

# Social Skills on the Formation of Personal Relations between International Students in Japan and the Japanese 在日留学生と日本人の対人関係形成とソーシャルスキル

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## Summary

This study investigated what kind of social skills international students staying in Japan learn and use throughout their stay which are significant for forming relationships with Japanese. Informants were international students who have been staying in Japan for at least two years. Semi-structured interviews were carried out on 12 students from various countries. These interview responses were analyzed by using the KJ method and content analysis. The analysis revealed three major categories of specific Japanese skills: politeness, especially toward their professors; keeping harmony instead of insisting their opinions all the time; and steps for closeness, which means to take time to be close to others. We also found that they switched behaviors when selecting the appropriate acquired social skill and changed levels of using social skills depending on the context and people with whom they interacted.

## 要 旨

本研究では、日本に滞在する留学生が、日本人との対人関係においてどのようなソーシャルスキルを学び、実行しているかを調査した。2年以上に渡る比較的長期間、日本に滞在する留学生12名を対象に半構造化面接を行った。留学生が用いるスキルについてKJ法と内容分析を用いて分析を行った結果、教師に対しての礼儀正しさ、自分の意見を主張するのではなく和を保つ、そして親密になるのに時間をかけるという3つのカテゴリーを日本文化特有のスキルとして獲得していることが分かった。また獲得されたソーシャルスキルを文脈や相手に応じて選択したり、水準を変えたりする行動のスイッチングも見られた。

## 1. Introduction

Today, as universal fluidity continues to increase, our global society continues to build communities with people from different cultures in ordinary life. Such a situation features rapid expansion of opportunities for cross-cultural transit and contacts with sojourners, requiring the ability to communicate with people from different cultures.

In Japan, the "International Students 100,000 Design," which planned to accept 100,000 international students by the 21st century, increased the number to 109,508, which reflects the importance of research about international students staying in Japan.

The top priority of international students is to study. But they also realize that their own cultural sense of values and the behavioral norms of interpersonal relationships differ from those of Japan. What is polite and rude? What does a culture make a point of? Each culture differs in what it places priority on. Coordination is inevitable when you interact in a place where the fashion of interaction differs (Tanaka, 2003). Cross-cultural adaption is also reflected by the country in question; learning in western countries doesn't necessarily match adaptation in Japan (Tanaka, Takai, Kohyama, & Fujihara, 1994). The problems of international students are anticipated to reflect the environment as stated by them. That is, research should be done considering its context and research regarding adaptation in Japan, and should inevitably be carried out in Japan in order to be understood properly. Research conducted elsewhere outside Japan can't be applied to a subject in Japan.

Therefore, in this research we specifically take Japan into account. What strategies do international students staying in Japan adopt to deal with cultural adaptation problems?

The subject for discussion is social skills. Tanaka (2000) describes them as "communication skills that enable interaction without misunderstanding, extraction of favorable reactions, avoidance of unpleasant reactions and establishment of constructive international relationships." Acquiring communication skills in different cultures anticipates and encourages the formation of networks that rapidly exercise psychological effects. Acquiring behavioral models in different cultures encourages the acquisition of social skills and urges cross-cultural adaptation (Fontaine, 1986). This research is in accordance with these perspectives.

We conducted our research based on the effects of encouragement on cross-cultural adaptation by acquiring social skills, which quickly form networks to exercise psychological effects, promoting the acquisition of skills, and urging cross-cultural adaptation by acquiring social skills (Fontaine, 1986). Cross-cultural adaptation is essentially a learning process through which sojourners learn new skills, cultural norms, and appropriate behavior (Black, 1988; Ward, Bochner, & Furnham, 2001). Sojourners at this point understand cultural norms and acquire social skills in the culture where they are staying. The process includes understanding the behavior of others without misunderstanding, receiving nonverbal messages beyond the face value of others, and decoding them using acquired social skills. When it comes to carrying out the acquired social skills and adding behavioral repertoires, judging social contexts and selecting appropriate social skills are demanded. Social skills training is suggested to learn how to interact with people in the host culture before they transit, which will be helpful for

relational formations after transitions (Tanaka, 2000). Investigating how sojourners actually adopt social skills will be helpful in guiding social skills for them. Critics object that such social skills training forces cultural adaptation and that ignores the autonomy of international students. But international students who stay for a comparatively long time might be using social skills without being told and learning naturally. Revealing how these social skills are spontaneously learned and used is interesting. The execution of intervention plans is suggested after examples of how to acquire and use skills that are naturally generated.

