

EXPLORING LANGUAGE CONTACT AND USE AMONG GLOBALLY MOBILE
POPULATIONS: A QUALITATIVE STUDY OF ENGLISH-SPEAKING SHORT-STAY
ACADEMIC SOJOURNERS IN THE REPUBLIC OF KOREA

A Thesis submitted by

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Abstract

This study explores the language contact and use of English-speaking sojourners in the Republic of Korea who had no prior knowledge of Korean language or culture prior to arriving in the country. The study focuses on the use of mobile technology-assisted language use. Study participants responded to an online survey about their experiences using the Korean language when interacting with Korean speakers, their free time activities, and the types of digital and mobile technologies they used. The survey responses informed questions for later discussion groups, in which participants discussed challenges and solutions when encountering new linguistic and social scenarios with Korean speakers. Semi-structured interviews were employed to examine the linguistic, social and technological dimensions of the study participants' brief sojourn in Korea in more depth. The interviews revealed a link between language contact, language use and a mobile instant messaging application.

In the second phase of the study, online surveys focused on the language and technology link discovered in the first phase. Throughout Phase Two, the researcher observed the study participants in a series of social contexts, such as informal English practice and university events. Phase Two concluded with semi-structured interviews that demonstrated language contact and use within mobile instant messaging chat rooms on participants' handheld smart devices.

The two phases revealed three key factors influencing the language contact and use between the study participants and Korean speakers. Firstly, a mutual perspicacity for mobile technologies and digital communication supported their mediated, screen-to-screen and blended direct and mediated face-to-screen interactions. Secondly, Korea's advanced digital environment comprised handheld smart devices, smart device applications and ubiquitous, high-speed Wi-Fi

and mobile data networks, which supported the study participants' shift from dependence on their Korean-speaking hosts to self-reliance. Thirdly, language use between the study participants and Korean speakers incorporated a range of sociolinguistic resources including the exchange of symbols, small expressive images, photographs, video and audio recordings along with or in place of typed text. Using these resources also helped the study participants learn and take part in social and cultural practices, such as gifting digitally, within mobile instant messaging chat rooms. The findings of the study are drawn together in a new conceptual model which has been called *sociolinguistic digital acuity*, highlighting the optimal conditions for language contact and use during a brief sojourn in a country with an unfamiliar language and culture.

Keywords: Sociolinguistics, language contact, mobile technologies, mobile instant messaging (MIM), language use

Certification of Thesis

This Thesis is entirely the work of Aaron William Pooley except where otherwise acknowledged.

The work is original and has not previously been submitted for any other award, except where
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In loving memory of Samwise (2012-2014)

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Chapter 1: Introduction

1.0 Introduction

The research reported in this thesis explores the language contact and use between English and Korean speakers in the sophisticated digital environment of the Republic of Korea ('Korea') during 2015-16. This research is theoretically positioned in the field of sociolinguistics and, using a qualitative approach, the thesis presents a new theoretical concept for understanding language contact and use through digital resources accessible in mobile instant messaging ('MIM') chat rooms on handheld smart devices. The study participants, English-speaking short-stay academic sojourners, discovered creative and innovative means for social and linguistic interactions when combining digital resources in MIM chat rooms with their interpersonal interactions with Korean speakers. Their experiences demonstrate new possibilities for establishing language contact in a world characterised by increasing global mobilities and ubiquitous digital communication. Moreover, the theoretical concept emerging from the data analysis provides one possibility for explaining the non-linear process of language contact and use with mobile technologies in a practicable manner. Pedagogically, this research contributes empirical insight into new means of personalised language learning using digital technologies, particularly in informal contexts.

This chapter establishes the background and context for the thesis research and the language policies in Korea leading to an influx of English speakers on Korean university campuses nationwide. It presents the research problem and research questions guiding the study, supplies an overview of the research methodology, explains key terminology and outlines each thesis chapter.

1.1 Background and Context

Korea's rapid hypermodernity and expanding presence within the global economy relies appreciably on international business partnerships that use the English language as a lingua Franca (Choi, Narasimhan & Kim, 2016; Park, Im & Noh, 2016; Park, Kim, Shon & Shim, 2013). In response, the Korean government's language policies promote English instruction for the current and future workforce (Choi, Narasimhan, & Kim, 2016; National Curriculum Information Center [NCIC], 2017; Park & Lo, 2012). In public education, the Korean government enforces compulsory English courses, from grade three primary school through to high school graduation (Collins, 2014a; Collins & Shubin, 2015; Jung, 2002). At the tertiary level, it subsidizes short-stay academic sojourns for first-language English speakers who interact informally with Korean speakers across university campuses nationwide (Collins, 2014b; Ko, 2012; National Institute for International Education [NIIED], 2017). Recognizing the demand for English-language instruction as a consequence of these policies, Hagwons (*in Korean*, 학원), or businesses offering tutoring services in academic subjects and test preparation, also recruit English speakers for teaching purposes (Park, 2009). Thus, Korea's monocultural and monolingual landscape¹ is in contact with a growing number of English speakers from abroad as educators and as students (Dawson, 2010; Moodie & Feryok, 2015; Yi, 2013). However, contact with English speakers from abroad is only a recent phenomenon in Korea, and its language

¹ As of 2015, 1,143,087 non-Koreans resided in Korea, approximately 2.2% of the total population. The Korean language is the only official language in Korea. Languages such as English and Chinese are taught in primary, secondary, tertiary and private institutions, but are not used as languages for communication between Koreans (Korean Statistical Information Service (KOSIS, 2017).

policies introducing language contact with English speakers remain untested over the long-term (Byun, Chu, Kim, Park, Kim, & Jung, 2011; Kim, 2016a; Kim, 2016b).

Research setting & study participants. The research setting, a Korean university campus, hosted a total student population of 15,000 with 10 percent comprised of international, academic sojourners there for a short-stay (one to two semesters) or long-stay (three or more semesters) studies. Short-stay academic sojourners are most often English-speakers recruited from Australia, Canada, the United Kingdom, the United States and parts of Europe that arrive in Korea without prior knowledge of the Korean language, its society or culture. In contrast, long-stay academic sojourners are most often speakers of languages other than English, recruited from Japan, the People's Republic of China and countries throughout the Asia-Pacific region that must achieve Korean language fluency prior to acceptance at a Korean university. Thus, the Korean speakers that were in contact with the study participants were local university students and Korean-speaking, long-stay academic sojourners. Local university students and Korean-speaking, long-stay academic sojourners share limitations in communicative English language use, having studied English as an academic subject rather than as a language for communication. What the study participants and the Korean speakers did share, along with mutual inexperience in language contact and use with the other, was their Korean environment.

