exactly. **[7b]**<u>And after her, her story and her feelings &mmm that somehow same as me and then so I thought little bit kind of homesick feeling.</u> But at that time I didn't know what's homesick, kind of.

<J>: Ah

<H>: Yeah

<J>: And you shared the story with each other then.

<H>: Uhum, I at that at that time I didn't share my feeling in front of her.

<J>: Ah okay.

<H>: I just was listening.

<J>: Okay.

<H>: Her story.

<J>: But you felt something, resonated

<H>: Yeah after I came back from the (.) the outside and

<J>: meeting

<H>: Yeah meeting, I came back, came back to the dorm, (.) alone (.) maybe I was tired to listen @ to her story, but yeah (.) somehow I had that feeling.

<J>: and it was around the third month

<H>: <u>The first or second</u>

<J>: First or second month, uhum. And later on did you have this feeling?

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<H>: Not really.

<J>: Uhum, okay &mmm and how was it like to travel to another country and cross the border by train? What kind of experience was that, because, because that was something you were looking forward, crossing border by train.

<H>: Yes, yes.

<J>: Why is it so special for you?

<H>: &mmm I was always using tr &eh airplane to cross the border (.) or even like (.) go somewhere I had to take the airplane.

<J>: Airplane.

<H>: it was airplane, but train (.) I hardly used and (.) yeah at first time, when I used train, I went to Croatia I think and then when I see my passport   (.) the (.) stamp was, the trade mark and then I thought it was cute @ uhum and (2) there was not only the &mmm administration officer

<J>: administration officer yeah, yeah

<H>: the first administration officer, and the second, the (.) security

<J>: passport control

<H>: Yeah passport control, looking for the security

<J>: Yeah

<H>: Check, the tax check or person check and finally the (.) the ticket control came

<J>: Uhum.

<H>: So I knew the order but yeah.

<J>: So it was a different experience.

<H>: Uhum, it was a different experience. Uhum, it was so like the big experience I have ever experienced. @

<J>: Ah, okay.

<H>: Yeah. It's kinda yeah.

<J>: And what [8]courses did you take in Hungary?

<H>: &mmm I took, I didn't remember everything but I took [8a]Hungarian class too and [8b]Minorities class &mmm (2) and [8c]Museum education and the [8d]Women Society? Women Society. &mmm (2) I remember the teacher @ but I don't remember the class.

<J>: Uhum, what was it about? What was the main idea?

<H>: He took me like, like lot's of Hungarian places

<J>: So more like Hungarian cultural

<H>: ah maybe

<J>: historical

<H>: Yes, yes, yes. European something

<J>: like history, culture and history

<H>: Yeah

<J>: And how do you perceive your English and Hungarian language proficiency now?

<H>: Perceive?

<J>: What do you think about your, your English language proficiency?   Now.

<H>: ^{9a1}<u>My level of English decreased.</u>

<J>: Your level of English. Decreased?

<H>: ^{9b1}<u>Yeah, and my Hungarian I hardly use so (.) &mmm same.</u>

<J>: But why do you think?

<H>: Hmmm because like less and less I use, I didn't remember the words and expressions, yeah.

<J>: Same for both? So compared to after coming back from study abroad, compared to that point you feel like your ab your English and Hungarian skill decreased.

<H>: &mmm English is better because I use I learned English from junior high? Maybe yeah. So I (.) maybe more then ten years I am learning, I am using so then (.) it was better but Hungarian I use (.) I focus to use only 9 months so @ I am learning very well and then yeah (.) I don't have any stock now. Kind of.

<J>: Vocabulary stock uhum

<H>: <u>Vocabulary stock yeah @</u>

<J>: I see. What languages do you use now? And how frequently? Most frequent?

<H>: ^{10a}<u>Japanese.</u>

<J>: Uhum, after?

<H>: ^{10b}<u>English.</u>

<J>: English.

<H>: &mmm

<J>: do you use other languages?

<H>: Not really.

<J>: French?

<H>: &Ah French I hardly use.

<J>: Okay, so Japanese and then English.

<H>: Yes.

<J>: How frequently do you use English?

<H>: How frequently, I **10b1**<u>I use every day, almost every day just a little bit in my</u> <u>workplace, yeah.</u>

<J>: So on a daily basis

<H>: On a daily basis a little bit. But not so many, like, not so many conversation

<J>: Uhum.

<H>: Just I tell them the situation

<J>: Uhum and how do you perceive your <u>professional career</u> now? You talked, you talked about your job, your professional career, you mentioned in the beginning that you are satisfied

<H>: &mmm

<J>: Do you think your study abroad contributed to your professional success? In any way?

<H>: &mmm yes. Now I feel like (2) &mmm &mmm

<J>: and you can read, this is connected to the question, you talked about this, you can read it. (2) I ask like why do they and it's about training, what your trainer says to you

<H>: Uhum.

<J>: *"I ask like why do they? And if they say the reason I think, oh okay, so I could understand more. And sometimes I thought like maybe this way is better and I can say it or ask them like, okay I understand that way but maybe I think it's better or why not, why don't you do that. Then the trainer thinks about hmmm yeah. So we can share the idea."* **11c**

<H>: at workplace

<J>: at your workplace you had training and the trainer who says something to you like, please do this and then you ask questions

<H>: ah the reason why

<J>: the reason yes, and the you think about, why don't we do this in another way, better way and then the trainer thinks hmm and then it means that you can share the idea. The idea, you can share. If you can remember this

<H>: Yeah, somehow I remember (2)

<J>: And and the question is, do you think study abroad contributes to your professional success, do you still think that?

<H>: (6) not only languages but (.) also like (2) <u>**11a,b**my personalities affect the, my success in business career (2) I was said that like I am unusual @@ I said, I was said, I am said like I have a different way of thinking, I am thinking different way than the others</u>**11b1**

<J>: Uhum.

<H>: And

<J>: Yeah I think this is about that.

<H>: And also, I am not afraid of like any difficulties or like (3) the boss @@

<J>: Yeah

<H>: Even though, like, my senior colleagues like the the the boss, I could say like (.) lightly can can we, why don't you

<J>: Uhum.

<H>: why can't we this way, or just like (.) not impolitely but like just kinda throw away the idea like <u>just pop up idea</u> **11c1**

<H>: Yeah. So that surprise, that <u>surprising my like other people</u>

<J>: Other people there, yeah.

<H>: Because <u>not so many Japanese people do like that (.) yeah. I sometimes do intentionally, but (.) maybe from the beginning I do like unconsciously</u> **11b1**

<J>: Uhum.

<H>: Yeah.

<J>: So how do you think your study abroad, if it contributed to your, did it contribute and and how?

<H>: Yeah, I am, I was positive person

<J>: Uhum.

<H>: After I like , during my study abroad I (.) accept like everything is interesting and in a positive way so I don't think so much (.) like, I don't think the, I don't think the thing like so many difficult way, just let's do that, and if we fail we can think about the solutions again but just ?few? so in that way of thinking it's contributed to my career

<J>: Uhum, uhum and did something positive happen to you in connection with your professional career? Recently?

<H>: Ah, I was told to move, to transfer department and in young career that was the first, like the first, &mmm <u>I am the first one to order to transfer (2) personnel changes</u>**11d**

<J>: Uhum

<H>: <u>And I was also surprised about everybody, everybody, other people surprised, yeah (.) but maybe the boss said like this personnel changes means like (2) because of my (.) my career promotion and they expect me to give the new changes to the other department or group, yeah.</u>**11d**

<J>: Uhum. Do you think it's in connection with your unusual way of thinking or your ideas you have and

<H>: Hmm, yeah

<J>: Do you think this is connected to this part or not

<H>: What do you mean?

<J>: Do you think that your promotion is connected to this?

<H>: Hmm, a little bit, yes. I don't change the attitude to the, any others

<J>: Uhum.

<H>: Yeah sometimes it's not good but yeah (.) that's why the other, like, the other people, my boss trust me if I go to to other department, like, I change my persona, personality like very shy person or like those person but maybe like the boss believes me

<J>: Uhum

<H>: Like I never changes, I have my self

<J>: Uhum.

<H>: I, I have myself, I have my personality, and that never changes and so that's why my, uhum that is my good point so

<J>: Uhum.

<H>: He thinks even if I go to the other department, I could express my good point

<J>: Uhum, like you did in here

<H>: Yeah.

<J>: And you can give some new ideas and other places as well, uhum, okay.

<H>: I think about widely.

<J>: Uhum, okay, so do you think your study abroad contributed to this success?

<H>: <u>yeah, and like so I chose Hungary for my study abroad, that's, not @ many people choose that one, that's unusual, kind of.</u>**12a** From that point, yeah, even the small point, my beginning of study abroad

<J>: Uhum

<H>: that yeah, that contributed.

<J>: And that's special, that you don't choose the country other people usually choose

<H>: Yeah.

<J>: Okay and do you still keep in touch with your friends from study abroad?

<H>: **13a**<u>Yeah, I'm keeping touch, uhum.</u>

<J>: Can you tell me what nationalities you keep in touch with?