We investigate what kind of social skills international students living in Japan use and how they use them to promote cross-cultural interpersonal relationships. The process judges the cross-cultural social contexts, selects appropriate behavior, carries it out, and makes adjustments depending on the other person's attitude. It also anticipates the category of using and switching social skills. The purpose of this research is to investigate the actual acquisition of social skills and how they are used in the category of using and switching.

## 2. Method

### 2.1. *Participants*

12 international students, six men and six women, who have been staying in Japan for at least two years. Nationalities include the following: Eastern Asia, three; Southeast Asia/South Asia, three; Western, three; South America, two; Africa, one. Breakdown by student registration include three PhDs, two masters, five undergraduates, and two technical college students. Their attributions are collected in Table 1. Their age and country of origin are presented in categories to protect their privacy.

### 2.2. *Procedure*

Semi-structured interviews approximately an hour in length were carried out for each person. After distributing in advance an abstract that described their content, questions were asked that dealt with personal relationships with Japanese people. Interview content was recorded by tape recorder with the participants' consent. Interviewers listened and took notes.

The following questions were asked:

1. Demographic items: Demographic items consisted of gender, age, school registration, duration of stay in Japan, Japanese language ability, and home country. Japanese language ability was based on everyday conversation and the situation in college classes; difficulty in everyday conversation reflected a beginning level, intermediate reflected no difficulty in everyday conversation, and

advanced denoted individuals who can follow classes in Japanese.

2. Question items: 1. What Japanese way of thinking, action, or rules have you adopted to successfully interact with Japanese people? 2. What Japanese way of thinking, action, or rules are you aware of to interact successfully with Japanese people? 3. What do you think you should do to successfully interact with the Japanese?

Item 1 sought to learn what social skills international students use. Item 2 identified the social skills international students understood, even though they haven't actually adopted them. Item 3 sought to learn their ideas about adopting cross-cultural social skills.

### 2.3. *Analysis method*

- (1) Extraction of social skill concepts by KJ method (Kawakita 1967,1970):KJ method is advocated by Jiro Kawakita, whose idea is that not only analyzing the data but also creating a hypothesis from heterogeneous and vague data is important. It has been applied to classification of data in psychology these days. Firstly, cards are made about the content of the data. The cards are grouped together based on the opinions of the member. At last, investigation of the hypothesis is done considering the interaction between the groups.

In this research, the responses, which were considered social skills, were itemized so that international students could adopt them and then made into 82 cards, categorized by the KJ method. The procedure of the KJ method was carried out by five graduate students in psychology, excluding the authors. First, they read through all the items and grouped similar ones. Making groups when items contained the same content was repeated, so the groups became bigger and bigger. By discussion and examinations of the students, each category was finally labeled. "Label" means extracted categories. All the process was done by group discussion, so that discussion would lead the appropriate course.

- (2) Content analysis:

Content analysis (Takahashi, Watanabe, Obuchi 1998) has the principle of making standards and categorizing by those standards. In this research, analysis was focused on any report that expressed the intention of taking in Japanese culture and actual social skills adaptation as the standard. International students having the intention of taking in Japanese culture means they intend to adapt to using Japanese ways of interacting with people, whereas international students' actual social skills are the certain ways of behavior that they adopt with Japanese people.