Korea's digital environment. In Korea, home to two of the world's leading manufacturing firms in digital and mobile technologies, namely Samsung Group and LG Electronics, the study

participants and their Korean-speaking interlocutors had access to the latest in handheld smart devices, such as touch screen mobile phones at a low cost² and ultra-fast internet connectivity (4G Long-Term Evolution (LTE) and GiGA Wi-Fi³). In a brief stay of only a few months, the study participants discovered the means for overcoming language barriers with Korean speakers through combining their direct, face-to-face interactions with digital, screen-to-screen interaction through handheld smart devices. Furthermore, handheld smart device software used by the study participants' Korean-speaking interlocutors, once adopted, led the study participants to social and linguistic self-reliance during their sojourn. Of the proprietary software available, the study participants employed a MIM application, KakaoTalk⁴, for interacting digitally via screen-to-screen interactions and face-to-screen when they blended MIM use with direct, face-to-face language. Within the MIM application, study participants created and joined chat rooms with English and Korean speakers. They discovered sociolinguistic, linguistic, paralinguistic and non-linguistic communicative means within the MIM chat rooms where they established language contact through typed text messages, small and expressive images, photographs, videos and internet links. The convergence of handheld smart devices, ultra-fast wireless internet networks

² Academic sojourners can use their Korean visa number to sign up for a new phone and data plan. Alternatively, they can purchase a handheld smart device at a low cost without a contract from retail stores targeting the international communities living and working within Korea.

³ At the time of writing, GiGA Wi-fi or 'Gigabit Wi-fi' can send and receive more than one gigabyte of content per second. GiGA Wi-fi employs a router functioning at 5 gigahertz, enabling ultra-fast Wi-Fi on handheld smart devices. Telecom companies throughout Korea compete to install their Gigabit Wi-Fi routers in public places, including public transportation centres, coffee shops and university campuses (Kim, 2015; Lawson, 2015).

⁴ Mobile instant messaging, abbreviated here as MIM, applies desktop-based instant messaging clients (such as MSN Messenger, ICQ and AOL) to the handheld smart device. KakaoTalk, discussed in-depth in later chapters, is Korea's most popular MIM application (Lee, Y. K, 2016; Lee, 2017). It resembles other MIM applications, such as Facebook Messenger and WhatsApp, and features ways for users to play games, stream digital content and shop without changing applications.

and MIM within the shared Korean environment, coupled with a mutual acuity for digital technologies with their Korean interlocutors, supported innovative blending of language resources and language contact and use during a brief sojourn in Korea.

Before investigating the interactions between the study participants, Korean speakers and their shared environment, this chapter turns to the language policies for recruiting English-speakers from abroad and the diversification of Korea's traditionally monocultural and monolingual landscape.

1.1.1 Policy #1: English Language Instructors

In the late 1990s⁵, the Korean government introduced a nationwide English language instructor program for improving English language use among primary and secondary school students (Carless, 2006; Goerne, 2013). English language instructor programs supplemented existing English instruction in public and private schools where English speakers assisted Korean instructors of English or taught their own English conversation and club classes independently. This policy addressed two concerns - for one, that English language instruction in public and private schools focused on grammar and test-taking rather than language use, and two, that private businesses were attracting parents and students by offering English conversation courses taught by English speakers from Australia, Canada, the United States of America and the United Kingdom (Collins & Shubin, 2015; Henry, 2016). With respect to the first concern, English test

⁵ The 7th Korean national curriculum was introduced in the late 1990s and underwent two revisions in 2007 and 2009. The 7th national curriculum underscored the need for communicative use of foreign languages (NCIC, 2017).

scores determined students entrance into prominent secondary schools and universities⁶. In terms of the second concern, parents were investing significant proportions of their income into private businesses offering English conversation courses (Kasai, Lee & Kim, 2011). In certain cases, students learned via more advanced curriculum in private classes than in their public schools, frustrating Korean teachers struggling with wide gaps in student English language proficiency (Henry, 2016). In other cases, only students from wealthy families had access to private classes, thereby creating deficits in English proficiency based on economic status (Wang & Lin, 2013).

Three programs emerged from the English language instructor policy. The Korean Ministry of Education (MoE) established a program⁷ providing financial incentives to provincial and city governments that hired a language instructor for English conversation classes in their public schools (English Program in Korea, 2016; Ramirez, 2013). These incentives included the instructor's salary as well as a housing allowance and mitigated the costs of school-run English language contests, camps and other English language school projects. The second program was instituted through collaboration between the American State Department's Fulbright scholarships and the Korean American Educational Commission (KAEC), a research and curriculum development institution based in Seoul. Originally exclusively research-centred⁸, the Fulbright program introduced a teaching assistantship scholarship that offered both language and cultural

⁶ The Korean university entrance examination, called *Seu-nung* (수능), is offered once per year and determines a high school graduate's eligibility into tertiary institutions nationwide (Diamond, 2016).

⁷ The Korean Ministry of Education (MoE)'s English language instructor program is called, "English Program in Korea" or EPiK. Though reduced significantly after the national curriculum changes in 2012, the EPiK program is still active in each province of Korea (Ramirez, 2013).

⁸ The English Teach Assistantship (ETA) scholarship from the Fulbright Commission in Korea and the KAEC was added to several existing grant programs, including awards for graduate study, research and lecturing. The Fulbright Commission and KAEC also award grants to Korean nationals applying for research and teaching in the United States of America (Fulbright, 2017).

exchange for public and private school students throughout the country (Fulbright U.S. Student Program, 2016). Fulbright teaching assistantship scholars served as language instructors and lived with Korean families from their assigned schools and held free community English courses for Korean orphans and North Korean refugees (Bendle & Pooley, 2016). The third program offered private contracts through city governments and was funded by local universities, which functioned in the same way as the ministry of education's nationally funded scheme, but with hiring and instructor incentives controlled by the university.

The three language instructor programs shared similar hiring conditions - that language instructors speak English as their first language, come from a nation where English is the official language and that they have graduated from a university with a four-year bachelor's degree in any subject. Language instructors taught 15 to 20 course hours weekly, focused on English conversation and assisted Korean teachers in developing and executing English-related curriculum at their assigned schools. Korean secondary students attended four hours weekly of test-centred, reading and grammar-oriented English language instruction and two or more hours of conversation courses with the English language instructor.

For twenty years, the English language instructor policy continued, reaching nearly 10,000 teachers working in primary and secondary schools. The government's goal for appointing at least one English language instructor in every public school nationwide, including rural areas (with a later spin-off program from the Ministry of Education⁹) nearly became a

⁹ The rural-area English language instructor program is called "Teach and Learn in Korea" or TaLK. This program differs from the EPIK program somewhat. First, TaLK English instructors are required to hold only an Associate's Degree in any subject or be enrolled in a Bachelor's Degree and

reality. In 2012, new executive orders following a change in government reduced the funding for the language instructor policy. In a number of Korea's major cities, English language instructors were diminished by up to 70 percent (Lee, 2014; Ramirez, 2013). Local ministries of education appealed to universities for funding, but by the end of 2012, most instructors from high schools had been moved to primary schools or were made redundant (Lee, 2014; Ramirez, 2013). The current number of English language instructors, with help of private funding from local universities and non-governmental agencies, has rebounded from more than 8,000 to 3,500 nationwide, many teaching in cities that had not hosted English language instructors previously. As a governmental English language policy, however, the focus would no longer be on preparing primary and secondary students for the global workforce. Instead of formal teaching, the Korean MoE set its sights on informal language contact at the tertiary level (NIIED, 2017).