<H>: One is Germany, **13a1**<u>German girl</u> and **13a2**<u>American girl</u> and also **13a3**<u>Hungarian girl</u>

<J>: Uhum.

<H>: &mmm **13a4**<u>Japanese</u> too and the other, &ah <L1jp>etto<L1jp> (3) **13a5**<u>Spanish girl</u>

<J>: Uhum. What language do you use with them?

<H>: &ah <u>English</u>

<J>: Uhum, with everyone?

<H>: <u>With Hungarian I use Hungarian, with Japanese I use Japanese.</u>

<J>: Uhum. With Hungarian Hungarian, with Japanese Japanese. Okay and &mmm

<H>: <u>Hungarian sometimes English.</u>

<J>: Uhum. Do you sometimes check their Facebook updates to catch up with their news? But do not comment or interact actively. Do you do that?

<H>: &ah yeah

<J>: Uhum.

<H>: **14a**<u>Yeah. If I like, when I see the Facebook updates and then I sometimes like, made comment or like, Like, put Like button.</u>**14a1**

<J>: yeah, but actively commenting or interacting, but checking their life, uhum

<H>: Checking, uhum.

<J>: And, and &mmm you said you keep in touch with these people, Spanish, American girl &mmm Hungarian &mmm do you, how do you contact?

<H>: &mmm how how often or how

<J>: How? Do you meet personally or do you

<H>: Oh yeah, **14b**<u>we meet personally too and I do personal message, I text message</u>

<J>: On the Facebook?

<H>: **14a**<u>On the Facebook.</u>

<J>: Text message on Facebook and you meet personally with all of them?

<H>: Some of them.

<J>: Some of them, uhum. You still, so you still meet, uhum.

<H>: Yes.

<J>: Okay, &mmm (2) and you've mentioned that being with Erasmus students made you feel that you do not know enough about your own country.

<H>: Hmm yeah.

<J>: Did you do something after that, did you do something to overcome this or did you do, or what do you think about this now? Do you still feel this way?

<H>: Yeah, [15]honestly I feel the same thing now and after I came back from study abroad I tried to read some like Japanese books[15a1] and about Japanese, yeah, or like when I travel (.) when O go to for, go to for travelling and I have to choose the destination of course I'm interested in some foreign countries but I'm also interested in some Japanese prefectures and such things, those things [15a2]

<J>: Uhum, so you are discovering now

<H>: Yeah @

<J>: Japan.

<H> Japan.

<J>: There are many prefectures and different cultures to discover, okay. &mmm (5) this one, you've mentioned that you were worried about the discrimination before going to Hungary; however, your worried disappeared when you realized that only Chinese people were discriminated

<H>: Hmm

<J>: What are your thoughts about this now? Here I have the conversation.

<H>: Uhum, uhum.

<J> So I asked *how did your study abroad experience overwrite or not, this knowledge and thinking or? It was surprising that they, Hungarians, don't like Chinese very much. but they like Japanese*

<H>: Hmm

<J>: *So that point I surprised but I got happy. Because like, I I don't like to be misunderstood like I am Chinese. I am Japanese, I want to be Japanese. And so in that way I don't like Chinese ne- , so and then Hungarian people have the same idea , I felt like more close to Hungarian, you know? Do you understand?*

J: More close to Hungarian because

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H: the way of thinking, the Japanese and other Asian countries' image

J: Okay, so, about the image about Asian countries, you feel more close to Hungarian way of thinking.

H: Yes, yes, yes.

J: Okay, and your previous worries about discrimination

H: changed

J: They changed?

H: Yeah.

<H>: Hmmm yeah.

<J>: So how do you think about this now?

<H>: Hmm. <u>At that time I never been to China so I somehow had a bad image, myself had kind of discrimination towards China or Chinese</u> **16**

<J>: Uhum

<H>: Uhum <u>might be but (.) when I was in like (.) when</u> **16a1**<u>I travel in China like last month</u>

<J>: Uhum, uhum

<H>: <u>And actually I didn't have @ a really good image but I had a really good time there and it was clean and yeah, people, I couldn't speak any Chinese but</u> **16a**

<J>: You couldn't.

<H>: Yeah I couldn't. <u>But my friend could speak Chinese</u>

<J>: Oh

<H>: So, <u>and yeah, she guide me</u>

<J>: Uhum

<H>: **16a**<u>To many good point, spot in China so I changed my mind, yeah I changed, it was not so bad.</u>**16a2**

<J>: Uhum.

<H>: So @@ now @@ yeah

<J>: @ Now that you visited @

<H>: Yeah @ <u>and I even thinking about, like, going there again.</u>**16a**

<J>: Uhum. Visit China again, uhum.

<H>: Yes.

<J>: So what do you think about this? Now.

<H>: &mmm now I think (.) **16b**<u>Chinese has like, now I think Chinese has their &mmm</u>

(2) good @ Chinese has good point, (.) of course Chinese and Japanese are different but we have like, we have (.) own way of thinking and Chinese they have their own way of thinking so it's just different. But we cannot say which is better or which is of course

<J>: Uhum, but some Hungarian people did that

<H>: &mmm

<J>: Discriminated Chinese

<H>: &mmm but now

<J>: Based on your experience.

<H>: yeah. But if I were in China, before I went to study abroad, I could say Oh, Chinese people are nice too, but I am Japanese but Chinese people, they are good too. But at that time I have never been there so[16b1]

<J>: Yeah so now now you would now in that situation you would respond this way

<H>: Yeah.

<J>: Uhum. And how do you perceive your one year study abroad now? (2) How, how was your whole nine months study abroad? Donna kanji deshita?

<H>: @ (3) This was my good memory and still now I have lots of friend [17a]

<J>: Uhum

<H>: (2) and [17b]my friends in Japan when I told them like I was in Hungary for nine months, they are very interested in Hungary so (.) &mmm it was very precious time for me.

<J>: Uhum, and do you still wish to go back to Hungary? Or have you been back since? If yes how was it? Yeah I have been back there last July[18a]

<J>: Uhum.

<H>: Yes for two weeks

<J>: And how was it?

<H>: Yeah, Budapest changed because like &mmm but the people there didn't change so much and I could use Hungarian there and then I was happy because like I was like very forgetting Hungarian, but there I used Hungarian and yeah, that was very refreshing. [18b, b1]

<J>: Uhum.

<H>: Yes. And then I remember how I behaved and how I felt in Hungary, when I was in Hungary, yes. That changes somehow my mind and then, when I go back to Japan, it

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was very refreshing, yeah, it was good feeling.

<J>: Uhum, so you enjoyed it

<H>: Yeah.

<J>: Your stay.

<H>: Uhum.

<J>: And what advice would you give for future study abroad students?

<H>: &mmm like do whatever you want @ Yes.

<J>: Uhum. What do you mean do whatever you want

<H> Like, (.) [19a]if you think I don't know, this way, just do that.

<J>: Uhum. That's your advice.

<H>: So like not to regret anything. [19a1]

<J>: Okay so like try to grab all the opportunities so that you have no regrets later. Okay. All right. Thank you very much. This is the end of the interview.

APPENDIX L

Facebook posts**

APPENDIX M

Hungarian oral test transcript – Arisa

\<J>: This is &mmm this part is about testing Hungarian language proficiency

\<A>: Uhum

\<J>: &mmm first we will have a dialogue

\<A>: Uhum

\<J>: In Hungarian. Please engage in a conversation taking place in a restaurant, answer the questions in Hungarian.

\<A>: Uhum.

\<J>: So I am going to be the waitress in the restaurant and you are the customer, ordering something

\<A>: Uhum

\<J>: So let me start

\<A>: Uhum

\<J>: \<L1hun>Jó napot kivánok! Mit parancsol?\<L1hun>

\<A>: &mmm should I follow the dialogue?

\<J>: Uhum.

\<A>: &mmm I &mmm (30) &mmm I can understand the situation, and it's like &mmm it's like (2) the waiter explaining the menu

\<J>: Uhum

\<A>: Or like recommendation and I, in the, I remember that \<L3hun>kérek\<L3hun> means please and guest replying their choice.

\<J>: Uhum.

<A>: And they choose and the waiter recommend another dishes and (.) maybe recommend dessert or something and coffee

<J.: Uhum

<A>: Then replying yes or no &mmm or asking &mmm other recommendation. I can imagine that situation but it's &mmm difficult for me to make sentence because I only can understand one or two word so I just guess the situation.

<J>: Uhum. Okay. If I say <L1hun>kérek<L1hun>, what would you say <L1hun>kérek<L1hun>

<A>: Menu?

<J>: Okay.

<A>: But after that the waiter said something, something is very nice so he recommend something &mmm, something like &mmm certain menu so this (.) this not should be like asking to bring menu @

<J>: Uhum, then what do you ask?

<A>: (2) please recommend me something or

<J>: or, <L1hun>mit parancsol?<L1hun> What would you like?

<A>: Uhum

<J>: <L1hun>kérek<L1hun>. Some kind of food maybe?

<A>: Yeah.

<J>: Do you remember some words for food?

<A>: I can't remember.