Table1 Attributions of Participants

Case	Gender	Age category	School registration	Duration(yrs)	Japanese	Home country
A	M	25 ~ 29	graduate	3	Advanced	South America
B	M	25 ~ 29	graduate	8	Advanced	East Asia
C	F	30 ~ 34	graduate	3	Intermediate	Southeast Asia
D	M	20 ~ 24	undergraduate	5	Advanced	Southeast Asia
E	M	25 ~ 29	technical	3	Advanced	Southeast Asia
F	F	25 ~ 29	technical	3	Advanced	Western
G	M	30 ~ 34	undergraduate	3	Advanced	East Asia
H	F	30 ~ 34	graduate	6	Advanced	South America
I	F	30 ~ 34	graduate	5	Advanced	Western
J	F	30 ~ 34	undergraduate	3	Advanced	Western
K	M	25 ~ 29	undergraduate	3	Advanced	East Asia
L	F	20 ~ 24	undergraduate	3	Advanced	Africa

### 3. Result and Discussion

#### 3.1. *International students' cross-cultural social skills*

Analysis revealed three major categories of specific Japanese skills: 1) politeness, 2) maintaining harmony, and 3) establishing closeness.

1. Polite skills are basically skills to be polite and contain a "greetings" subcategory that included ordinary to formal greetings. "Attitudes toward elders" included using polite forms of Japanese, especially toward professors. "Bowing" includes international students who try to repeatedly bow and also in different ways from their own country. Also, international students don't have the same degree of physical contact as in their home country. That is, "avoiding physical contact." "Promptness" is another point when coping with Japanese society. "Etiquette" includes avoiding questions about age, and "morals" includes how to deal with invitations.
2. Maintaining harmony skills includes "suitability to others" and "modesty." "Suitability to others" includes maintaining harmony by considering others' feelings and conforming to the behavior of others. "Modesty" consists of not always insisting on one's opinions and using indirect ways of expression.
3. Steps for closeness means taking time to be close to others. This category consists of "distance" and "topics." "Distance" includes avoiding close and private conversations at initial meetings.

"Topics" includes small talk about the weather and sports.

### *3.2. Intention of absorbing culture and social skills*

In the process of cross-cultural adaptation in Japan, it was found that use of social skills could be explained by the intention of international students to absorb the characteristics of Japanese culture. Each case is illustrated below.

#### **【case A】**

Symbolized by the statement "Since I am in Japan, I try to adapt myself to the people in Japan," he intends to adapt to Japanese people. About the social skills he uses, he mentions, "to elderly people, and those who have never been abroad, I behave in a Japanese way," suggesting that he uses Japanese social skills when he interacts with people to whom he wants to show respect and with whom he is not very close.

#### **【case B】**

He believes that "there is no difference between the people from my country and Japanese people. The only time I realize that I am in Japan is when I go shopping. So I interact with Japanese people just the same way with people from my country." Since he doesn't recognize any differences between Japan and his home country, no intention of adopting Japanese characteristics can be seen. At the same time, he adds, "when you meet people in Japan, you have to greet them every time. In my country we greet but you don't always have to say 'hi'." This statement suggests that he uses Japanese social skills for greetings.

#### **【case C】**

Concerning intentions of cultural intake, she made the following statement: "In order to interact with Japanese people, I try to learn how Japanese people behave and think. I am studying in Japan, so I would like to understand Japanese people and make friends with them successfully. And I can adopt those Japanese ways." She thinks that it is important to act according to Japanese ways, and she also aspires to have Japanese friends. She has intention to take in Japanese culture and is trying to learn Japanese social skills. She also mentions, "in Japan, you have to be polite to teachers. I have to be conscious about Japanese behaviors when I interact with teachers and people from off-campus like my home-stay family." She is apparently using social skills with teachers, to whom one shows respect, and people whom she meets off-campus and has less contact with.

#### **【case D】**

"There is not much difference in Japan from my country other than greetings. They are both in Asia. So there may be not a big difference. I don't have any cultural problems." He doesn't recognize any

cultural differences. But his statement suggests that “the persons I have to be Japanese-like around are teachers. They are like the sun. The most important.” He feels that he has to behave in a Japanese way with his teachers and try to take in Japanese culture consciously using Japanese social skills. He perhaps unconsciously uses other social skills in areas that he hadn’t learned in his own country.