1.1.2 Policy #2: Academic Sojourners

Policies encouraging academic sojourners to attend Korean universities for informal language contact with local students began as early as 2004 (Ahn, 2010). Early funding brought academic sojourners and instructors from nearby countries, most notably the People's Republic of China and Japan, preparing Korea's future workforce with the language and cultural skills needed in regional business partnerships (Kim, Tatar & Choi, 2014; Paik, 2015; Kim, Y. K., 2009). Several revisions made to the policy in 2010 increased the number of sister institutions established between Korean universities and universities globally, diversifying academic sojourner intake

complete three years in their academic program. While the number of teaching hours is the same as EPIK instructors, TaLK instructors teach only in elementary and rural schools (Teach English in Korea, 2017).

nationwide. In 2012, the government announced a new goal - to raise the number of academic sojourners nationwide to 200,000 by the year 2020 (Choi, S. J., 2016; Paik, 2015). As part of the policy, academic sojourners recruited from English-speaking countries would receive financial incentives, even covering full tuition, room and board, if they spent a portion of their time interacting with Korean students on their host university campus. This policy shift addressed Korea's growing need for English language use in global business partnerships and the desire to keep its own students, who for many years had been studying or even moving abroad for English language training (Ahn, 2010; Kahng, 2015; Koo, 2007). By 2016, the government had nearly reached its goal of recruiting 200,000 academic sojourners—a more than 90 percent increase in students from 2004 (Choi, S. J., 2016; Kang, 2012; Ko, 2012). Furthermore, the number of English-speaking academic sojourners is increasing even more rapidly as local universities compete in recruitment, offering low-cost, or in certain cases, free sojourns. Universities hosting English-speaking academic sojourner populations receive funding from the national government for building new facilities and covering other costs supporting the language contact informally between English speakers and Korean university students (NIIED, 2017).

1.2 The Research Problem and Questions

The research problem is outlined as follows: In Korea, current language policies encourage academic sojourn among English speakers for assisting local university students with their English studies informally. Korean university campuses nationwide host tens of thousands of English speakers, arriving in Korea without prior knowledge of the Korean language or culture. English-speaking academic sojourners, with few exceptions, began appearing on Korean university campuses in 2012, creating challenges for institutions unprepared for hosting non-

Korean-speaking students. Furthermore, English-speaking academic sojourners stay in Korea only briefly, one or two semesters, four to eight months, respectively. In response, the following primary question spurred this thesis research: *How do short-stay English-speaking academic sojourners in Korea experience language contact and use with Korean speakers?*

Six secondary research questions emerged later during data collection and analysis:

- 1) How do English-speaking academic sojourners experience language contact with Korean speakers in informal settings?
- 2) In what ways do English-speaking academic sojourners experience language contact using handheld smart devices?
- 3) What resources within MIM chat rooms facilitate language use between English-speaking academic sojourners and Korean speakers?
- 4) How do English-speaking academic sojourners manage language resources within MIM chat rooms to facilitate language use with Korean speakers?
- 5) What outcomes emerge from language contact and use supported by MIM chat rooms?
- 6) What theoretical implications does MIM-supported language contact and use have in the study of increasing global mobility and sociolinguistics?

1.3 Thesis Methodology

This thesis research utilized qualitative, interview-centred and coding methods (Gibbs, 2007; Markham, 1998; 2011; Saldaña, 2015). The study participants were comprised of 96 English-speaking academic sojourners staying in Korea for one or two semesters. The research setting

was a Korean university with a total population of 15,000 students one hour south of the capital city, Seoul. Two phases were comprised of three data collection steps that narrowed the study participants to a purposive sample for semi-structured interviews. The two phases of data were collected in 2015 over a 30-week period. In Phase One, online surveys and discussion groups narrowed the study participants into a purposive sample of six for semi-structured interviews. In Phase Two, online surveys and participant observation narrowed the study participants to a purposive sample of nine for semi-structured interviews.

Data from MIM chat rooms were also collected from the study participants for analysing their digital discourse with Korean speakers. Chat room data included typed text messages, photos, videos, emoticons, stickers and voice and video memos. The study participants annotated their chat room data before submission to the researcher or discussed chat room entries in-person with the researcher during interviews and participant observation.

Data were coded in three iterative cycles (Gibbs, 2007; Saldaña, 2015). In Cycle One, coding data were sorted by type and given attributes, such as length of stay, country of origin, age and gender. In addition, during Cycle One coding, the data were sorted into broad categories based on topics such as language, free time and technology use. In Cycle Two, coding relationships between codes were identified and selected, such as factors in language interaction, informal language contact and language use in obligated versus non-obligated time (see below for definitions). With Cycle Three coding, emergent themes were identified related to the study participants' shift from dependence to independence in language use and integrating chat room contact with direct, face-to-face interactions.

The thesis methodology is explained in more detail in Chapter 3. The ethical procedures involved throughout the research design as well as data collection and analysis are also described

there. Appendix 1 provides the complete ethics documentation (A.1.1, A.1.2) and survey and semi-structured interview guide questions (A.1.5-A.1.8). Further information on thesis methodology can also be found on the website created for this project at <http://www.apslr.com/>.

1.4 Key Terminology

The following terminology, used throughout this thesis, is defined operationally: academic sojourner, affordances, English-speaking, handheld smart device, Konglish, Korean-speaking, language contact and use, mobile instant messaging, obligated/non-obligated time and short-stay. The abbreviations for such terminology are provided when applicable. A complete glossary of terminology is found in Appendix 3.

Academic sojourner. An academic sojourner refers to an individual seeking educational experiences outside of their home country, either for obtaining formal qualifications or for self-improvement in language, social and cultural exchange purposes (Berry, 1997; Brein & David, 1971; Brown, 2009).

Affordances. The term affordance or affordances refers to elements in an environment that aid an individual's perception of or engagement with a physical object or social interaction (Chemero, 2003). The term was first defined by J.J. Gibson and is now used in various academic disciplines, from sociology to engineering to linguistics (Gaver, 1991; Hutchby, 2001). In any given environment, there are more affordances than any one individual can identify (McGrenere, 2000). There are also elements within any environment that limit or constrain access to and perception of affordances in an environment. This study utilizes the term affordances

operationally for language contact and use along with how short-stay English-speaking academic sojourners identified elements of their environment that put them in contact with Korean speakers and enabled them to use the Korean language (Allen, 2010; Fox, 2007).

Bricolage. A bricolage is a creative work or activity when an individual, termed bricoleur, uses all available materials or resources for making something new (Fox, 2007).

English-speaking. In this study, English-speaking refers to individuals that consider English their first language and are from countries where English is the primary language used. The English-speaking academic sojourners interviewed were from Australia, Canada, the United States of America and the United Kingdom. Later, English-speaking academic sojourners will be referred to as “study participants”.

Handheld smart device. A handheld smart device refers to any portable phone or tablet capable of accessing Wi-Fi or 3G/4G data network internet connections. Handheld smart devices run applications for communication, productivity, entertainment and education (Cummings, Merrill & Borrelli, 2010; Poslad, 2011).

Konglish. Konglish refers to words and short expressions in the Korean language that are borrowed and modified from English and European languages (Mueller, 2010). Konglish appears often in Korean signage, advertising, television and internet media, popular music and in everyday Korean discourse (Kent, 1999). It, however, is not intended for use with English speakers, and most Konglish terminology is not intelligible to English speakers. Rather than

having origins in cross-cultural communication between Korean and English speakers, it emanates from short-term exposure nationally to the English language as an academic subject (Byun, Chu, Kim, Park, Kim & Jung, 2011; Kim, 2011). Note that Konglish is a modern invention and dissimilar to the pidgin English used locally during the Korean War with English speakers (Wardhaugh, 2011). Common examples of Konglish are “ahpartah” for apartment, “fighting” for expressing encouragement and “promise” for appointment. Other Konglish includes “hof” and “arbite”, meaning beer hall and part-time job, respectively, and are derived from the German language. In most cases, written Konglish terminology appears in Hangeul script, the Korean alphabet, rather than in the Roman alphabet (Xue-bo, 2012).