<J>: Or fruit or vegetable or something you can eat, food

<A>: (2) eh <L1jp>nandakke<L1jp> (5) <L1jp>ie<L1jp>

<J>: Nothing? Hungarian food? In Hungarian? What did you eat in Hungary?

<A>: &mmm it's bit difficult to remember the Hungarian word.

<J>: You mentioned one. It's famous food in Hungary.

<A>: (2) <L3hun>gulyás<L3hun>?

<J>: Okay. So, <l1hun>Jó napot kivánok! Mit parancsol<L1hun>?

<A>: <L3hun>Gulyást kérek<L3hun>.

<J>: <L1hun>Sajnos elfogyott. Van viszont nagyon finom friss rántott hús<L1hun>.

<A>: <L3hun>Jó akkor azt kérek<L3hun>.

<J>: <L1hun>Inni mit hozhatok<L1hun>?

<A>: &mmm (8)

<J>: <L1hun>Inni<L1hun>

<A>: Something to drink?

<J>: Uhum. <L1hun>Inni mit hozhatok<L1hun>?

<A>: &mmm (2) <L3hun>egy sor<L3hun>?

<J>: Okay, <L1hun>egy sör. Igen azonnal hozom. Kicsit később<L1hun>, bit later, <L1hun>izlett<L1hun>? (2) Do you know this?

<A>: &mmm Bring now? Or bring with dish?

<J>: Was it delicious? <L1hun>Izlett<L1hun>?

<A>: Uhum. <L3hun>Nagyon finom<L3hun>.

<J>: Okay. <L1hun>Desszertet parancsol valamit<L1hun>?

<A>: &mmm (2) <L3hun>egy palacsintát<L3hun>.

<J>: Okay, <L1hun>egy palacsintát. Egy kávét esetleg<L1hun>?

<A>: (3) <L3hun>egy kávét<L3hun>

<J>: Uhum, <L1hun>egy kávét esetleg<L1hun>?

<A>: <L3hun>Igen<L3hun> @ <L3hun>A számlát kérném<L3hun>.

<J>: <L1hun>Igen, azonnal hozom<L1hun>.

<A>: <L1jp>Iya muzukashii<L1jp>

<J>: <L3jp>Muzukashii ne. Ma konna kanji desu. Soshite<L3jp> the next one, the next one, what would you say in the following situations in Hungarian. So please speak in Hungarian. I speak in English. Talk about yourself.

<A>: Arisa <L3hun>vagyok<L3hun>. (.) <L3hun>Én japán vagyok<L3hun>.

<J>: Uhum

<A>: (3) <L1jp>un<L1jp>. @

<J>: Okay. &mmm you are sitting in a Hungarian class but forgot to bring a pen. Ask your neighbour if he has one

<A>: (14) pen, pen <L1jp>tte<L1jp>

<J>: Pen? Pen <L1hun>toll. Toll<L1hun>.

<A> (12) <L1jp>chotto matte<L1jp> (3) <L1jp>wakaranai<L1jp>

<J>: okay, the next one (.) you need, you need Takács Katalin's phone number.

<A>: Uhum.

<J>: Ask your friend for it.

<A>: <L1jp>Iee<L1jp>

<J>: No?

<A>: <L1jp>Un<L1jp>.

<J>: Okay. You didn't understand your speaking partner. (2) What would you say? (.) I say something in Hungarian and you don't understand. Then what do you say?

<A>: (.) I maybe reply <L1jp>wakarimasen<L1jp>.

<J>: Uhum <L3jp>wakarimasen<L3jp>

<A>: <L3hun>Nem tudom<L3hun>.

<J>: &mmm you step on someone's feet accidentally.

<A>: <L3hun>Bocsánat<L3hun>.

<J>: Okay &mmm you are looking for Petőfi street.

<A>: Eh, <L1jp>wakaranai<L1jp>.

<J>: Okay. Ask when is the next train leaving for Budapest.

<A>: Yeah, <L1jp>kore wakaranai na<L1jp>.

<J>: Then the reactions. Please react in Hungarian to the following questions and statements. <L1hun>Kérsz egy kávét<L1hun>?

<A>: &mmm

<J>: <L1hun>Kérsz egy kávét<L1hun>?

<A>: <L3hun>Igen<L3hun>.

<J>: <L1hun>Fázol<L1hun>?

<A>: (.) <L3hun>Nem<L3hun>.

<J>: <L1hun>Nem<L1hun>, okay. &mmm <L1hun>Boldog Új Évet<L1hun>.

<A>: Eh, <L1jp>kore nante kotaeba ii no<L1jp>?

<J>: <L1hun>Boldog Új Évet<L1hun>.

<A>: <L3hun>Köszönöm szépen<L3hun> @

<J>: Okay. &mmm <L1hun>elnézést hány óra van<L1hun>?

<A>: (8) Twenty-nine <L3hun>vagyok<L3hun> @

<J>: Uhum. &mmm time

<A>: (2) <L3hun>Kettő (.) harminc<L3hun>?

<J>: Okay. <L1hun>Milyen volt a gulyásleves<L1hun>?

<A>: @

<J>: <L1hun>Milyen volt a gulyásleves<L1hun>?

<A>: <L1jp>wakaranai<L1jp>

<J>: in Hungarian?

<A>: <L3hun>Nem tudom<L3hun>.

<J>: <L1hun>Nem tudom<L1hun>, okay. &mmm <L1hun>ez a ruha szerintem nagyon drága<L1hun>.

<A>: Eh (2) <L1jp>wakannai<L1jp>

<J>: Okay, <L1hun>milyen volt a gulyásleves<L1hun> is goulash <L3jp>ha dou deshita ka<L3jp>?

<A>: <L3hun>Nagyon finom<L3hun>.

<J>: Okay, <L1hun>ez a ruha szerintem nagyon drága<L1hun>. <L3jp>Kono fuku wa sugoku takai to omoimasu<L3jp>.

<A>: &mmm &mmm (7) <L3hun>ez (2) ez (.) jó ruha, nem drága<L3hun>.

<J>: Okay, <L1hun>ez jó ruha, nem drága. Nagyon jó, köszönöm, oké<L1hun> and then we have picture description. Please choose one picture.

<A>: Uhum

<J>: And talk about it in Hungarian. So not this one, this one. (Picture 3)

<A>: Uhum.

<J>: Anything, sentences or words that come to your mind, anything that you can say.

<A>: Uhum, &mmm

<J>: What comes to your mind when you look at that. <L1hun>Mi van a képen? Mi ez?<L1hun>

<A>: (.) <L3hun>Gulyás<L3hun>

<J>: <L1hun>Igen<L1hun>

<A>: &mmm (2) <L3hun>Tokaj<L3hun> @

<J>: Uhum, <L1hun>az lehet Tokaj, igen<L1hun>.

<A>: (.) <L3hun>és (2) jó étvágyat<L3hun>

<J>: <L1hun>Jó étvágyat, nagyon jó, igen<L1hun>

<A>: &mmm (10) &mmm <L3hun>ka, karácsony? Boldog<L3hun> <L1jp>nandakke<L1jp>, Christmas

<J>: Uhum, uhum, <L1hun>Boldog Karácsonyt, boldog oké, boldog karácsonyt<L1hun> uhum. (3) &mmm <L1hun>hol vannak? Hol?<L1hun> (2) <L3jp>Doko ni imasuka minna?<L3jp> <L1hun>Hol vannak?<L1hun>

<A>: &mmm restaurant-<L3hun>ban<L3hun> @

<J>: <L1hun>Étteremben<L1hun>

<A>: <L3hun>Étterem<L3hun> (4) give up

<J>: Okay, then this is the end, thank you very much.

APPENDIX N
Hungarian oral test transcript – Hinano

<J>: This is the Hungarian language test. So first I am going to &mmm have a dialogue together in Hungarian so this is a situation at a restaurant.

<H>: Uhum.

<J>: I am the waitress and you are the customer. So you are ordering food at a restaurant. So please engage in a conversation taking place in a restaurant and answer the questions in Hungarian. Can we start?

<H>: Yes.

<J>: Okay. Jó napot kivánok.

<H>: Jó napot kivánok.

<J>: Mit parancsol?

<H>: &mmm (2) gulyáslevest kérek.

<J>: Uhum, sajnos elfogyott. Van viszont nagyon finom friss rántott sajt.

<H>: Jó akkor (.) azt kérek.

<J>: Uhum. Inni mit hozhatok?

<H>: &mmm (.) Limonádé kérek.

<J>: Igen. Azonnal hozom. Kicsit később. Finom volt?

<H>: Igen, nagyon finom.

<J>: Desszertet parancsol valamit?

<H>: &mmm (6) még kérek palacsinta.

<J>: Oké, és egy kávét esetleg?

<H>: (2) kávé? (5) nem tudom

<J>: Uhum

<H>: &mmm mennyibe kerül @ a szám,

<J>: Mennyibe kerül uhum a szám

<H>: a számlát kérem.

<J>: Uhum jó, igen kétezer forint lesz. Köszönöm.

<H>: Köszönöm.

<J>: Oké, nagyon jó, &mmm very good. Now we have some situations, what would you say in the following situations in Hungarian? So first one, talk about yourself. So anything, just say something about yourself in Hungarian.