**【case E】**

E said, “Of course there are differences between my country and Japan in terms of how to behave. But it’s rather automatic to change because when I notice, I just change. I don’t take a memo about the difference or anything. If I try to make a list of the differences “these people are like this, this, this,” and then think that I have to change, I’m afraid that I wouldn’t like it. And that would be a bad thing. So just try to do it. In society, if you think a lot about communicating and interacting, you won’t get friends. Just make friends. And in the end, you will understand.” He doesn’t consider and deliberately eliminates the difference between Japan and his home country. But his use of “automatic” suggests that he recognizes the differences and takes a strategy to try to be the way Japanese are. That means that he has intention.

**【case F】**

She states: “Japanese culture and my culture are so different. Everything is opposite. Whatever I do, it means the opposite. So it is interesting.” She recognizes the behavior differences between Japan and her home country. The way she positively accepts the situation as interesting seems to have motivated her to learn. About adopting social skills she mentions, “I behave in ways that I had never done in my country. But I do that naturally because everybody else is behaving that way. I learned naturally. I was surprised myself.” This statement suggests that she has learned Japanese social skills naturally enough to surprise herself, but also adds that “I have already gotten used to behaving in a Japanese way. It has already become a habit. I feel ashamed if I don’t.” Here she is showing an emotional change. About the adoption of social skills, she claims that “I don’t know how I change, but when I talk with others they tell me ‘you are Japanese.’ But I don’t know how I became like a Japanese person. But recently I behave like the Japanese, and even if I have something I want to say, I say it in an indirect way. In a relationship with someone who is close to you, you don’t hide anything and say things directly. But in relationships with the elderly, it’s better not to say directly.” That is, she uses social skills with the elderly, even though she doesn’t with those close to her.

**【case G】**

About differences from his country, he states: “In the case of my country, it sounds like people are arguing when they talk. So when I am in Japan I have to try to talk softly unless I want to sound like I’m arguing, which is a problem. I always have to think about others’ feelings.” He realizes the

differences and feels the importance to behave in a Japanese way to avoid problems. He also mentions that "I used to say what I wanted but now I can't because it is shameful. In Japan, when I talk, I always think about other people's feelings. I don't talk about my own feeling directly because I have to think how other people feel and have to be patient, even if they talk about what I don't want to." To act in the way of his country has become "shameful," and he doesn't think he can exhibit social capability if he does. As a result, he tries to adapt himself without emotional changes, as reflected in "patient."

**【case H】**

She is conscious of the differences with her home country. "People from my country are so different from Japanese people. The differences are too big to describe." Also, she mentions that, "My friends from other countries tell me that I have become Japanese. That is because they are many things that I like about Japanese ways. So I want to act like that. Not that I have to do, but since I want to, I am trying my best to do in the Japanese way. If it's impossible I do what I can do, but I try to do what I can." Viewing the differences positively, she assumes a flexible attitude and tries to use Japanese social skills. About the individuals with whom she uses those social skills, she states that "when you get close to somebody, you show yourself more. But if you are not close with somebody, you can't say your opinion too much in Japan. I forget that when I am with my close friends." She adds that "when I am with my professors, I try to use polite expressions even though I am not that good at using them. I also try to behave like my Japanese friends in front of professors." The individuals with whom she uses Japanese social skills are casual acquaintances and professors to whom she wants to show respect. Sometimes she doesn't use Japanese social skills with intimate friends.

**【case I】**

Her attitude is succinctly captured in this statement: "In general, people from all cultures are the same. There are only differences among individuals." She thinks that people are universal and doesn't consider the differences of cultural norms. She attributes people's behavior to individual characteristics. Therefore, she says that "when I am with Japanese, I don't change the way I behave. I don't have any intention to change and also I don't think there is the need to change." She doesn't think it is necessary to adopt Japanese ways and doesn't have any such intention, either. As a result, people who choose different patterns of behavior "have no common sense." "I still don't understand the behavior that I didn't understand the first time. Some people are normal but have no common sense, in a way." Also "Japanese act as a group. I don't have any interest, so I just ignore them. I don't go out with them, and I don't have any friends in my lab." These statements suggest her limited network, followed by the same pattern of behavior in her country. Even so, she uses Japanese social skills with teachers, the elderly, and casual friends, showing that "when I am with someone who is not close to me,



I act formally. When I am with my teachers, I use polite expressions and make a point of saying hackneyed expressions. When I talk to older people I am very conscious about it too.”