Korean-speaking. Korean-speaking refers to any individual fluent in their use of the Korean language, whether they are Korean-born first language Korean speakers or long-stay academic sojourners having learned Korean as another language for university admission. This distinction is made as the English-speaking academic sojourners in this study lived and interacted with both groups during their short stay. Long-stay academic sojourners in Korea are predominantly from China, Japan and surrounding nations in the Asia-Pacific region and must pass a formal Korean language proficiency exam before their arrival. Once in Korea, they attend classes in Korean and join academic departments of their choice just as local Korean students would. In later chapters, Korean-speaking individuals will be referred to as Korean speakers.

Language contact and use. Language contact refers to linguistic interactions between two or more individuals from differing language and cultural backgrounds. Language use refers to the language(s) exchanged during language contact and the language skills, strategies and

competencies utilized during language contact (Hickey, 2010; Matras, 2009). Research in language contact and use examines interactions of individuals, such as in second language acquisition (SLA) studies and areas of contact linguistics (Appel & Muysken, 2006; Sankoff, 2001; Sundqvist & Sylvén, 2014). This study, however, explores language contact and use grounded in a sociolinguistic perspective, which focuses on groups of speakers interacting with themselves and other speech communities informally.

Mobile instant messaging. Mobile instant messaging is an instant messaging service designed for internet-capable handheld smart devices (Ha, Kim, Libaque-Saenz, Chang & Park, 2015). It combines text messaging, like short message service (SMS), with multimedia features, including emoticons, stickers, photos and videos (Choi, 2011). It also enables the user to make voice and video calls, create memos and share internet content (Lee, 2015). Sending text and multimedia content through mobile instant messaging is free, unlike data network-bound SMS, and combines its features into a single application ecosystem. In this thesis, mobile instant messaging is abbreviated as MIM.

Obligated and non-obligated time. In Chapters 4 and 5, the study participants' time is described in two ways - either obligated time or non-obligated time. Obligated time means committed or constrained time because of studying, work and organization membership (Newman, Tay & Diener, 2014). For the study participants, a significant amount of obligated time is tied up in scholarship-mandated language support hours that is almost equivalent to their total course hours (SCH University, 2016). Non-obligated time refers to free time (Stebbins, 2014). On most weekdays, the study participants were free after three in the afternoon, and on

weekends, they relaxed on campus or travelled to nearby cities. The obligated and non-obligated time of the study participants contrasts sharply with Korean-speaking students, who often finished classes after seven in the evening and many commuted daily, leaving campus after their obligated course hours. The comparison of obligated and non-obligated time between the English-speaking academic sojourners and Korean speakers is explored in depth in Chapters 4 and 5.

Short-stay. For academic sojourners in Korea, a short-stay is one or two university semesters, each comprised of 15 weeks. During a short-stay, academic sojourners attend university courses, Korean language classes and language exchange hours, a scholarship-mandated program at each hosting university that provides Korean speakers with informal English contact with English-speaking academic sojourners. Short-stay academic sojourners experience cultural and language exchange, but receive no formal qualification or degree during their stay. Typically, short-stay academic sojourners' course hours in Korea are transferable to their home university as elective credits (NIIED, 2017).

1.5 Thesis Overview

In total, seven chapters comprise this thesis (depicted in Figure 1.1). Following this chapter, Chapter 2 examines the existing literature supporting the theoretical and conceptual foundations of the research undertaken. It initially explores the sociolinguistic ideology of language contact and use and the role of the speech community in early sociolinguistic language contact analysis.

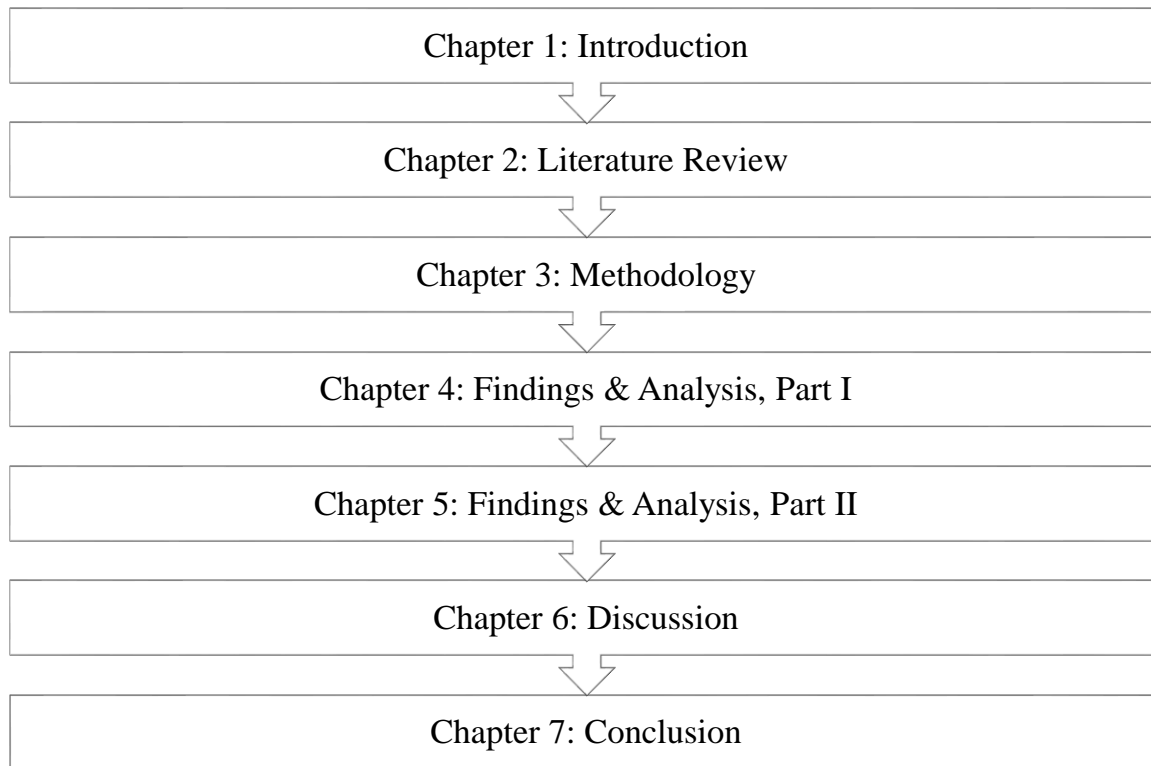


Figure 1.1. An outline of the seven chapters contained in this thesis.

Next, it discusses language contact and use in the ever-increasing presence of globalization and global mobilities. Several specialist terms are introduced, including metrolingualism, translanguaging and polylingualism that express how languages and language resources are employed globally. Thereafter, Chapter 2 reviews language contact and use and the role of digital communication through internet-capable devices, mobile applications and interactive online media. It surveys the key terminology and the development of and sociolinguistic focus on mobile technologies and current studies linking mobile technologies with language learning and use in Korea. Chapter 2 concludes by transitioning to the methods used in thesis data collection and analysis.