<H>: Hinano vagyok (.) én huszonöt éves vagyok.

<J>: Uhum

<H>: (2) Chibaben @ Chibaben, (3) Chibaben dolgozik @ és &mmm (3) nekem magyarul rul barátnőm.

<J>: Uhum

<H>: Un.

<J>: Oké, én magyar vagyok.

<H>: Igen.

<J>: És te?

<H>: Ah, japán vagyok. @

<J>: Uhum. &mmm you are sitting in the Hungarian class but forgot to bring a pen. Ask your neighbour if he has one.

<H>: &mmm (.) nincs nekem (.) pen?

<J>: Uhum.

<H>: Neked @ kérek egy pen

<J>: Okay, uhum. You need Takács Katalin's phone number. Ask your friend for it.

<H>: (9) &mmm (5) &mmm (2) tudod &mmm (5) number? (.) Katács Katalin?

<J>: Uhum.

<H>: Takács Katalin. (.) Szeretnék

<J>: Uhum

<H>: látod (.) a phone?

<J>: Uhum.

<H>: (2) un @

<J>: Oké. And you didn't understand your speaking partner.

<H>: Tessék? @

<J>: Uhum, oké, tessék. (.) You step on someone's feet accidentally.

<H>: Bocsánat.

<J>: Uhum, you are looking for Petőfi street.

<H>: &mmm (3) Jó napot kivánok. &mmm (3) szeretnék? Szeretném megyek Petőfi (.) Király, @ megyek Petőfi utca (2) nem tudom @

<J>: Oké, oké. &mmm ask when is the next train leaving for Budapest.

<H>: &mmm mikor? (2) &mmm (2) vonat (.) Budapestre?

<J>: Uhum, okay.

<H>: Un.

<J>: And the next, please react in Hungarian to the following re, following questions or statements. So I say something in Hungarian and please react.

<H>: Uhum.

<J>: Kérsz egy kávét?

<H>: Köszönöm szépen

<J>: &mmm fázol?

<H>: Nem most.

<J>: Boldog Új Évet!

<H>: Boldog Új Évet!

<J>: Elnézést, hány óra van?

<H>: &mmm egy (2) @ (.) nem tudom, &mmm harminc, öt óra.

<J>: Öt óra. &mmm milyen volt a gulyásleves?

<H>: &mmm (2) <L1jp>nandakke<L1jp>, milyen volt (4) nem tudom

<J>: Uhum, ez a ruha szerintem nagyon drága.

<H>: (2) &mmm expensive

<J>: Uhum

<H>: (3) &mmm (2) nekem csipő, csipő @ nekem @ nem tudom.

<J>: Cipő?

<H>: Cipő, drága cipő?

<J>: Ah cheap? Or you can say not expensive

<H>: Ah, nem drága.

<J>: Uhum.

<H>: Nagyon jó.

<J>: Uhum. Okay, oh and the picture. You have chosen picture number one. This one.

<H>: Yes.

<J>: Igen ez a kép. (Picture 1.)

<H>: Igen.

<J>: Jó, kérlek beszélj a képről. Please talk about the picture. Anything.

<H>: Anything &mmm

<J>: What is on the picture, what do you think, anything

<H>: Nagyon szép utca

<J>: Uhum

470

<H>: itt van

<J>: Uhum.

<H>: &mmm kettő kutya

<J>: Uhum

<H>: (2) nagyon aranyos @

<J>: Nagyon aranyos, igen

<H>: És kettő (.) macska?

<J>: Uhum.

<H>: (5) &mmm (7) banán (.) és (3) alma? @ nem tudom @

<J>: Uhum, very good, banán és alma.

<H>: alma &mmm (2) kérem (.) venni

<J>: Igen, uhum.

<H>: és (3) lányok (.) vannak? &mmm (6) nem jó de (2) bocsánat.

<J>: Uhum, igen

<H>: most jó barátom

<J>: Igen.

<H>: &mmm (3) az két (3) fé fé fé fé <L1jp>chigau<L1jp> nö nö nö?

<J>: Nő, uhum.

<H>: Hello?

<J>: Uhum

<H>: Igen, szi, sziasztok. (.) Or &mmm viszont látásra. &mmm &mmm (3) ház és, szia. (2) Autója (.) itt van.

<J>: Uhum, igen tényleg. Ott van az autója.

<H>: Un. Jó.

<J>: Oké?

<H>: Yes.

<J>: Jó, nagyon jó, oké, köszönöm.

APPENDIX Q

## ICC Questionnaire modifications, specifications

The third PICC item adapted from Dombi's questionnaire (2013) was transformed to the study abroad context in a way that *potential English speaking friends* were specified with *Hungarian, Erasmus and other English speaking sojourner friends*.

> *3. Ask English speaking friends about general attitudes towards immigrants and minorities in their country.*
>
> *Ask English speaking Hungarian, Erasmus or other sojourner friends about general attitudes towards immigrants and minorities in their country.*

In the following PICC items, the participants' country of origin was changed to Japan.

> *5. Discuss with a group of English speaking Hungarian, Erasmus or other sojourner acquaintances the similarities between social networking in their country and in Hungary.*
>
> *Discuss with a group of English speaking acquaintances the similarities between social networking in their country and in Japan.*

> *10. Discuss with an English speaking friend the differences between student life there and in Hungary.*
>
> *Discuss with an English speaking Hungarian, Erasmus or other sojourner friend the differences between student life there and in Japan.*

The following PICC item was rewritten into a set of 3 items, because appropriate Japanese national memory related public holiday does not exist which could have been relevant for this study. Therefore, one festival, which is connected to Japanese history was chosen (Hina matsuri) as well as an observance (Tanabata) and a tradition (Setsubun).

Setsubun is called Bean Throwing Day. This is the last day of winter. Japanese people throw roasted soy beans out of their front doors to chase out demons. They also throw beans into their houses to invite good luck. They also pick up the thrown beans and eat the same number as their age. Some people go to shrine to celebrate this event.

Tanabata, the Star festival is based on the legend of lovers. Japanese people decorate bamboo branches and write wishes or poems on colorful strips of paper and hang them on the bamboo. The origin of Tanabata is a Chinese legend. Two stars separated by the Milky Way are compared to lovers separated by a river. They can only meet once a year when the Galaxy prepares a way for them.

Hina festival, in other words Doll festival is a special day for girls. Families with young daughters celebrate this day and wishes for their health and growth by setting up a display of special dolls. The dolls are dressed in the kimono worn by the Emperor and his wife. In the old days, Japanese people used paper dolls, rubbed them to themselves to get rid of illness and let them float down the river.

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11. *Explain in English to an English speaking acquaintance why 20th August is a public holiday in Hungary.*

Explain in English to an English speaking Hungarian, Erasmus or other sojourner acquaintance what do Japanese people celebrate on the 3rd of March.

Explain in English to an English speaking Hungarian, Erasmus or other sojourner acquaintance what do Japanese people do on Setsubun (3rd of February).

Explain in English to an English speaking Hungarian, Erasmus or other sojourner acquaintance what is Tanabata (7th of July).

In the next item, attitudes towards Roma people were out of context; therefore, were modified to attitudes towards *gaijin* (foreigner of Caucasian origin with a negative connotation), and common immigrants such as Philippinos in Japan.

> *13. Discuss with an English-speaking friend the differences between attitudes towards Roma people in Hungary and in other European countries.*
>
> ↓
>
> *Discuss with an English-speaking Hungarian, Erasmus or other sojourner friend the differences between attitudes towards foreigners (gaijin) in Japan and in their country.*

In the following PICC item *Christmas* was changed to *New Years Eve* as this event is more widely celebrated in Japan, compared to Christmas, due to religious differences.

> *15. Talk in English about the way Hungarians celebrate Christmas in a small group of English speaking strangers.*
>
> ↓
>
> *Talk in English about the way Japanese celebrate New Years Eve in a small group of English speaking strangers.*

In the next PICC item *Hungarian movies* were altered to *Japanese movies* and the option of *animation* was added as well because they bear special importance in the Japanese context.

> *16. Discuss with a group of English-speaking acquaintances the similarities between Hungarian movies and movies in their country.*
>
> ↓
>
> *Discuss with a group of English-speaking Hungarian, Erasmus or other sojourner acquaintances the similarities between Japanese movies or animation and movies in their country.*

In the last PICC item, for contextual reasons instead of *Hungary, Japan* was used.

17. Discuss with an English-speaking friend the differences between family values in their country and in Hungary.

Discuss with an English-speaking Hungarian, Erasmus or other sojourner friend the differences between family values in their country and in Japan.

