Personal Dimensions of Globalization Through Study Abroad: A 10-year Perspective

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Abstract

This paper reports the results of research into the long-term effects of study-abroad. The focus of the study is the durability of global attitudes among 217 Japanese alumni who attended year-abroad programs at Douglas College and the University of British Columbia between 1987 to 1997. The cross-sectional study was based on a 64-item questionnaire employing Likert-type scales and an extended personal interview that examined the alumni's acquisition of skills, competencies and intercultural perspectives during the period abroad. Analysis of variance revealed statistically significant differences between groups living in Japan over near-term, mid-term and long-term periods of separation from their year-abroad, indicating attrition of the effects of study abroad in five areas: becoming internationally minded, maintaining contact with Canadians, using knowledge of other cultures to understand international problems, increasing ability to understand biases towards other cultures, understanding Japanese culture better and experiencing problems adjusting to Japan. Based on these findings, the authors outline the importance of institutional support for electronic and direct contacts among alumni, mentoring programs, international volunteer work and continuing intercultural education.

Introduction

Although academic year-abroad programs have proliferated as universities and colleges have committed themselves to international education, they remain surprisingly under-researched (Coleman, 1997). Many pressing questions about the impact of these programs have not been addressed systematically and empirically. The central question we would like to address here is the persistence of *intercultural competence* (Imahori & Lanigan, 1989; Kim, 1991; Lustig & Koester, 1999) among overseas alumni over a 10-year span: What effects have their programs produced which may point toward continuing interest in grappling with global problems, development of self- and global awareness, contacts with people

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from different cultures and developing skills leading to greater participation in intercultural contexts?

Conceptualizing the field

One of the central themes of research directed towards understanding the effects of an academic year abroad is that empirical study is scarce and tends to be focussed on second language gain. Beyond the question of language gain, however, lies the need to undertake studies examined the impact of residence abroad on "increased cultural awareness and insight" (Coleman, 1997, p. 13)—an area just beginning to achieve support from researchers trained in the design of well-controlled studies employing adequate sample size and testing procedures (Freed, 1995).

One area that receives virtually no attention in the literature is the long-term, multi-factoral effects of residence abroad extending a decade or more from the year of participation.

An example of an empirical study that attempted to assess a relatively large number of dimensions of the intercultural experience over the *near-term* is Martin, Bradford and Rohrlich's (1995) survey of 248 third-year American university students. The study compared the students' anticipated difficulties on 13 aspects of their sojourn (learning and using a foreign language, meeting people and making friends, etc.) with their actual, experienced difficulties. Findings included a surprisingly high number of positively fulfilled expectations, an indication of satisfactory sojourner adaptation to a new culture. Unfortunately, our understanding of personal development is limited in this study to what amounts to a single assessment of change over a relatively short period—a fairly typical problem in the literature dealing with objective treatment of cognitive and affective development overseas.

The emphasis on personal development within a context of need to deal with the demands of daily life takes us out of the language classroom and into a world of acculturation in the wider society. Employing learners' journals, travel logs, group discussions, and questionnaires, Gmelch (1997), for example, surveyed 51 students over six weeks in non-classroom settings (on weekend travel through Europe), finding that substantial gains occurred in confidence, self-reliance and adaptability in response to daily challenges such as making travel arrangements and negotiating purchases. Gmelch also noted the importance of critical decision-making challenges across a wide range of contexts within a culture, that is, the importance of uncontrolled variation within the culture as a fundamental resource for learning and personal transformation (Mezirow, 1991).

Gmelch's empirical study is helpful in looking at outcomes as complex social achievements beyond language gains alone and entailing interaction and

observation to support personal growth; however, the study lacks a longer perspective and the larger numbers of participants that we think help to assess the *persistence* of personal development.