Chapter 3 outlines the qualitative interview and coding methods utilized to investigate language contact and use between English-speaking academic sojourners and Korean speakers. It begins by addressing the qualitative approach used in planning, selecting, collecting and analysing the data. Next, it provides a detailed background of the research setting and study participants and describes the data collection procedures involved in narrowing the study participants to a purposive research sample for semi-structured interviews. Chapter 3 concludes by covering the ethical considerations in data collection and analysis and ethical clearance procedures in accordance with the Human Research Ethics Committee (HREC) at the University of Southern Queensland.

Chapter 4 presents part one of the findings and analysis, specifically the two phase of data collection that narrowed the study participants to a purposive sample for semi-structured interviews. The first data collection phase analysed explores the online surveys and in-person discussion groups that helped develop the semi-structured interview guide and inform participant selection. An online survey addressed three areas of the study participants' sojourn: language, free time and mobile technologies. Discussion groups involved asking the participants to share their language, cultural and relationship-building experiences with one another and challenges and solutions when employing the Korean language. The second data collection phase began with an online survey, but the survey questions during this round concentrated on the relationship between language contact and use and mobile technologies. In place of the discussion groups, the second stage of data collection of Phase Two featured the researcher's observation of the study participants during their obligated and non-obligated time for better understanding the activities in which they contacted Korean speakers.

Next, Chapter 4 explores the semi-structured interviews that followed the online surveys, discussion groups and participant observation. In Phase One, the semi-structured interviews determined how the English-speaking academic sojourners made use of the Korean language in different contexts, both directly (face-to-face) and digitally (screen-to-screen) through mobile devices and applications. In Phase Two, the semi-structured interviews revealed the innovative means by which the study participants blended direct and digital language contact (face-to-screen) for developing language skills and linguistic independence. During the interviews of phases one and two, the study participants demonstrated their use of language and mobile technologies with their handheld smart devices and MIM chat rooms for the researcher. Many among the study participants exported their chat room discourse for the researcher's analysis after the interviews were completed.

Chapter 5, as part two of the findings and analysis, evaluates the study participants' host reliance in their language contact and use early in their sojourn. It then examines direct language contact (face-to-face) between the study participants and Korean speakers and the strategies they adopted for attempting language use. Subsequently, how shared non-obligated time activities offered language topic content for language use is established. Chapter 5 continues with a discussion of Korea's digital environment, with attention paid to mobile technologies and a MIM application that offered resources for digital language contact and use (screen-to-screen). Through an innovative blending of direct and digital language contact (face-to-screen), the study participants discovered ways to use the Korean language outside of formal instruction during their short stay. Chapter 5 then covers examples of blended-direct and digital language contact and use (face-to-screen) by analysing the study participants' MIM chat rooms.

Chapter 6, the discussion, addresses the shift in the study participants' Korean language reliance on Korean-speakers to a self-reliance and independent Korean language use. It examines how, through a creative blending of face-to-face, screen-to-screen and face-to-screen contact, the study participants achieved self-reliance in Korean language use. It also delves into how the study participants utilized MIM chat rooms, MIM chat room language features and application functionalities to form practicable language through a bricolage of sociolinguistic, linguistic, paralinguistic and non-linguistic elements. As well, Chapter 6 discusses the emergent thematic code from the qualitative data set, *sociolinguistic digital acuity*, a phenomenon which emerges when digitally-mediated language resources, MIM functionalities and interactive modalities converge, optimizing the conditions for language contact between users of disparate languages and cultures in contexts of hyper-mobility.

Chapter 7 concludes the thesis by answering the research questions presented earlier in this chapter. These research questions reflect a process of exploring the data to uncover practicable outcomes for future sociolinguistic research on mobile technologies and language contact. Chapter 7 also discusses the limitations of this study and possibilities for future research. The reference section and appendixes follow Chapter 7. Appendix 1 includes ethics and data collection documentation (A.1.1, A.1.2). Coding and computer-assisted qualitative analysis software (CAQDAS) data are available in Appendix 2. Appendix 3 features a glossary of the thesis terminology.

Chapter 2: Literature Review

2.0 Introduction

Chapter 2 reviews the theoretical foundations and conceptual narrative for the research undertaken in this study. Three sections comprise this review. Section 2.1 examines the early work of sociolinguistics in language contact between different speech communities and cultures (Gumperz, 1972; Weinreich, 1951; 1953; Weinreich, Labov & Herzog, 1968). Section 2.2 investigates the current movement in sociolinguistic theory exploring how globalization and increased mobility shape language as “not around languages in general but specific registers, varieties, genres ... as a mobile complex of concrete resources” (Blommaert, 2010, p. 47). Section 2.3 links language contact and sociolinguistic globalization with an underreported area within sociolinguistic research: digital communication. Digital communication research in sociolinguistics examines instant messaging use (Baron, 2010; Darics, 2014), internet language (Tagliamonte, 2016; Varis, van Nuenen, 2017) and the affordances of handheld smart devices for language learning and language use (Chun, Smith & Kern, 2016; Demouy, Jones, Kan, Kukulka-Hulme & Eardley, 2016; Liu, Navarrete & Wivagg, 2014). Chapter 2 concludes with a transition to Chapter 3, the thesis methodology.

2.1 Sociolinguistics and Language Contact

In the field of sociolinguistics, language contact research determines how societies with different linguistic, cultural and social practices interact with one another (Collins, Slembrouck & Baynham, 2009; Drinka, 2017; Toivanen & Saarikivi, 2016; Winford, 2003). Rather than focusing on formal language acquisition, language contact grounded in sociolinguistic ideologies concentrates on informal interactions between differing language groups, their communities and

their societies (Fang & Shaobin, 2016; Gao, 2017; Nortier & Svendsen, 2015; Sankoff, 2001).

This section contextualises the interactions between the thesis study participants and their interlocutors, Korean speakers, by reviewing the foundational studies that connect language contact research to sociolinguistics (Hickey, 2010). It also examines language contact and the speech community, which in early studies targeted monolingual groups, and an ongoing re-imagining of the speech community, which targets interactions between groups of bi- and multilinguals (Cheshire, Kerswill, Fox & Torgersen, 2011; Kachru, 1994; Lo, 1999; Sankoff, 1989).

2.1.1 Languages in contact

Uriel Weinreich's *Languages in Contact* (1953), and his earlier doctoral dissertation (1951), outlined the theoretical foundations for contact linguistics and supported formative research in sociolinguistics on language change, language shift and intercultural communication (Weinreich, Kim & Labov, 2011). Weinreich stated:

The sociocultural setting in which languages are in contact not only determines the presence or absence, the direction, and the extent of language shift but, along with structural factors, plays a role in controlling the direction, extent, and nature of linguistic cross-influences in the languages. (p. 336)

His focus on social and cultural competencies differed from generative approaches to grammar and structure and from formal teaching perspectives in second language acquisition (SLA) theory (Sankoff, 2001). Weinreich's research focus differed from much of the earlier work on the relationship between language and society, which looked at intra-cultural dialects, pidgins and creoles rather than inter- and cross-cultural communication (Hickey, 2010; Matras, 2009;

Sankoff, 2001). For Weinreich, the focus on the complexities in understanding and researching language contact and bilingualism is tied closely to the European continent of the late 1940's and early 1950's (Labov, 2011; Labov, 2016). Shifting borders and migration after two world wars typified the need for European bilingual and multilingualism less familiar to the Anglo-sphere of his day (Drinka, 2017). Decades later, nation-state borders remain mostly stable, however the internationalisation and globalization of governments, businesses and education call into question language learning needs and what determines bi- and multilingualism (Blommaert, 2010; 2015). Moreover, with the increasing number of transnational English-speaking populations (such as the thesis study participants), Weinreich's research provides important insights for understanding modern language contact in an ever-globalizing world.