APPENDIX R

Evaluation parameters for the first three Hungarian speaking test tasks (restaurant dialogue, situations, reactions)

Scale	Evaluation parameters
10	Appropriate response, the learner communicates effectively, fluently and uses language naturally without code-switching
8	Appropriate response with no or minimal mistakes and the learner's language use is moderately fluent
6	Mostly appropriate responses with long pauses which greatly hinder fluency
4	Some appropriate responses but lacks fluency with a high occurrence of code-switching
2	Makes an effort but responses are mostly inappropriate or minimal
0	No reply at all

Evaluation parameters for the Hungarian picture description task

Scale	Fluency	Content	Accuracy	Pronunciation
10	The learner communicates naturally and fluently without help	11 or more sentences that describe the place, people, activity and objects in the picture	Grammatically accurate structures without errors	Clear pronunciation
8	Mostly fluent with very short pauses and minimal help	At least 10 relevant sentences used for description	Minimal errors with mostly accurate production of structures	Pronunciation is clear with few or no errors
6	Moderately fluent with a few longer pauses	At least 5 relevant sentences used for description	A few grammatical errors that do not affect the quality of description	Some pronunciation errors but they do not hinder

				intelligibility
4	Learner's speech contains very long pauses that break fluency with high frequency of help	Some words, phrases and few sentences that are partially relevant content.	Some major grammatical errors that occasionally affect the quality of description	Some pronunciation errors that occasionally affect intelligibility
2	Complete lack of fluency with a high frequency of code-switching and help	Some isolated words and/or phrases that are partially relevant content	High frequency of major grammatical errors that make the description incoherent	Pronunciation is mostly unclear and it frequently affects intelligibility
0	No response at all	No response at all	No response at all	No response at all

APPENDIX S

Informed Consent Form

For participants in the study abroad research project

Instructions: Please read and sign this "Informed Consent" form. This form must be returned to the researcher to allow her to include your comments in her dissertation. All information is confidential and your name will not be used. You may print this form and keep a copy for yourself.

You are invited to participate in a research study entitled "Japanese Students' Study Abroad Experiences in Hungary: A multiple case study", conducted by Julia Tanabe for the completion of her PhD studies. Participation is voluntary, but before participating, you should be clear about the nature and scope of the project.

1. The purpose of this study is to learn how a Hungarian study abroad impacts the lives of Japanese participants and their intercultural development. For this reason, the researcher wishes to learn about your study abroad experiences in Hungary.
2. Participation in this study involves the following:
   - Participation in a personal interview about your study abroad experiences
   - Participation in a follow-up interview about your study abroad experiences
   - Providing Facebook data about study abroad with the Facebook interaction sheet
   - Participation in a Hungarian speaking test
   - Submission of your English test scores before and after your study abroad
   - Answering two questionnaires (Self-perceived Hungarian language competence questionnaire and Intercultural communicative competence questionnaire)
3. No known risks are associated with this research other than possible discomfort with the following:
   - You will be asked to be candid about yourself
   - You will be asked questions about your personal experiences about your study abroad

4. Possible benefits from participation in this project are:
   - You will have an opportunity to reflect on your experiences
   - You will contribute to knowledge about the impact of study abroad
   - You will help to improve study abroad experiences for future participants

5. Remember, your participation is voluntary. Your identity will not be revealed and all possible measures are taken to protect your anonymity. Data will be available only to persons conducting the study and will be kept confidential.

6. If you have any questions or concerns about the study or procedures, please contact the researcher directly: juliasmith88@gmail.com

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I have read and understand this consent form. I hereby grant permission to use the information I provide as data in this research project, knowing that it will be kept confidential and without use of my name. I may also retain a signed copy of this consent form for my own personal records.

Participant's signature_____

Date_____

Az értekezés tézisei

Az értekezés témája és kutatási céljai

A globalizáció és a növekvő mobilitás eredményeképpen a világ egyre inkább összekapcsolódik kulturálisan, társadalmilag és gazdaságilag. A mai társadalomban a technikai újítások gyorsabb információáramláshoz és egyre növekvő interkulturális kapcsolatok létrejöttéhez vezettek világszerte, ami az interkulturális kommunikációt elengedhetetlenné teszi. Ennek okán sok egyetem kezdeményezi és hirdeti a külföldi részképzést. A mai nyitott világban nagyon gyorsan nő azon egyetemi diákok száma, akik átlépik a határt tanulmányi célokból, és számuk folyamatosan növekszik. Ebből kifolyólag a külföldi tanulmányokkal, részképzésekkel foglalkozó kutatási terület különös figyelmet kapott, és kutatási eredményei újabb előnyökre mutattak rá (Coleman, 2015). Régebbi kutatások a külföldi részképzés előnyeit csupán a nyelvi készségek fejlesztésében látták, de mára a külföldi részképzés nyújtotta lehetőségek határtalanok. Coleman (2015) szerint azok, akik tanulni mennek külföldre, krediteket szerezhetnek, nemzetközi közösségi hálót építhetnek ki, tanulhatnak más országok kultúrájáról, gazdaságáról, társadalmáról a nyelvi készségek fejlesztése mellett. Más reális célok a határokon átívelő barátságok kialakítását jelentik, valamint hangsúlyos szerepet kap megtanulni megfelelően beilleszkedni más társadalmakba (Fantini, 2019). A külföldi részképzés további célja versenyképes tudás és helyzetelőny megszerzése a munkaerő-piacon a globalizált világban (Coleman, 2015).

A külföldön folytatott tanulmányokkal foglalkozó kutatások célja, hogy rávilágítsanak azokra a tapasztalatokra és változásokra, amin az egyén keresztülmegy külföldi tanulmányai során. Számos tanulmány osztozik abban az álláspontban, hogy a külföldi részképzés egy fontos jelenség, ami segíti a tanulókat abban, hogy újra konstruálják az identitásukat, felébressze bennük az interkulturális tudatosságot és hozzájárul a nyelvi fejlődéshez is. Ezek mind jobb munkaerőpiaci lehetőségekhez vezetnek. Először a külföldi részképzéssel kapcsolatos kutatások a nyelvi előnyökre összpontosultak, kvantitatív módszertannal, míg a későbbi tanulmányok már egy sokkal komplexebb megközelítést alkalmaztak, kvalitatív módszertannal, külön kitérve más jellegű előnyökre is. Ezen kérdéskörök magukban foglalják az identitás, beilleszkedés, és a

közösségi hálózatépítés személyes és online formáját is. A gyors technikai újtíások változást okoztak az emberek nyelvtanulási, szocializációs szokásaiban és külföldön folytatott tanulmányaik megélésében. Ezen változások miatt, a kutatás új irányba tolódott el, ahol a virtuális részvétel, virtuális interkulturális kapcsolatok, online közösségi hálózatépités és lingua franca interakciók játszanak domináns szerepet.

Érdekes módon csupán néhány projekt foglalkozott ázsiai tanulókkal a külföldön folytatott tanulmányok kontextusában (Siegal, 1995; Yashima, Zenuk-Nishide, & Shimizu, 2004), annak ellenére, hogy az ázsiai országok küldik a legtöbb diákot külföldre   (Varghese, 2008, p. 20). Ennek az információnak megerősítésére szolgál, hogy Sood (2012) közleménye alapján a legnagyobb számú külföldre utazó tanulók kínaiak. Kína mellett Japánt is említeni kell, mint jelentős küldő országot. Glantz (2014) állítása szerint a Magyarországra érkező japán tanulók száma fokozatosan növekszik. Viszont a közlemény arról is beszámolt, hogy az ázsiaiaknak, mint például a japánoknak az angol nyelvű orvosi egyetemi előadások és szemináriumok hatalmas kihívást jelentettek, és ez sok tanuló lemorzsolódásához vezetett. Ezek a tények arra világítanak rá, hogy a japán tanulók magyarországi tanulmányaival kapcsolatos kutatások nagyon relevánsak.

A szakirodalom alapos áttekintése után nem találtam olyan kutatást, ami kizárólagosan a japán tanulók Magyarországon folytatott tanulmányaival foglalkozna. Ezt a hiányt szerettem volna pótolni a disszertációmban bemutatott esettanulmányokkal, melyek két japán diák külföldön folytatott tanulmányai alatt végbement személyes, interkulturális, nyelvi és szociális fejlődését, és személyes tapasztalatait kíséri figyelemmel magyarországi kontextusban. A tanulmány különösen kitér arra, hogy ezen tanulók milyen módon tettek szert új tudásra, interkulturális kommunikatív kompetenciára és további előnyökre a külföldi részképzés által. Taguchi és Collentine (2018) négy kutatási javaslatot tett, amit a jövőbeli külföldi részképzéssel kapcsolatos kutatásoknak szem előtt kellene tartani; ezen disszertáció ezeknek a megvalósítását mutatja be.

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A kutatás ismertetése és a disszertáció felépítése

A disszertáció négy fejezetből áll (lásd 1. sz. táblázat). Az első két fejezet a szakirodalmat tárgyalja, amit a kutatási módszertan követ és az utolsó fejezet az empirikus tanulmányokkal foglalkozik. A dolgozat első fejezete bemutatja a tanulói mobilitással kapcsolatos terminológiát, kulcsfogalmakat és külföldi programokat korábbi tanulmányok áttekintésén keresztül. A fejezet az angol nyelv mint lingua franca megvitatásával és ennek Erasmus közösségekben való használatával folytatódik. Ezt követően a külföldi tanulmányok célkitűzéseinek feltárása kap hangsúlyt, és a fejezet Japán oktatáspolitikai álláspontjának bemutatásával zárul a külföldi részképzéssel kapcsolatban.