What we have referred to thus far as 'personal development' requires at this point some attention to typologies of development in response to the period abroad that may be linked to growth of one's ability to establish and maintain relationships across cultures—the core ability of the interculturally competent individual (Imahori & Lanigan, 1989; Kim, 1991; Lustig & Koester, 1999). One approach to structuring this notion of personal development, Byram, 1997, proposes four kinds of knowledge or skill (four '*savoirs*'):

- *savoir être*—the ability to abandon ethnocentric attitudes;
- *savoir apprendre*—an ability to observe, collect data and analyse how people of another language-and-culture perceive and experience their world;
- *savoir*—knowledge of aspects of a culture [e.g., school systems];
- *savoir faire*—the ability to draw upon the other savoirs and integrate them into real-time action. (p. 11*f*)

This view describes competencies of "the intercultural speaker" within the context of defining the objectives and approaches to assessment of a course of learning.

In another view that invokes the responsibilities of educators as well as other educational stakeholders to develop interculturally competent learners, Mason and Stanley, 1998, set out to specify "competencies students require to succeed as citizens and professionals in today's global society" (p. 3). These specifications embody a consensus within a community of employers, governments, non-profit organizations and post-secondary educators in British Columbia around the identity of "international learning outcomes" that will facilitate successful work abroad or educational innovation in Canada's multicultural society. The learning outcomes identified were organized into five themes: adapting to the cultural expectations and needs of an international client, acquiring basic skills in an additional language, developing community and global perspectives, developing intercultural competence and demonstrating coping and resiliency skills (p. 3).

The common regions between these two approaches seem to lie first, in developing an ability to identify with the way other people lead their lives and organize their work and social relationships and, second, in the ability to extend new knowledge and skills acquired through acculturation to novel circumstances. Both approaches also emphasize discrete knowledge of aspects of a culture, such as what constitutes situationally appropriate behaviour, as well as the growth of observational and analytic skills which are of use in making sense of other cultures.

In order to talk about evidence of development towards *intercultural competence* (see, also, Berwick, 1996 re: the several meanings of *cultural awareness*) we would like next to discuss how we operationalized of the sorts of skills, attitudes and state of mind that study abroad programs are supposed to bring about within a framework of participants' understanding of their personal growth.

Methodology
Design and use of instruments

Our initial task was to develop a valid and reliable questionnaire that would reveal the range of elements which contribute to intercultural competence. The work of Mason and Stanley (1998) provided a framework for the construction of such as questionnaire. Four themes, adapted from Mason and Stanley, provided the scaffold for a 64-item questionnaire (Appendix A): Language and Cultural Knowledge for Social and Professional Purposes; Community, National and International Perspectives; Intercultural Competence; Self-awareness, Resilience and Coping. We added an additional theme, Returning to Japan, to explore an interest in the study of returning sojourners (students as well as employees) exemplified in the literature (Jones, 1997; Rogers & Ward, 1993; Uehara, 1986; Goodman, 1990; Miyamoto, 1994). Some of the items within these categories were suggested by the work of Mason and Stanley (1998), others by the broader literature of intercultural communication competence (Lustig and Koester, 1999) and others during several working sessions involving the contribution of teachers and researchers who had lived and worked in Japan during the past decade. These items were rendered into seven-point Likert-type scales ranging from 1 ('strongly agree') to 7 ('strongly disagree'). Appendix A shows the scale format and lists representative items.

The questionnaire and instructions were translated into Japanese. English language versions of the items were retained on the questionnaires as an additional means of clarifying the meaning of Japanese terms for newly coined words (e.g., '*globalization*', '*self-awareness*'; '*identity*') which might have been less familiar than the English equivalent.