2.1.1.1 Weinreich: Languages in Contact

Prior to Weinreich, much of the research on language contact and bilingualism was centred around individual learning practices and intellectual gains and losses for young people in bilingual households (Matras, 2009; Sankoff, 2011; Labov, 2011). Study participants in formative studies on language contact and bilingualism were often the researcher's own children and they monitored the patterns of development in their child's languages as they grew older (Matras, 2009). Instead, Weinreich concentrated on languages in contact and bilingualism at the community level. He analysed bilingual conversations from tape recordings, allowing him access to conversations between users of different languages beyond his personal acquaintances. The tape recordings captured conversations that he later studied and reported throughout his research on Romani speakers in Europe and in his ongoing exploration of users of Yiddish.

In his monograph 'Languages in Contact', Weinreich introduced the term 'interference' as language that breaks from standard usage when speakers of two or more languages are in contact. Interference encompasses all aspects of a language, from its lexicon to its grammatical, phonological and morphological patterns (Thompson, 2007; Weinreich, 1953). In second language acquisition, interference (or transfer) occurs in the learning of another language, when different aspects of a language interfere positively (helping the language learner achieve their communicative goals) or negatively (impeding the language learner in fulfilling their communicative objectives). For Weinreich, interference in language contact is concerned with how two (or more) languages influence one another in terms of social and cultural contexts (Hickey, 2000; Sankoff, 2001).

Lexical inference occurs when language users substitute a word in one language for another. This substitution strategy may serve several purposes, allowing communication to continue when lexical knowledge is missing or acting as a social tool that bonds interlocutors to one another. Grammatical interference takes place when a syntactic rule is applied from one language when using another. When languages share similar grammatical structures, grammatical interference may reveal a language users' social status or national affiliations, but not impair communication between interlocutors. Language use between bilinguals without shared grammatical structures experience greater interference that can create communicative breakdown. One such example of grammatical inference may be apparent when interlocutors apply sentence order from their first language when speaking in another. Similarly, morphological interference may be present when bilinguals utilise languages with varying rules for singular and plural nouns and uses of prefixes, suffixes and other morphological patterns (Altarriba & Mathis, 1997; Mackey, 1962; Weinreich, 1953).

Phonological interference is based on a transfer of sounds in one language when in contact with another. Language users are likely to compensate for sounds uncommon in their own language when attempting to communicate in another. They may, for example, merge similar sounds together if they cannot distinguish between them or substitute sounds that ease communication. Both merging and substitution strain intelligibility between themselves and their interlocutor, leading to misunderstandings and communication barriers (Celce-Murcia, Brinton & Goodwin, 1996).

Over time and extended contact between language users, interference can lead to language change, which takes place when a group adopts linguistic patterns from another, altering or replacing parts of the speech community's lexicon, grammar, morphology and phonology. Traditionally, language change within speech communities emerges when linguistic patterns from a dominant language outside it are adopted within, but the reverse can emerge, as well. Immigrant groups with long histories of language contact within multicultural urban environments, for instance, may contribute part of their lexicon or phonology to the dominant speech communities, such as Yiddish in New York (Gumperz, 1962; Weinreich, 1954).

To a greater degree, interference can lead to language shift relative to the inequality of languages from one society and culture to the next. Users of less influential languages (termed *substratum*) may shift to the dominant language (termed *superstratum*) entirely given enough time. Language shift is also enforced socio-politically at times by the superstratum, accelerating the rate of language shift through government policy (Dressler, 1978; Mufwene, 1986).

In a world where language contact is increasingly mediated through electronic devices, specifically phones, computers and mobile technologies, language contact and subsequent interference between bilinguals appears in the form of written as well as spoken communication

(Demouy, Jones, Kan, Kukulska-Hulme & Eardley, 2016; Loveday, 1996). Further research, however, is necessary to establish to how mediated communication in its many iterations influences the time needed for contact-induced language change and shift. Moreover, further work is required to assess how languages dominant in mediated communication affect language contact with less dominant languages. It is possible that observing interference in mediated contexts may exhibit different patterns - these interactions are governed by different social rules than those that are face-to-face (Gao, 2006; Gray & Stockwell, 1998).

Recently, Hickey (2010) re-examined the language contact literature and helped clarify terminology for researchers seeking to analyse new linguistic interactions in the field. He noted a gap in language contact research after Weinreich's *Languages in Contact* in the 1960s and 1970s, when contact linguistics and language contact research was pushed to the margins in favour of mainstream linguistics (generative grammar theory, developmental linguistics) and Anglo-centric research settings. In the late 1980s, however, empirically-based research on language contact re-emerged.

Hickey identified five terms used to express the effects of languages in contact: 1) borrowing (loan words and expressions); 2) transfer; 3) imposition (applying a usage rule, whether morphological or phonological, of one language when speaking another); 4) metatypy; and 5) convergence (Hickey, 2010).

- **Borrowing** is when speakers use loan words and expressions from one language (Weinreich referred to loan words as 'nonce borrowings') when communicating in another language. Borrowing differs somewhat from code-switching in that nonce borrowings have more consistent selection across members of a speech community and

tend to be much shorter than code-switching utterances (Poplack 2001; 2012; Poplack & Meechan, 1998; Trudgill, 2002). The nonce borrowing and code-switching distinction, too, relates to whether languages share a common ancestry (Boyd, 1993).

- **Transfer** involves an often-grammatical movement from one language to another. When the language content transferred is similar between the two languages, it is referred to as ‘supportive’. When the language content transferred differs or bears no relation to the other language—it is referred to as “innovative” (Hickey, 2010, p.19).
- **Imposition** occurs when the language patterns of a less influential speech community are substituted for the language patterns of a more influential speech community.
- **Metatypy** is an adoption of parts of one language to another, often with the language of fewer speakers modelling their speech after the language of greater speakers (Ross, 1999; 2007; 2008).
- **Convergence** is a process of resemblance or equivalence between two or more languages (Hickey, 2010, p. 20).

The processes of both borrowing and transfer are indicative of short-term language contact. Moreover, borrowing and transfer describe often creative attempts at successful communication between speakers of different languages and cultures. Imposition, metatypy and convergence, however, refer to longer-term language contact, often the result of immigration and shared geographical, linguistic or socio-political boundaries (Ross, 2001).

2.1.2 Communities of Practice, discourse and speech communities

Communities of Practice (CoP), discourse and speech communities offer another conceptual and descriptive parameter for understanding how people and languages come into contact (Gumperz,

2009; Lave & Wenger, 1991; 2000). Though not limited to the field of sociolinguistics, they offer a means for exploring language contact in varying social and cultural contexts across multiple language users in informal settings. These concepts broaden the possibilities for what the researcher considers language as well as the proficiencies with which those languages are used. Moreover, Communities of Practice as well as discourse and speech communities may comprise not only bi- and multilingual language users, but also monolingual language users. They help researchers interpret language contact as dynamic, with patterns that are identifiable synchronically, comparable diachronically and undergoing constant and unpredictable change.