**【case J】**

“I haven’t thought that it is hard being in Japan since I came here. I thought the environment just fit me. I love Japan.” Her statement shows that she can adapt without feeling that she does not belong. “I just imitate the way Japanese people act without even knowing it.” She is aware of using Japanese social skills. About the people who use social skills, she mentions, “I forget to act in the Japanese way when I am with someone I am close to.” She apparently doesn’t use social skills with someone who is not very close.

**【case K】**

“When I get mad, I can’t tell Japanese people even though I do in my country. Acting that way enables me to successfully communicate with Japanese people.” He thinks it is necessary to act in a Japanese way instead of following the pattern of behavior in his country. About the people with whom he uses social skills, he mentions that “to have good relationships with Japanese, I don’t say things directly. But I have some friends I can say things directly to after we became close.” When he is close to someone, it might not be necessary to use Japanese skills and can follow his own way of behavior.

**【case L】**

“‘When in Rome, do as the Romans do.’ So, after I came to Japan, I could communicate better in the way of Japanese people. When I want to have good relationships, I try to behave the same way with that person. When I see people from my country, they tell me that I have become Japanese and that I act Japanese. It happens once in a while. Because everyone around me is Japanese, I became like a Japanese person.” She thinks that personal relationships go smoothly when she behaves the same way that Japanese do because she has intention. She also mentions that the “people I have to try to be more Japanese with are people who like Japan very much and talk only about Japanese ways. Also teachers.” She uses social skills with people who don’t meet her halfway in terms of cultural behavior and teachers.

Our analysis focused on the intention of taking in Japanese culture and actual social skill adaptation. We focused on the following questions: do international students intend to take in Japanese culture considering the Japanese social context in which they are staying and try to adopt cultural elements themselves? Do they decide to form personal relationships in the same way as in their country? In what kind of contexts do they use or avoid social skills?

Distinctions of intentions and the use of social skills divided the cases into several types (Table 2).

First, cases A, C, D, E, F, G, H, J, K, and L have intentions to absorb the culture. On other hand, B and I don't have such an intention. We confirmed the intentions of these ten participants, who indicated that they had learned to use more social skills. Some participants had experiences in which they surprised themselves at how naturally they used these social skills; others were told by friends that they had "become Japanese." When international students have the intention, they tend to take advantage of more opportunities to interact with Japanese people. Such opportunities function as a model. By adopting the social skills with Japanese people, they improve and reach natural and unconscious levels of adoption. When they have intention, they learn and use more social skills more frequently. The individuals with whom they used more social skills included teachers and people off-campus. They tend to use such skills more with casual friends.

Secondly, B and I are the cases where we couldn't confirm intention. B stated that his country is so close to Japan in terms of distance and geography that there are no differences in behavior patterns. However, he tried to increase his greetings because he thinks they are important especially in Japan. The case I also considers human behavior universal and denies any need to culturally adapt, so she doesn't have intention either. But she mentions, "when I am with someone who is not close to me, I act formally. When I am with my teachers, I use polite expressions and make a point of saying hackneyed expressions. When I talk to older people I am very conscious about it, too." She uses Japanese social skills with teachers and senior citizens to whom she wants to show respect and with casual acquaintances, even though she doesn't have intention.

In summation, when international students have intention, they are likely to use more social skills. When they don't have intention, it seems to indicate that their cognition and awareness of Japanese social skills are low, but the social skills are still used in specific contexts. When they have intention, they use more and a wider range of social skills. They especially use social skills with such superiors as teachers and casual friends. Conversely, with intimates, they interact in ways not limited to Japanese patterns but follow their own cognitive and behavioral repertoires. International students with no intention still consciously use Japanese social skills with casual friends and teachers who are their superiors.