Participants, programs and administration

Participants in the study were drawn from a pool of approximately 700 alumni of year-abroad programs in two post-secondary institutions in Vancouver, British Columbia: The University of British Columbia's Ritsumeikan (Kyoto)-UBC Programme (initiated in 1991) and Douglas College's long-term study abroad program for students of St. Andrew's University in Osaka (initiated in 1987). Both programs involve immersion in Canadian academic culture and a blend of English language/content instruction on the respective campuses. The UBC program

provides for residence in four-person suites (two Japanese and two non-Japanese students) whereas the Douglas College program offers homestays during the academic year. In addition, both programs take in mainly third-year students (about 19 to 21 years of age) who share similar social interests as well as academic and vocational aspirations. TOEFL scores for the two groups of students averaged around 500. The major differences between the two programs lies in, first, Douglas College's attempt to integrate their participants into the homes of the community and, second, in the length of time the college has operated its program with St. Andrew's University in Osaka: 12 years (at the time of this writing) versus eight years for UBC.

Two-hundred seventeen students and former students, comprising alumni of the programs conducted in Vancouver between 1987 and 1997, responded to our request to complete and return the 64-item questionnaire via Japanese post. In order to make meaningful comparisons between groups of alumni, and to examine trends in the alumni's perception of their intercultural competence during the ten-years, we blended the respondents from the two programs into three periods: *near-term*, *mid-term* and *long-term*. Table 1 outlines the composition of the sample by period and number.

Table 1.

Periods and Participants in the Study	
period	**number**
near-term: 1995 – 1996	63
mid-term: 1992 – 1994	99
long-term: 1987 – 1991	55
Total	n = 217

Within the sample of 217, 60 students agreed to be interviewed following a protocol developed to extend the key areas of the questionnaire (Appendix B). The interviews were conducted in both English and Japanese in a wide variety of venues, including coffee shops, restaurants and campus interview rooms, and lasted 40 minutes on average. About half of the interviews in the two respondent groups were conducted one-on-one (alumni - researcher). The remainder of the interviews were conducted with groups of two to four participants. Each interview was audio-taped for later analysis.

Our emphasis on alumni-participants' self-perception of their intercultural competence over time, and their responses to the interview questions posed following completion of the questionnaire, comprise self-report data. Although the use of self-report is a subjective approach to assessment of learning outcomes, it is reasonably well-represented in recent studies of Japanese responses to study abroad

(Jones, 1997; Yoshida, Sauer, Tidwell, Skager & Sorensen, 1997); this self-report literature, however, has not examined experiences over the span of a decade nor have groups within a longer span been compared through multivariate analysis.

Design and Analysis

Our first concern was to establish whether there were any significant differences over time between the three alumni groups and if there were any significant straight-line trends in the retention of intercultural competence. Our central interest here was the discovery of which competencies were retained and which were. For this purpose we designed a series of one-way analyses of variance (ANOVA) comparing the means for items on the questionnaire across the three, combined alumni groups, that is, temporal distances of *long-term*, *mid-term* and *near-term* (Table 1) from the year-abroad in Canada. We note that the study is based on a cross-sectional treatment of groups participating in past programs, that is, the questionnaire and interviews were administered to participants in the study within a two-month period in Japan.

In addition to the ANOVA, we listened to each of the interviews conducted following participants return of the questionnaires and extracted comments to help us refine the interpretation of statistical findings. For example, learning that Item 17 on the questionnaire ("*I became more internationally minded*") was among several other items that discriminated among the groups, we then located comments on a relevant excerpt from one of the interview tapes: "When associating with them [other non-native speakers of English] a sense of consciousness of being the same people on the planet developed....My prejudice disappeared."

Findings

Analysis of Variance: Significant Differences and Trends

Table 2 lists the six variables (items on the questionnaire) that display *both* significant differences in response between the groups and straight line trends across groups over time. This is the short list that tells us what the core of diminishing intercultural competencies are.