A második fejezet a külföldi tanulmányok kutatási trendjeit taglalja tematikus sorrendben. Először a nyelvi előnyök kerültek kifejtésre mind lingvisztikai, mind kommunikatív megközelítésből. A külföldi részképzésnek további jól ismert hatásai az interkulturális előnyök. Az erre vonatkozó részben az interkulturális kommunikatív kompetencia fogalmáról esik szó. Ezt követően a fejezet az attitűdök és a hitvallás (belief) potenciális változásait mutatja be a külföldi részképzés eredményeképpen. Ezután, a folyamatorientált megközelítés felé haladva az akkulturáció és az adaptáció kérdéseit vizsgálja. Folytatásképpen a dolgozat kitér arra, hogy a külföldi tanulmányokat folytató hallgatók meglátásai idővel változhatnak a saját és az új kontextusokat illetően, ezért az identitás posztstrukturalista fogalmának dinamikus megközelítésére van szükség a személyes fejlődés kapcsán. A fejezet a közösségi hálózatépítés személyes és online formájának bemutatásával és empirikus kutatások példáin keresztül történő ismertetésével zárul.

A harmadik fejezet betekintést nyújt a kutatás kontextusába, általános információt ad a résztvevőkről és ismerteti a kutatásmódszertant. Jelen tanulmány a kvalitatív módszertant követi, több esetre fókuszál és mélységeiben vizsgálja a jelenséget. Sokféle adatgyűjtő eszköz került alkalmazásra, hogy a külföldi részképzés különböző aspektusait világítsa meg interjúkkal, nyelvi tesztekkel, kérdőívekkel és online kvalitatív adatokkal. A fejezet kitér az adatok elemzésének módjára is.

A negyedik fejezet a két empirikus esettanulmány eredményeit mutatja be. Az összetett esettanulmány két japán egyetemi hallgató külföldi részképzését követi nyomon és kimutatott számos komplex tényezőt, ami felelős a nyelvi, szociális, személyes és interkulturális fejlődésért. A fejezet két részre van osztva, melyek az eseteket külön tárgyalják, mélységeiben elemezve a külföldi részképzés egyénre gyakorolt hatásainak háttérben kölcsönható tényezőit.

Az eredmények szisztematikus sorrendben következnek, a kutatási kérdések alapján, a résztvevők felfogásaival (belief) és elvárásaival kezdve. Ez a rész bemutatja, hogy milyen fontos szerepet játszanak a korai elvárások a külföldi részképzés befogadó célországának kiválasztásánál, valamint abban, hogy interkulturálisan kompetens egyénné váljon a folyamat által. Ezt követi a beilleszkedés kulturális szintjeinek elemzése a résztvevők külföldi tapasztalatai alapján. A külföldi tanulmányokat folytató hallgatók különböző egyénekkel szocializálódhatnak különböző szinteken, attól függően, hogy milyen mértékben illeszkedtek be az új közegbe az adott pillanatban. A közösségi hálózatépítés szekciója felfedi a résztvevők szocializációs stratégiáit, személyes és Facebook interakcióik jellegét, gyakoriságát és mindezt a külföldi részképzés szintjei szerint. A különböző nyelvi és kulturális háttérrel rendelkező egyénekkel való szocializáció és interakció személyes fejlődéshez vezethet, ami a következő rész témáját képezi. Ez a rész rávilágít arra, hogy a dinamikus identitás konstrukció fontos szerepet játszik a sztereotípiák lebontásában, vagy megerősitésében, valamint arra is kitér, hogy a mások által feltételezett identitásformák potenciálisan fejleszthetik a résztvevők nyelvi készségeit. Következésképpen, az eredmények feltárják a résztvevők interkulturális kommunikatív kompetenciával kapcsolatos önriportját, és az ösvényt, amin keresztül interkulturális beszélővé válhatnak. Folytatásképpen, a résztvevők angol és magyar nyelvi előnyei kerültek bemutatásra. A fejezet azzal zárul, hogy mindez hogyan kapcsolódik a munkahelyen elérhető sikerekhez. A disszertáció végső része a kutatás korlátait és jövőre néző vonatkozásait tárgyalja a kutatási eredmények kapcsán. A 2. sz. táblázat részletesen bemutatja a két tanulmány kutatási kérdéseit és a felhasznált adatgyűjtő eszközöket.

2. sz. táblázat: Kutatási kérdések

Kutatási kérdések	Adatgyűjtő eszközök
● Milyen jellegű elvárásai voltak a japán tanulóknak a külföldi részképzéssel kapcsolatban mielőtt Magyarországra utaztak és hogyan változtak ezek a felfogások a külföldi részképzés alatt?	● Félig strukturált interjúk a japán hallgatókkal ● Follow-up interjúk retrospektív felidézés módszerével a japán hallgatókkal ● Facebook bejegyzések
● Milyen jellegűek voltak a japán hallgatók tapasztalatai a kultúrsokkal és adaptációval kapcsolatban, valamint milyen szocializációs szokások voltak rájuk jellemzőek Magyarországon? Hogyan befolyásolták ezen szocializációs szokások az identitás konstrukcióját?	● Félig strukturált interjúk a japán hallgatókkal ● Follow-up interjúk retrospektív felidézés módszerével a japán hallgatókkal ● Facebook bejegyzések ● Facebook interakció adatlap
● Milyen nyelvi előnyökre tettek szert a résztvevők magyar és angol nyelvből?	● Félig strukturált interjúk a japán hallgatókkal ● Follow-up interjúk retrospektív felidézés módszerével a japán hallgatókkal ● Facebook bejegyzések ● Facebook interakció adatlap
● Hogyan járultak hozzá a professzionális karrierhez a külföldi részképzés alatt szerzett nyelvi előnyök?	● Félig strukturált interjúk a japán hallgatókkal ● Follow-up interjúk retrospektív felidézés módszerével a japán hallgatókkal ● Facebook bejegyzések
● A külföldi részképzés hogyan tette lehetővé új identitások közös konstrukcióját?	● Félig strukturált interjúk a japán hallgatókkal ● Follow-up interjúk retrospektív felidézés módszerével a japán hallgatókkal

	● Facebook bejegyzések
● Hogyan jellemezhető a japán tanulók interkulturális kommunikatív kompetenciája saját önértékelésünk alapján?	● ICC kérdőív
	● Félig strukturált interjúk a japán hallgatókkal
	● Follow-up interjúk retrospektív felidézés módszerével a japán hallgatókkal
	● Facebook bejegyzések
● Hogyan járult hozzá a külföldi részképzés a tanulók interkulturális kommunikatív kompetenciájához?	● Félig strukturált interjúk a japán hallgatókkal
	● Follow-up interjúk retrospektív felidézés módszerével a japán hallgatókkal
	● Facebook bejegyzések

A kutatás eredményei

Az összetett esettanulmány két japán hallgató külföldi részképzésének hatásait és előnyeit vizsgálja magyarországi kontextusban. Az első esettanulmány Arisa esetén keresztül mutatja be a külföldi részképzés előnyeit. Az ő esetében a kutatás eredményei azt mutatták, hogy az előzetes felfogások és elvárások, a közösségi hálózatépítés, a szélesebb körű tudás, a kihívásokról való kritikus gondolkodásmód és azokon való túllendülés játszottak meghatározó szerepet a külföldi részképzés kimenetelét illetően. A külföldi részképzés alatt az angol nyelvi nehézségek nem gátolták abban, hogy kommunikáljon más nemzetközi hallgatókkal, az angol mint lingua franca használatának köszönhetően. Továbbá, ez arra is ösztönözte, hogy japán társai helyett nemzetközi szobatársra váltson, ezzel is növelve angol nyelvű interakcióinak számát.

A Facebook interakció adatlap segítségével gyűjtött adatokból tisztán kirajzolódott, hogy Arisa online interakciói többnyire japán nyelven folytak japánokkal a külföldi részképzés mindhárom szakaszában. Viszont a külföldi részképzés második és végső szakaszaiban már sokkal változatosabbak az online interakciói, mert habár a japán nyelvű interakciók még mindig dominánsak, külföldi hallgatók felé is nyitott angol nyelven. Arisa online interakcióinak tendenciája eltért Coleman (2015) közösségi hálózatépítés koncentrikus köreinek elméletétől, de személyes interakcióinak tendenciája Coleman (2015) szocializációs elméletét követi, amely azt vallja, hogy a külföldi részképzés kezdeti szakaszában a hallgatók először a hazai társaik társaságát keresik, hogy feltétlenül tartozzanak egy közösségbe. Ezt követően nyitnak külföldi társaik felé, majd a harmadik szakaszban szocializálódnak a helybeliekkel a célország nyelvét használva. Emellett azt is meg kell említeni, hogy ezen eredmények is az elmélet centrifugális jellegét hangsúlyozzák, a linearitással ellentétben.