Communities of Practice describe the linguistic and social interactions between individuals when achieving mutual goals. Lave and Wenger (1991) introduced the concept of Communities of Practice for understanding how, where and why people work together for self-development in professional and discipline-specific areas (Kietzmann, Plangger, Eaton, Heilgenberg, Pitt & Berthon, 2013). Initially, the concept of Communities of Practice centred on how such individuals learn and co-create knowledge in face-to-face contexts. Later, researchers demonstrated that Communities of Practice also occur virtually and in situations of mobility. Virtual Communities of Practice describe interactions for self-development using technology, such as personal computers, apart from or in conjunction with face-to-face interactions, while Mobile Communities of Practice explain interactions using portable technologies such as handheld smart devices like smartphones. Kietzmann, et. al. (2013) asserts that, “Mobility directly shapes how communities develop over time, and how these support a range of social purposes from micro-coordination, through building trust and a sense of belonging to nurturing deep social relationships” (p. 285). Mobile Communities of Practice provide a clear framework for how social interactions are changing given the now ubiquitous use of handheld smart devices

in personal and professional relationships. Moreover, Mobile Communities of Practice help contextualize communication that involves a blend of spoken and written communication with internet content, images, videos and more made possible when accessing the affordances of handheld smart device applications.

Discourse communities describe language used for a shared purpose involving patterns, rules and lexical choices specific to group of individuals (Borg, 2003; Johns, 1997; Swales, 1990). The members of a discourse community may share the same first language or speak different languages outside it. Within the discourse community, the shared interests of its members, the specialist vocabulary and terminologies employed offer common linguistic ground and shared socio-cultural practices. Shared leisure interests support the formation of discourse communities, such as members of specialist fitness programs and martial arts (Yoga, Taekwondo), musicians, athletes and acting troupes. Discourse communities are not restricted to face-to-face interactions or physical location and can arise via distance through internet-capable devices (Little, Jordens & Sayers, 2003; Scollon, Scollon & Jones, 2011; Vidacs, 2011).

Discourse communities separated by distance are made possible through personal computers, handheld smart devices and through gaming consoles. Internet chat rooms provided an early form of the online discourse community. Chat rooms, created by individual users or by organisations, offered public forums for content-specific synchronous discussion. While internet chat rooms still support discourse communities locally and globally, chat room discourse communities have expanded to proprietary applications for computers and mobile technologies, like handheld smart devices. Another early form of the online discourse community, internet message boards provide discussion possibilities, like chat rooms, but asynchronously and

specialise in linking to external online content (Reddit) and image posting (4Chan) (Gagnon, 2013; Matsuda, 2002; Sparby, 2017).

Social media services, such as Instagram and YouTube, encourage online discourse communities through live video streaming. Users interested in a celebrity, for instance, can join a live video stream and share related text and photographs with others. Likewise, YouTube content creators initiate topic-specific live videos (tutorials, reviews, lecture forums) where members comment through text and small expressive images, like emoticons, with the content creator and one another (Asselin, Dobson, Meyers, Teixeira & Ham, 2011; Hess, 2009).

Gaming enthusiasts using desktop computers and consoles (PlayStation, XBOX) create discourse communities specific to a game title, franchise or genre. They use headsets with built-in microphones allowing them to play a game and speak with fellow players (or opponents as is often the case). They also share text and multimedia from their desktop or console devices as screen captures, video clips and invitations to collaborative game play. Moreover, gaming discourse communities chat and comment through device-integrated gaming forums connected to social media accounts (Moeller, Esplin & Conway, 2009; Steinkuehler, 2006).

In contrast to discourse communities, speech communities involve shared language among a group of individuals in a specific location (Dorian, 1982; Gumperz, 2009). Definitions of the speech community differ across linguistic disciplines and among sociolinguists. Broadly, the speech community as a unit of linguistic analysis describes the ways in which a group makes use of a language within the social and cultural environments of that group. Duranti (1988) defines the speech community in terms of cooperation, stating: “Any notion of speech community... depend[s] on two sets of phenomena: (1) patterns of variation in a group of speakers also definable on grounds other than linguistic homogeneity (e.g...) and (2) emergent

and cooperatively achieved aspects of human behaviour for establishing co-membership in the conduct of social life. The ability to explain (1) ultimately relies on our success in understanding (2)" (p. 217-18). Early studies targeted monolingual speech communities and changes to accents (Trudgill, 2002).

William Labov isolated means for understanding language change in monolingual speech communities, namely in New York City and Martha's Vineyard. Through his research, Labov identified phonological and other unique properties of language employed within speech communities and showed how these properties could be measured, evaluated and leveraged to discover sociolinguistic patterns in language use. The absence of the phoneme /r/ provides one notable example of Labov's identification of sociolinguistic patterns within a speech community. He observed that use or absence of the /r/ phoneme among New Yorkers was stratified socially. Thus, certain speech communities comprised of the working classes omitted the /r/ phoneme when speaking, while speech communities of the upper classes included it (Labov, 1972). While scholarship since the 1960s has reinterpreted the boundaries and extent of linguistic similarities needed to comprise a speech community, the importance of the speech community conceptually is the blending of social interactions with language and cooperation between individuals attempting successful communication (Cedergren, 1973; Labov, 1972; Milroy, 1980; Trudgill, 1974b).

2.1.3 Sociolinguistics and language contact

Sankoff (2001) reiterated the importance of the speech community as the sociolinguistic focus of language contact rather than individual learner experiences common in acquisition theory and research. She also criticised SLA methods, posing, "*...there seems to be an overarching dominant concern with model- and theory-building as the higher goals of the enterprise rather*

than on establishing the nature of the linguistic systems that have emerged from language contact" (p. 2). Sankoff's perspectives on language contact in sociolinguistics view colonisation and immigration as the inciting factors for new bilingual and multilingual speech communities.

One such example of immigration-induced multilingual speech communities is reflected in recent immigration patterns in Europe, which exhibit a significant increase in Muslim-majority and Arabic-speaking refugees entering the European Union after 2010 (Brubaker, 2013; Norris & Inglehart, 2012). Of these refugees, Syrians comprise the majority, followed by Afghans (MacDonald, 2015; Park, 2015). As a result, language contact in Europe involves Arabic speakers interacting with the local European language speakers in formal and informal contexts. Formally, Arabic speakers are interacting with European language speakers in schools where they are integrated increasingly at the request of the national governments and European Union authorities. Informally, Arabic speakers are interacting with local populations in public spaces and on social media. Sociolinguists are beginning to explore patterns in Arabic-European language contact, analysing Facebook posts and Twitter feeds as data showing how the sudden influx of Arabic speakers in places such as Turkey, Italy and Germany are changing local environments in-person and online (Extra & Yağmur, 2004; Van den Bos & Nell, 2006).

Immigration patterns within the Asia-Pacific region, too, are changing. Allan and McElhinny (2017) investigated the effects of neoliberalism and late capitalism on immigration patterns in the Philippines, a former colony of Spain, the United States and Japan (during the Second World War). Known in recent decades for the emigration of its population to English and Spanish-speaking countries working in the healthcare and hospitality industries, many Filipinos are now finding sources of income within the Philippines. The emergence of call and technical support centres (a phenomenon that also exists in other parts of Asia, such as India) create what

the authors regard as “virtual immigration”. As virtual immigrants, Filipinos use their linguistic capital for employment as they interact with English and Spanish speakers during home and work hours of Canada, the United States, the United Kingdom and elsewhere. Moreover, they “are trained in certain forms of social and cultural knowledge (current event, holidays, sports, celebrities), have bodies which are geographically and temporally at home, but their body, sense, time and performances are also linked to another nation” (p. 91). The export of the customer service industry outside the countries they assist demonstrates just how far-reaching the effects of neoliberalism are on global immigration patterns and how those patterns are redefined in an increasingly interconnected world through virtual communication.