Table 2: Summary of Significant Differences Between Near-term, Mid-term and Long-term Returning Alumni

Questionnaire Item		Sum of Squares	df	Mean Square	F	Significance
V17: 'more internationally-	Between Groups	10.454	2	5.227	4.749	.010

minded'						
	Within Groups	235.527	214	1.101		
	Total	245.982	216			
V19: 'maintain contacts'	Between Groups	124.114	2	62.057	14.656	.000
	Within Groups	906.107	214	4.234		
	Total	1030.221	216			
V22: 'use my knowledge of other cultures'	Between Groups	7.525	2	3.763	3.200	.043
	Within Groups	251.599	214	1.176		
	Total	259.124	216			
V45: 'understand my own biases towards other cultures'	Between Groups	17.744	2	8.872	4.826	.009
	Within Groups	391.570	213	1.838		
	Total	409.315	215			
V50: 'understand Japanese culture better'	Between Groups	10.104	2	5.052	3.992	.020
	Within Groups	270.855	214	1.266		
	Total	280.959	216			
V52: ' experienced problems adjusting to Japan'	Between Groups	23.382	2	11.691	3.294	.039
	Within Groups	759.613	214	3.550		
	Total	782.995	216			

Figure 1 graphically summarizes these changing perceptions of past participants, generally showing the diminution of beliefs and reported behaviors that evince intercultural competence during a ten-year period. Reading from right to left (near-term to long-term), we see that alumni clearly
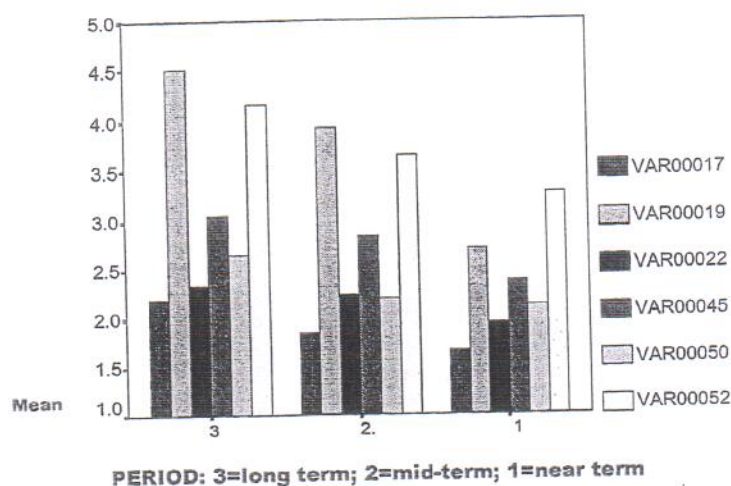
PERIOD: 3=long term; 2=mid-term; 1=near term

Figure 1. Significant trends and differences

perceive themselves as internationally minded, but that this perception diminishes over time (V17: "*I believe I've become more internationally-minded than other Japanese who haven't spent a year abroad*"). Attenuation of communication with Canadians (V19: "*I maintain contacts with former Canadian classmates*") moves from mild agreement for the most recent programs to mild disagreement over the long-term—a straightforward trend that appears to reflect the physical and emotional withdrawal from Canada and re-immersion in Japanese society. Findings for V22 ("*I*

V17 = "more internationally-minded than other Japanese"
V19 = "maintain contacts with former Canadian classmates"
V22 = "increasingly use my knowledge of other cultures to understand international problems"
V45 = "ability to understand own biases towards other cultures has increased"
V50 = "experience overseas helped me to understand Japanese culture better"
V52 = "experienced problems adjusting to Japanese society"

increasingly use my knowledge of other cultures to understand international problems") show that even after 10 years alumni believe they are continuing to

apply the intercultural perspectives gained abroad and experience a relatively minor attrition of this competence.

Self-understanding, captured in V45 ("*My ability to understand my own biases towards other cultures has increased*"), remains a strong self-perception even after 10 years of separation from the long period of residence in Canada, although this perception seems less firmly held as time passes. Self-understanding on another level, the understanding of one's own culture (V50: "*My experience overseas helped me to understand Japanese culture better*"), is also a durable self-perception, remaining virtually unchanged for the first four years of resettlement in Japan, and declining marginally thereafter. Finally, alumni perception of the period of adjustment to Japan (V52 "*Following my return from Canada, I experienced problems adjusting to Japanese society*") showed a simple progression from recalling the adjustment to be difficult to a perception of the adjustment as not all that traumatic.