Table2 Intention of Absorbing Culture and Adopting Social Skills

Case	Intention Use of social skills		Occasions and Individuals requiring more social skills
	yes or no	yes or no	
A	○	○	casual friends or elders
B	×	○	(none)
C	○	○	teachers or an interpersonal relationship off-campus
D	○	○	teachers
E	○	○	(none)
F	○	○	casual friends or elders
G	○	○	(none)
H	○	○	teachers or casual friends
I	×	○	teachers or elders
J	○	○	casual friends or elders
K	○	○	(none)
L	○	○	teachers

3.3. *Switching of international students' use of social skills*

The actual adoption of social skills for international students denotes a process in which they judge social contexts, select an appropriate behavior, and adopt and adjust it depending on the behavior of others. Once cognitive learning has completed the social skills specific to Japanese culture, social contexts can be judged with cultural meanings to select appropriate behavior. They also enable the concrete adoption of learned behavioral aspects of Japanese social skills as well. It is possible to choose the most appropriate behavior from a social skills repertoire, subtly adjusting the level of behaviors and responses dependent on others. Cognitive skills can interpret the behavior of others without misunderstanding, receive nonverbal messages beyond face value, decode them accurately, or send messages. These are elements of Japanese social skills. From this point of view, the social skills used by international students were actually revealed in this research.

The international student cases could be divided into two groups focusing on cultural awareness and switching: these were switching and non-switching groups. Statements of each case are listed in Table 3.

Table3 Statements of Each Case Related to Switching

Participants	Statements
A	In my country, I could have close relationships after just meeting a couple of times. But in Japan, I keep distance even after meeting several times. So there are times that I feel this is not my country, in which I have to repress. There are two types of people in Japan. Some are happy when I show my culture, and others are not. People who don't understand my style would consider me rude or senseless. So there are times I have to act differently, and other times I stay the way I am.
B	I interact with Japanese people in just the same way as with people from my country.
C	There are Japanese people that I don't use a Japanese way of acting with. Say, to someone I call "Dad", who is a Japanese volunteer. I spent lots of time with him. He treats me just like his daughter, and I treat him just like my dad. To Dad, I don't have to be conscious about acting in a Japanese way. But to my teacher, host parents are people I am conscious about acting in a Japanese way with. I don't get to see them so often, and teachers are proud.
D	There is not much difference in Japan from my country other than greetings. They are both in Asia. So, there may be not a big difference.
E	I travel a lot. For me, everybody is the same. I try to accept who they are. I always accept people for who they are. And I also try to make them understand who I am, and try to make them accept who I am.
F	In a relationship with someone who is close to you, you don't hide anything and say things directly. But in relationships with the elderly, it's better not to speak directly.
G	I used to say what I wanted, but now I can't, because it is shameful. In Japan, when I talk I always think about other people's feelings. I don't talk about my own feelings directly because I have to think how other people feel and have to be patient, even if they talk about what I don't want to.
H	When you get close to somebody, you show yourself more. But if you are not close with somebody, you can't say your opinion too much, in Japan. I forget that when I am with my close friends. When I am with my professors, I try to use polite expressions even though I am not that good using them. I also try to behave like my Japanese friends in front of professors.
I	In general, people from all cultures are the same. There are only differences among individuals. When I am with Japanese, I don't change the way I behave. I don't have any intention to change, and also I don't think there is need to change.
J	I forget to act in a Japanese way when I am with someone whom I am close to.
K	When I get mad, I can't tell Japanese people even though I do in my country. To have good relationships with Japanese, I don't say things directly. But I have some friends I can say things directly to after we became close.
L	"When in Rome, do as the Romans do." So, after I came to Japan, I could communicate better in the way of Japanese people. People I have to try to be more Japanese with are those who like Japan very much and talk only about Japanese ways. Also teachers.

### 3.3.1. Switching Group

In the reports of participants A, C, F, G, H, J, K, and L, the switching of social skills can be seen. These international students have cultural awareness and understand behavioral norm differences between Japan and their home country.