Arisa közösségi hálózatépítése lehetővé tette nemzetközi baráti kötelékek létesítését, ami identitás változáshoz, és személyes fejlődéshez vezetett. Ez kölcsönösen visszahatott a közösségi hálózatépítésre és baráti körének szélesítésére. A nemzetközi társasági körökbe való befogadás következményeképp, Arisa introvertált személyisége extrovertált irányba tolódott el, elfogadva az identitást, amit új baráti köre szabott rá. Ez Oetzel (2009) identitás elméletét igazolja, mely szerint az identitás, amit az egyén

szeretne érvényesíteni az adott pillanatban nem feltétlen valósul meg, hiszen könnyen előfordulhat, hogy más egyének különböző módon szemlélik az illetőt. Arisa esete azt is jól mutatja, hogy az identitás konstrukció dinamikus, (Norton, 2000) és kiemeli adott szituációban változékony aspektusát.

Az interjúk és Facebook bejegyzések arra is rávilágítottak, hogy a kritikus kulturális szemlélet elsajátítása szociális folyamat. Hangsúlyosak az interakciók más kulturális háttérrel rendelkező egyénekkel, amik önreflexióra késztetnek. Ez hozzájárult ahhoz, hogy Arisa kritikus gondolkodóvá váljon, aki nem veszi készpénznek az új információt, hanem minden helyzetben mérlegel, ami Byram (1997) interkulturális beszélőjének elengedhetetlen szempontja. Az egyetem által szervezett közös programok ráébresztették arra, hogy saját kontextusát csak hiányosan ismeri, aminek következtében autonóm tanulóvá vált, aki önálló módon is képes szert tenni tudásra. Az interkulturális kommunikativ kompetencia kérdőív eredményei felfedték, hogy Arisa megfelelt Byram (1997) interkulturális beszélővel szemben állított elvárásainak. Az interkulturális kommunikatív kompetencia pontjai azt is kimutatták, hogy a külföldi részképzés alatt rugalmas és nyitott attitűdöt sikerült formálnia az új szociális közeg szokásai iránt. A kérdőív azt is feltárta, hogy Arisa új tudásra tett szert az élet számos területén. Sikerült feltárnia mások viselkedésének okait és ezeket saját kontextusával összehasonlítva értelmezni. Továbbá ráeszmélt a benne rejlő tudatalatti előítéletekre és megtanult túllendülni rajtuk úgy, hogy saját véleményét szigorúan a saját tapasztalatai alapján formálja.

Arisa az adaptáció kulturális szintjeit nem a szakirodalomban közölt (Oberg, 1960/2006) sorrendben, hanem attól eltérő módon élte meg. A kultúrsokk állapotán való túllendülést elősegítette a közösségi hálózatépítés más külföldi diákokkal, valamint az, hogy a hazája és Magyarország közötti gazdasági különbséget pozitívan vette tudomásul, mely kihívásokat, és a személyes fejlődés számtalan lehetőségét rejti magában. Az identitás változása és magyar nyelvi készségeinek fejlődése nagyban segítette az adaptációban. Különösen a magyar családlátogatások játszottak fontos szerepet a Magyarország iránt kialakult kötődés szempontjából. A triangulált kvalitatív adatok alapján az interkulturális érzékenységi skálán (Bennett, 1986) is nagyon magas szintet ért el a fenti tényezőknek köszönhetően.

A külföldi részképzés Magyarországon lehetővé tette számára, hogy az angol és magyar nyelvi készségeit fejlessze. Mind osztálytermen belüli és osztálytermen kívüli nyelvtanulásba fektetett ideje és energiája megtérült, magyar szókincsének gyarapodása, valamint alap beszédkészség és hallásértés megalapozása formájában. Az önértékelési magyar nyelvi kompetencia kérdőív eredményei megerősítették ezt, és hogy objektívabb képet kapjak, egy magyar szóbeli tesztet is elvégzett a résztvevő. A teszt rávilágított a külföldi részképzést követő nyelvi veszteség problémáira is, bár a gyakran használt kifejezések évek múlva sem merültek feledésbe.

A külföldi részképzés előtt, valamint után produkált angol nyelvvizsga eredményeinek összehasonlítása egyértelműen kimutatta, hogy Arisa angol nyelvi előnyökre is szert tett Magyarországi tartózkodása alatt. Angol nyelvi és személyes fejlődése, valamint tudásának gyarapodása főként az interkulturális találkozásoknak köszönhető. Magas szintű interkulturális kommunkatív kompetenciája, és globális nézetei nagyban hozzájárultak a szakmai sikereihez Japánban, ami alátámasztja, hogy a munkahelyen elért sikereit a külföldi részképzésnek nagyban köszönhette.

A második esettanulmány Hinano esetét mutatja be a magyarországi részképzés keretein belül. Az interjúkból kiderült, hogy a helyi nyelvismeret hiánya miatt Hinano azt várta a külföldi részképzéstől Magyarországon, hogy fejlődni fog non-verbális kommunikációs készsége. Ez az elvárás megvalósult külföldi diákokkal és magyarokkal történő interakciói során. Magas tanulmányi elvárásokat támasztott a külföldi részképzéssel kapcsolatban, de ezek nem igazolódtak be, mert az egyetemi órák nem az elvárásai szerint alakultak, ami kultúrsokk megtapasztalásához vezetett. Mindazonáltal, a kultúrsokkon túllendült úgy, hogy felfedezett más perspektívákat és sokkal globálisabb gondolkodóvá vált, ami segítette abban, hogy elfogadja a különbségeket. Az egyetem által szervezett programok szintén nem feleltek meg az elvárásainak, ezért saját stratégiáira hagyatkozott a közösségi hálózatépítésben.

A külföldi részképzést megelőző aggodalmai az ázsiaiakkal szembeni diszkriminációval kapcsolatban megerősítették a nemzeti identitását, amit nyíltan kívánt érvényesíteni (Oetzel, 2009) Magyarországon, hogy mások felismerjék és elfogadják azt. Érdekes módon, a magyarokkal történő közösségi hálózatépítés

kiváltotta a negatív sztereotípiák kollektív megosztását, ami hozzájárult Hinano adaptációjához. Másrészről, a külföldi részképzés utáni szakaszról gyűjtött adatok ezeknek a sztereotípiáknak a csökkenését és sokkal neutrálisabb attitűdöt mutattak ki más ázsiai csoportok felé.

Nemzetközi hallgatókkal való közösségi hálózatépítés ráébresztette arra, hogy a kulturális különbségek nem feltétlen negatívak. Az Erasmusos hallgatók viselkedési szokásainak megítélését felülírta a velük közös programokban való részvétel, ami elősegítette különféle perspektívák átgondolását. Továbbá, az Erasmusos hallgatókkal való interakciók ráébresztettek saját kontextusával kapcsolatos tudásának hiányaira, ami arra motiválta, hogy további tudásra tegyen szert.

Az Erasmusos hallgatókkal való közösségi hálózatépítés hozzájárult Hinano identitás változásához. A nemzetközi hallgatókkal töltött idő tudatosította benne az Erasmusos hallgatók értékrendjét, és ezáltal egyre kevésbé törődött a szociális percepcióval, avagy a korábban mások által nekitulajdonított identitás vesztett relevanciájából, ami japán társai távolságának is köszönhető. Ezáltal sokkal pro-aktívabb tudott lenni a külföldi részképzés alatt, és nem törődött vele, hogy honfitársai hogyan ítélik őt meg. Ez a gondolkodásmód elősegítette magyarországi adaptációját. Közösségi hálózatépítése eltért Coleman (2013) koncentrikus köreinek elméletétől, mivel nem kereste honfitársai társaságát Magyarországra érkezésekor. Kezdeti közösségi kapcsolatait jellemzően magyarokkal és nemzetközi hallgatókkal alakította ki majd csak később kezdett szocializálódni japán társaival. Hinano esete azt mutatja, hogy a közösségi hálózatépítés modelljében a szocializálódás nem feltétlen a belső köröktől kifelé halad, a honfitársakkal kezdve a helyiekig, hanem mindkét irányban lehetséges, hangsúlyozva ezzel a modell non-lineáris jellegét.

A külföldi részképzés alatt Hinano több kulturális adaptációs szinten ment keresztül, ami nagy vonalakban követi Oberg (1960/2006) modelljét, de fontos megjegyezni, hogy ezek a szintek többször megismétlődnek apró epizódok formájában tanulmányai során. A kezdeti szakaszban sikeresen alakított ki barátságokat, amelyet a kultúrsokk epizódja követett, amit a kulturális különbségek iránti negativitás okozott. Hinano túllendült a kultúrsokkon és ráhangolódott az új kontextusra úgy, hogy a szituációkat

objektíven szemlélte és elkezdte értelmezni a különbségeket különböző perspektívákból, hogy felfedje a kellemetlen élményeiért felelős tényezőket. Az Erasmusos hallgatókkal való szocializálódása által az őt megítélő szociális percepció veszített relevanciájából és hozzájárult adaptációjához. A külföldi részképzés utáni szakasz is problémamentesen telt, hiszen a hazai környezetbe való visszailleszkedés nem jelentett neki gondot. A külföldi részképzés alatt szerzett új, kritikus szemléletmódot sikeresen tudta kamatoztatni a munkahelyén is.