Discussion

These findings can be interpreted with assistance from a variety of data sources, including a reanalysis of items on the questionnaire that obtained the strongest levels of agreement and disagreement among the alumni, as well as use of qualitative material gleaned from the interviews (Appendix C).

First, participants on the whole appear to retain a curiosity about the world surrounding Japan that goes beyond a simple fascination with things foreign. We see international-mindedness taking the form of appreciation for diversity—a mirror, perhaps, of the Canadian attachment to multiculturalism—some of which may be illustrated by comments during the interviews: "First, I went to study English...but discovered lots of people who didn't speak English as a mother-tongue. When associating with them, a sense of consciousness of being the same people of the planet developed....My prejudice disappeared" (from a *mid-term* alumnus). Some elaboration of this theme appears in related variables that displayed particularly high levels of agreement: "*I enjoy cultural variety*" (V46, averaging 1.4 on the scale, "strongly agree", for all of the alumni groups); "*A country where people have a wide variety of backgrounds is likely to be an interesting place to live*" (V15, averaging 1.5). Additional support for this position is also suggested when a negatively-stated item is inspected: V9: "People with different cultural backgrounds don't usually have a great deal in common" (averaging 5.6, "disagree").

Two additional differences can be examined together since they comprise complementary forms of self-knowledge: understanding of one's own biases towards outsiders (V45) and understanding one's own culture (V50) with reference to the overseas experience. To put the findings related to these variables into

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perspective, we note that opinions of alumni in each of the three periods were different enough from each other to constitute a trend indicating a dilution of the programs' impact, but still in agreement with the basic premise of the statements on the questionnaire. Growth of self-understanding and a corresponding ability to understand others may be viewed as evidence that alumni retain one of the foundational affective qualities of intercultural competence, namely the capacity to empathize and appreciate differences during the intercultural encounter. One interview excerpt encapsulates this kind of growth: "Lots of different people in the world. The images of different people are generalizations. There are good and bad people, good and bad sides to culture. You have to look at things from many sides" (from a *mid-term* alumnus). One comment that illustrates participants' knowledge of their own culture as a constructed reality is found in this excerpt from a *mid-term* alumnus: "I thought that my culture was natural, but now I recognize it as a characteristic of Japanese."

The finding for V22 helps us to see how alumni believe they are able to blend elements of their lives in Japan (the need to deal with information about the world beyond Japan's borders) with skills acquired in the past, i.e., during the year-abroad. This brings us into the everyday world of Japanese exposed to foreign ideas and things and the ways they choose to interpret them: Alumni clearly retain the sense of having learned something of value in their attempts to deal with the non-Japanese world and seem to lose this sensibility only very gradually over time. One *long-term* alumnus-interviewee, for example, recalls the issues that he was exposed to as a part of his studies in Canada and how they remain with him as guidelines for interpreting current issues: "The discussion of greenhouse effect, recycling, etc.—these things remain in my mind."

With this opportunity for the alumni to express the extent of concern with international problems, we find one item on the questionnaire (V29) showing the highest level of disagreement among virtually all alumni *("I've become less interested in international news"*; an average of 5.5 on the scale). This consistent disagreement with this suggests the continuing pull of things international, even though the groups experience a loss of willingness to apply knowledge of other cultures to daily life. We also observe in the interview data particular cases of commitment to international contact and interest in issues with a strong claim on the attention of humanitarians. For example, a small group of alumni from the 1992 cohort has engaged itself with yearly visits to Bangladesh and to providing essential services and training during the visits. This is an exceptional case, but perhaps it illustrates the depth of commitment that can remain long after the initial experience overseas has ended.