As mentioned, cultural awareness is as follows: "In my country, I could have close relationships after just meeting a couple of times. But in Japan, I keep distance even after meeting several times."

### 3.3.2. *Non-switching Group*

Switching wasn't found in B, D, I, and E cases. In this group, I has cultural awareness, but B and D don't. E eliminates cultural awareness in a person. Thus, the non-switching group can be subcategorized into three groups.

I has cultural awareness but feels that there is no need to change behavior because it is universal. Therefore, switching was not seen.

On the other hand, B and D believe that there is no difference between Japan and their own countries because those countries are not geographically far apart. D said that "there is no difference in how people act between my country and Japan, other than differences in greetings." Since D showed no cultural awareness in this case, switching of social skills wasn't seen either.

E said: "If I try to list the differences 'these people are like this, this, and this,' then I have to change it, and I'm afraid that I won't like it. That would be a bad thing. So just try to do it. In a society, if you think a lot about communicating and interacting, you won't find friends. Just make friends. And in the end, you will understand." E consciously eliminates cultural awareness by thinking that differences will be a problem when you find that you don't like them. He doesn't see anything as special. Everything is common. "I travel a lot. For me, everybody is the same. I try to accept who they are. I always accept people for who they are. And I also try to make them understand who I am, and try to make them accept who I am." Thus, there is no special way to interact with Japanese, for it is the same way with all people. Switching wasn't seen.

## 4. Conclusion

It was revealed that what kind of social skills that the international students staying in Japan tend to use when they have the intention of taking in Japanese culture. Also, even if they don't have the intention, there are individuals who still use social skills. There is a possibility that when they have the intention, they have a wider network that helps them to learn more social skills. This might lead to learning more by trying their social skills and eventually to better adjustment.

The fact is, not only do that international students use social skills, but they also switch them. One of the switches is between Japanese people and people from their home countries. They use Japanese social skills with the Japanese, and their own social skills with people from their countries. The second switch is seen in Japanese people. That is, to international students, Japanese hosts can be divided into

several types, and they use different social skills with the Japanese depending on the types. They use Japanese social skills with someone they are with whom not intimate, with teachers, relationships off-campus, and with those whom they don't meet halfway with in terms of cultural behavior. On the other hand, international students are not particular about using Japanese social skills with people who are close, and meet them halfway. It can be explained that the more you become intimate with someone, the better you understand how the person is and how he or she acts. That makes an attribute an individual aspect rather than a cultural norm. That might be the reason that they don't have to be conscious about acting in a Japanese way. On the other hand, with people who they are not intimate with, the process of knowing each other is still progressing. In that situation, identical cognition as interaction with Japanese people precedes. Therefore, they use Japanese skills regarding the context as important and avoid the possibility of misunderstanding.

International students who can perceive social contexts in which personal interactions occur and who can switch their action depending on the others have acquired behavioral repertoires. When they want to express their behavior appropriately, it guarantees the freedom of behaviors to have abundant repertoires. In order to have those repertoires, cross-cultural training can be beneficial.

Switching relations to cultural awareness can be divided into three groups (Table 4). The Behavioral Group has cultural awareness and switches the social skills depending on interaction with people and social contexts. But in the Cognitive Group, even though they have cultural awareness, they use social skills the same way with everyone. And the group without cultural awareness nor switching is the No Awareness Group.

A three-level model of sojourner acculturation can be proposed. That is, in Japan there are three different qualitative adaptation levels. In the first level, sojourners notice differences at the general awareness level. At the second level, they take Japanese uniqueness at acknowledging appreciation into account. And eventually, it leads to adaptation at the behavioral level, which is the third level.

For sociocultural adjustments, the first important thing is learning about Japan. When motivation is exhibited at the behavioral level, people can adjust socioculturally.

Table 4 Switching Relations to Cultural Awareness

Cognitive Level		Behavioral Level	
Cultural awareness		Switching	
yes	yes	yes	Behavioral Group
yes	no	no	Cognitive Group
no	no	no	No Awareness Group

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