A nyelvi előnyöket illetően, Hinano tudta fejleszteni angol és magyar nyelvi készségeit. Az angolt, mint lingua francát használta Erasmusos közegben, ami segítette a kommunikatív készségek fejlesztésében. Míg ő nem volt tudatában az angol nyelvi fejlődésének, az angol nyelvvizsga eredményeinek összehasonlítása külföldi részképzés előtt és után kimutatta a fejlődést. Magyar nyelvi sikerei mind az osztálytermi, mind a magyar családlátogatásoknak voltak köszönhetőek. Fantini (2019) tanulmánya rávilágított a fontos szerepre, amit a homestay (helyi családoknál való hosszas tartózkodás) játszik a célnyelv fejlesztése szempontjából a külföldi tanulmányok alatt. A magyar családlátogatások rövidebbek és sokkal véletlenszerűbbek a homestay-hez hasonlítva. Hinano esete bizonyította, hogy nemcsak a homestay, hanem a helyi családlátogatások is megfelelőek a célnyelv fejlesztésére.

Hinano megtanulta, hogy miként értelmezze a kulturális különbségeket: eltávolodott az adott szituációtól és rekonstruálta más lehetséges perspektívából, ami utal az értelmezés és vonatkoztatás készségére és a kritikus kulturális tudatosságra (Byram, 1997). Ennek folytán kialakult kritikusan gondolkodó énje (self) a külföldi részképzésben való aktív részvételének köszönhetően. A külföldi részképzés hozzájárult szakmai előmeneteléhez és munkája során is sikeresen kamatoztatta kritikusan gondolkodó énjét. Továbbá magyar nyelvi készségei és a külföldi részképzés élményeivel kapcsolatos beszámolói segítették közösségi hálózatépítését a hazai professzionális kontextusban is.

A kutatás korlátai

Az eredmények tárgyalása után fontos megemlíteni a kutatás korlátait. A legjelentősebb korlátja a disszertációnak, hogy túl ambiciózus jellege miatt túlságosan sok adatot gyűjtött (négy eset) és ezek teljes közlése nem volt lehetséges jelen értekezésben. Mindazonáltal a fejezetek hossza lényegesnek bizonyult sűrű leírás szempontjából, azért, hogy az olvasó képes legyen kapcsolni az eredményeket más lehetséges kontextusokhoz.

A második korlát a kutatás módszertani jellegére vonatkozik, ami gyenge pontja és egyben erőssége is a dolgozatnak. A résztvevők száma alacsony volt ezért nem lehet általánosítani a kapott eredményeket, valamint ebből az okból kifolyólag statisztikai elemzést sem lehetett végezni a kérdőíveknél. Emiatt, a kérdőívek másfajta szerepet játszottak a kutatásban: a kvalitatív adatok trianguláiójára szolgáltak. Másrészről a kvalitatív módszer lehetővé tette, hogy a kutatás minden résztvevőről részletes képet fessen és a külföldi részképzés élményeinek elemzése során mélységeiben tárgyalja a benne rejlő kihívásokat és elmagyarázza az életükre gyakorolt hatását. Taguchi és Collentine (2018) szavaival élve, a kvantitatív kutatás csak utalhat arra amit a kvalitatív kutatás felfed.

További korlátja, hogy bár longitudinális ez a kutatás nem hagyományos formában lett kivitelezve, előtte/utána módszerrel, hanem a longitudinális jellege retrospektiv reflexióval lett megvalósítva négy különböző szakaszra fókuszálva: külföldi részképzés előtt, a megérkezéskor, a részképzés alatt és után. Mivel a résztvevők retrospektiven reflektáltak a külföldi részképzésről felmerülhet, hogy néhány mozzanat feledésbe merül de a kutató retrospektiv felidézés módszerét (stimulated recall) használta, hogy áthidalja ezt a problémát. Továbbá a kutatónak émikus perspektivája a résztvevők külföldi részképzéséről segítette őt abban, hogy az emlékezeti hiányokat pótolja a bizalmas légkör megteremtésével (building rapport). Valamint, a kutató személyes tapasztalatai a külföldi részképzéssel kapcsolatban hozzájárultak ahhoz, hogy segítse a résztvevőket abban, hogy saját élményeiket megértsék és értelmezzék. Ebből következően, a kutatói részrehajlás a kutatás korlátja és erőssége is egyben.

Emellett korlát lehet még, hogy a gyűjtött adat önriport jellegű, de ezeket a kutató kiegészítette Facebook bejegyzésekkel, ami autentikus írásként szolgált és a külföldi részképzés pillanatait idézte fel. Mivel a tanulmány eredményeit nem lehet általánosítani, több tanulmányra van szükség, ami a japán hallgatókat vizsgálja más magyarországi egyetemeken, más szakokon, valamint japán hallgatók más országokban folytatott tanulmányainak elemzése lenne szükséges. Ez azért lenne fontos, hogy lássuk, a külföldi részképzés miként befolyásolja személyes és interkulturális fejlődésüket és hogy rávilágítson a kihívásokra, ami alapján a jövő tanulóit fel lehet készíteni arra, ami előttük áll.

Összegzés

Taguchi és Collentine (2018, p. 2) hangsúlyozta, hogy olyan külföldi részképzésről szóló tanulmányokra lenne szükség, melyek a nyelvi előnyöket és az interkulturális előnyöket együttesen tárgyalják a külföldi részképzés kontextusában, ahol az interkulturális kommunikatív kompetencia a külföldi részképzés eredménye. Továbbá, olyan tanulmányokra lenne szükség, amelyek segítenek feltérképezni a külföldi tanulmányi program előtti nyelvi készségeket és percepciót, valamint a közösségi hálózatépítés jelentőségének előrehaladott módszerekkel való vizsgálata is szükséges lenne. Ezenfelül javasolták, hogy a szociális kontaktust kvalitatív módszerekkel kellene kutatni különböző időintervallumokra osztva. A disszertációban bemutatott esettanulmányokban többek között ezen vonatkozások tanulmányozására vállalkoztam.

A kutatásból kiderült, hogy a külföldi részképzés előtti percepciók és elvárások kulcsfontosságúak voltak a külföldi részképzés kimenetelét illetően. A kutatási eredményekből az is látszik, hogy a közösségi hálózatépítés nagymértékben meghatározta a külföldi részképzés által nyújtott előnyök kiaknázását, ezért mind a szocializálódás és az ebből következő magyar családlátogatásokon való részvétel kiemelt fontosságú volt. Jövőbeli kutatások fókusza lehetne a helyi barátok családjainál tett látogatások és a homestay összehasonlítása a külföldi részképzés sikereinek meghatározása szempontjából.

Az eredményekből az is jól látszik, hogy a nyelvi előnyök megszerzése nemcsak anyanyelvű beszélők révén, hanem más, célnyelvet beszélő személyek révén is lehetséges. A magyarországi részképzés interkulturális kontextusa erre jól rávilágított.
A kutatási eredmények arra a sokkoló tényre is rávilágítottak, hogy a helyiekkel való közösségi hálózatépítés az előítéletek megerősítésének veszélyét is hordozhatja. Nagyon lényeges, hogy nemcsak a külföldi hallgatók, hanem a helyiek is felelősek a külföldi részképzés tapasztalatainak meghatározásában (Kalocsai, 2009), mert ez egy kétirányú folyamat, amit lényeges lenne hangsúlyozni. Jövőbeli kutatások kitérhetnének a helyiek, például mentorok nézőpontjának vizsgálatára, hogy rájuk hogyan hat a külföldi hallgatók tartózkodása. Továbbá, mivel jelen kutatás résztvevői nők voltak, érdekes lenne férfiak szempontjából is kutatni a külföldi részképzést, hogy

mennyiben eltérőek a tapasztalataik, valamint más programok hallgatóit, például orvostanhallgatókat is be lehetne vonni a kutatásba.

Mivel a jelen tanulmány adatai szerint Arisa és Hinano mindketten nagyon motivált, szorgalmas és kitartó ázsiai tanulók voltak érdekes lenne rávilágítani egy follow-up kutatással, hogy mennyire tipikusak ezek az esetek más japánokhoz és más nemzetiségekhez képest, egy nagyobb kvantitatív kutatás keretein belül, ami alapján útmutatót is lehetne készíteni hasznos tanácsokkal a jövő diákjai számára a külföldi részképzéshez.

Azt is fontos kiemelni, hogy a magyar részképzés életre szóló hatást gyakorolt a résztvevőkre. Arisa szavaival élve a magyarországi részképzés *"egy drágakő az életemben*"*. A kapott eredmények rávilágítottak a külföldi részképzés előnyeire több szempontból: kommunikatív, interkulturális, szociális és személyes. Kulcsfontosságú, hogy mindkét résztvevő jelentős személyes fejlődésen ment keresztül, mivel a külföldi részképzés hozzájárult ahhoz hogy még jobb, interkulturális egyénekké váljanak.

Remélem, hogy az eredmények hozzájárulnak a japán hallgatók külföldi részképzésének mélyebb megértéséhez, és segítik a jövőben Magyarországra készülő japán hallgatókat hasonló sikerek elérésében, interkulturális fejlődésüket elősegítve, ezzel apró lépéseket téve egymás globális megértése és közös együttműködése felé, ami a világbéke elérését szolgálja.

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