One question that is related to the power of these links between past and present arises when we consider how contacts with Canadians drop reliably, and

almost precipitously, over time (V19). We actually see a range of viewpoints among the alumni, from continuing to want and willingness to support relationships to a pragmatic decision to let contacts wither naturally once the two worlds have separated following the year-abroad. Two early (*long-term*) alumni illustrate this range in their comments. One young woman said, "I want to keep in touch with my host family. I want to help them when they come here." In contrast, a young man said, "If I'm going to stay in Tokyo for a long time, sometimes I wonder why I'm writing a letter to the person I don't think I'm going to see again. If I'm living here, my life is here." Trends aside, for the moment, we see a minority of alumni wanting to maintain the relationships as an indication that the significance of the original relationship has value in their lives—as well as the minority that can no longer understand how or why the link must be maintained.

Overall, the results suggest that alumni from all of the periods examined in the study maintain international mindedness and discount the notion that cross-cultural differences make social relationships problematic. V32, for instance, ("*Cultural differences among people shouldn't stand in the way of developing friendships with them*") was among the most agreed-to propositions, with an average score of 1.9 on the scale (an indication of strong agreement). This item thus supports the general perception among the alumni, as indicated by the significant trends, that they are and want to remain connected with intercultural experience.

A final point we want to raise is the issue of re-entry to Japan. The debate around whether re-entry is stressful or not currently seems to favor the view that re-entry is problematic and even traumatizing. Contrary to expectation, however, our data suggest that re-entry readjustment is a relatively short-term source of anxiety and anomie—taking such forms as dismay over the small size of Japanese homes and the crowding on trains, and frustration over the educational way of life in Japan that discourages students from asking questions or voicing opinions. The statistical data (V52) and the interviews document the experience of adjustment problems *per se* (lasting three to five months, on average) and the qualities of these experiences. At the same time, however, our data fail to offer sufficient support for a general position that regards re-entry stress as either long lasting or debilitating.

Conclusion

Implicit in most study abroad programs are the values and expectations that participants will emerge as better global citizens, that they will have acquired an understanding of both how people in other cultures see the world and of their own position in a native culture. Leaders of institutional programs would also like to think that the effects of year-abroad programs persist beyond the first few months following the return of participants, that the changes have somehow linked people and institutions across national and cultural divides. Our study has provided some

(possibly reassuring) evidence that self-perception of intercultural competence does not simply disappear over time but that it tends instead to attenuate. Competence can be acquired in many of the manifestations we have explored here, but its effects on the lives of past participants cannot simply be taken for granted. We are able to say that the goals implicit in study abroad programs are relatively durable, at least with respect to Japanese year-abroad programs.

We have also seen how Japanese young people on their year-abroad do not lose their Japanese identity, but instead actually find themselves much better centred in their own culture once the initial period of adjustment has been passed. This should reassure Japanese parents and some teachers who have believed that young people returning from abroad are less functional and somehow less Japanese than when they left. Indeed, responses to several items in the questionnaire indicate that the one of the best sources of support for returnees is in the home, where alumni report strong with the view that "my family still think of me as less Japanese than when I went overseas".

Reflecting now on what we have learned, we would like to suggest two research possibilities that stem from our perspective on the effects of time and re-immersion in one's native culture: First, a longitudinal study that would follow a cohort across a decade, with annual surveys and interviews. We want to reiterate here that our study treated the alumni group cross-sectionally, a convenient if ultimately less satisfying way of validly documenting the long-term impacts of a year-abroad. Second, we recognize the difficulty of generalizing about retention of values and attitudes over time without the benefit of a baseline group. That is, in order to establish what novel changes have occurred overseas, we need to know something about the intercultural competencies and interests that students have before they become participants. Thus, researchers would have to begin their study before the first participant arrives overseas. One variation on the use of a pre-departure group would be the examination of a non-participant cohort—the group that stayed behind—in order to begin to isolate the effects of acculturation within a participant group.

Finally, our study also suggests a role for continuing education to slow or possibly reverse loss of attitudes and competencies that characterize development of intercultural expertise. Some of these attitudes and competencies—see the five major findings outlined above—are probably valuable enough for participating institutions to operate continuing, cooperative programs for alumni who may wish to build on what they felt they had accomplished during the year abroad. Some alumni may find themselves in mentoring or tutorial positions once they learn that institutional support has been revived. The logic of this position is based on the assumption that modest, continuing investment in reinforcing intercultural competence will turn out to be a good way to prepare participants-to-be and perhaps

to intensify the value of the experience itself. Based on the data available to us now, we offer one further conclusion that reflects the centrality of time and distance from the year abroad: Intercultural competencies acquired abroad should probably be renewed before they are lost.

Appendix A

The Questionnaire:
Rating Scale and Selected Items

Example:

"My ability to use English as a means of communication with non-Japanese increased as a result of participating in my program in Canada."

strongly agree						strongly disagree
1........2..√......3........4........5.........6........7						

Sections and selected questions:

LANGUAGE AND CULTURAL KNOWLEDGE FOR SOCIAL AND PROFESSIONAL PURPOSES (1-14)

8: I believe that speaking different languages requires different cultural competencies.

9: People with different cultural backgrounds don't usually have a great deal in common.

COMMUNITY, NATIONAL AND INTERNATIONAL PERSPECTIVES (15-30)

15: A country where people have a wide variety of backgrounds is likely to be an interesting place to live.

17: I believe I've become more internationally-minded than other Japanese who haven't spend a year abroad.

INTERCULTURAL COMPETENCE (31-41)

33: I more often try to understand an issue from the viewpoint of people from another culture.

37: I believe I can benefit from recognizing mutual interests with people who are culturally different from me.

SELF-AWARENESS, RESELIENCE AND COPING (42-51)

42: I'm a little uncomfortable when there are people around me who are culturally different.

45: My ability to understand my own biases towards other cultures has increased.

RETURNING TO JAPAN (52-64)

52: Following my return from Canada, I experienced problems adjusting to Japanese society.

58: My family still think of me as less Japanese than before I went overseas.

Appendix B

Interview Protocol (examples)

Describe in general terms the influence of the year-abroad program on your life.

Describe problems that you had on your return to Japan.

How has your identity as a Japanese changed as a result of your year-abroad experience?

What does the term 'internationalization' or 'kokusai-ka' mean to you personally?

What skills did you acquire during your year abroad (classroom, host-family, residence, community)?

What are your most lasting memories of the year-abroad?

Appendix C

Key Findings - 10 Most/least agreement with perspectives on questionnaire (Variable number/Mean)

Most agreement:

- "enjoy cultural variety" (V46/1.4)
- "country with diverse backgrounds interesting place to live in" (V15/1.5)
- "can benefit from recognizing mutual interests with people different from me" (V37/1.6)
- "learn a lot different cultural backgrounds" (V14/1.8)
- "speaking different languages requires different cultural competencies (V8/1.8)
- "become more internationally minded" (V17/1.8)
- "cultural differences shouldn't stand in way of developing friendships" (V32/1.9)
- "continue to be Japanese no matter what" (V64/2.0)
- "ability to understand cultural nuances" (V1/2.1)

Key Findings - 10 Most/least agreement with perspectives on questionnaire (Variable number/Mean)

Least agreement:

- "lost my sense of identity as a Japanese" (V59/5.5)
- "less interested in international news" (V29/5.5)
- "people with different cultural backgrounds don't have much in common" (V9/5.1)
- "level of information about other cultures about same" (V44/5.0)
- "become less patient in resolving problems arising from cultural differences" (V51/5.0)
- "worked hard to regain my identity as a Japanese (V60/5.0)

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