Immigration in the Asia-Pacific region is also changing in higher education settings. Ng, Nakano and Fox (2016) demonstrate how universities in Australia, Hong Kong and Japan are experiencing altered student demographics that converge with a rise in high-speed mobile internet, technology and, in the case of Japan, English-only classroom instruction. Changing student demographics reflect the rapid intake of international students from abroad onto university campuses. The authors cite Japan, Malaysia, Hong Kong and Singapore and South Korea (p. 11) as competitors offering programmes for academic sojourn. While China continues to serve as the primary source of academic sojourners in these countries, students from Western universities are also on the rise. Diverse international student populations as academic sojourners, however, produce new contexts for language contact on these university campuses. The English language offers university campuses in countries, particularly those in North Asia, possibilities for cross-cultural communication in the face of the increasingly multilingual international student groups arriving there. And, with the possibilities for communication through mobile

technologies, university campuses offer international students new ways for interacting with their classmates, instructors and friends and family at home.

The following section builds upon language contact theory, bi- and multilingual settings and the speech community citing a changing perspective in sociolinguistics towards rapid globalization and language as highly mobile resources. Globally-focused research explores new speech community varieties and the outcomes of the changing linguistic landscapes. However, the defining catalysts for language contact and change are shifting from synchronicity (isolated language acts) and diachronicity (historically-shaped language acts) to superdiversity (Blommaert, 2010; 2012; 2015).

2.2 Sociolinguistics and Globalization

Recent trends in sociolinguistic research are reflected by significant attention being paid to globalization, mobility and global flows of linguistic and cultural resources (Blommaert, Westinen, & Leppänen, 2014; Coupland, 2011; Hänsel & Deuber, 2013). Blommaert (2010) defines ‘globalization’ as “a tremendously complex web of villages, towns, neighbourhoods, settlements connected by material and symbolic ties in often unpredictable ways” (p. 1).

Throughout history, globalization has manifested itself through political, economic, cultural change and interconnectedness, often described as occurring in waves (Aizenman, Chinn & Ito, 2011; Chase-Dunn & Gills, 2005; Robertson, 2003). In modern times, the first wave (mid- to late-nineteenth century) describes emerging industries allowing for faster, more efficient construction, manufacturing and global communication (Jacks, Meissner & Novy, 2010). The second wave began at the end of the Second World War (Chase-Dunn, Kawano & Brewer, 2000; Berger, Easterly, Nunn & Satyanath, 2013) and the third wave commenced in the late 1980s and

early 1990s with the fall of the Berlin Wall and USSR, the end of the South African apartheid and former communist nations embracing capitalism (Martell, 2007; Robertson, 2003).

Presently, globalization is marked by intergovernmental partnerships, like the European Union, international trade deals and expanding capitalism, particularly in the People's Republic of China (Dunne & Reus-Smit, 2017; Mendrano, 2017; Vachon, Wallace & Hyde, 2016).

Globalization is also demarcated by shifts in linguistic and educational landscapes. English as a lingua franca for international business has increased the demand globally for English language instruction, creating a new workforce of educators from English-speaking cultures (Dewey, 2007; Jenkins & Leung, 2014; Melitz, 2016). Increased partnerships among academic institutions across the world is changing educational environments, particularly in higher education, allowing students new opportunities for travel and study abroad (Heck & Mu, 2016; Van der Walt, 2013). Moreover, countries with insular socio-political histories and outbound migration are becoming innovators in key manufacturing and research-design sectors while experiencing inbound migration (Mok, 2016; Mok & Han, 2016; Van der Walt, 2013). The complexities of people, their languages and cultures, experiencing new contact through globalization are only now becoming realized (Dunne & Reus-Smit, 2017). This affords sociolinguistic researchers novel opportunities to observe changes in language contact and analyse how interconnected societies use languages (Blommaert, 2012; Song & Lo, 2012). Blommaert, however, contended research into sociolinguistic globalization lacks robust theory able to address the linguistic and cross-cultural ramifications of rapid global change (Blommart, 2010; 2012; Rampton, Blommaert, Arnaut & Spotti, 2015). Grand theory and empirical studies dominate the literature (Blommaert, 2003; Wang, Spotti, Juffermans, Cornips, Kroon & Blommaert, 2014). Work

blending these is limited, and little of it has developed substantive theory (Ryan & Mulholland, 2014; Sabaté and Dalmau, 2012; Tagliamonte, 2014).

2.2.1 Globalization in Korea

In Korea, the decades following the war that divided the nation in two resulted in political, social and economic unrest, with the North supported by the communist bloc and the South supported by the American military and other foreign governments (Choi & Choi, 2017; Kang, 2002; Kihl, 2015). In the 1960s and 1970s, the North prospered with help of the USSR and China, however, the South struggled economically and in 1979, one dictator replaced another (Jeon, 1994; Kim, 2007). During this time, the South remained insular from most of the rest of the world and the government restricted its citizens from global travel. The successful bid for the 1988 Summer Olympics, however, started the undoing of this decades-long insularity (Choi & Choi, 2017; Kihl, 1990; 2015). The Olympics brought international attention to the South and in the years following the Summer Games, an outbound travel ban was lifted and the political landscape transitioned from autocracy to democracy (Kang & Perdue, 1994; Rivenburgh, 1992).

Restrictions lifted from businesses locally allowed the South Korean economy to thrive (Fleckenstein & Lee, 2017). In the late 1990s, just as the forces of globalization throughout South Korea were emerging, an economic crisis required the government to seek assistance from the International Monetary Fund (IMF) (Chang, 1998; Cho, 2008; Kirk, 2001). As the economy recovered, South Korea received international attention again through another sporting event, this time with the 2002 World Cup (Lee & Taylor, 2005; Kim, Gursoy & Lee, 2006). Nationwide, infrastructure investment and efforts to reach out to the global community helped bolster the economy and bring the Korean language and culture to the international stage (Kim & Kim,

2003; Koo, 2007; Song, 2003). Moreover, South Korea's major business conglomerates were beginning to increase partnerships with American, Australian and European industries, creating interdependence between Korea and the West. Enhanced business partnerships across the globe also supported Korea's manufacturing exports, particularly in the automotive and IT sectors (Kim, 2000; Kim & Park, 2009). A later economic downturn in Japan, Korea's IT export competitor, helped Korea achieve a leading position in global IT and trade through improvements and innovation in semi-conductor, personal computer, digital display and mobile technologies (Khanna, Song & Lee, 2011). Twenty years after its IMF crisis, and just over thirty years subsequent to its first efforts to join the international community and pursue democratization, South Korea is the eleventh largest economy globally by GDP (Krieckhaus, 2017; Noland, 2014).

Korea's rapid rise as a global economic superpower and its leading IT industries has intensified an already competitive and fast-paced society (Baldwin, 2016). In employment, urban centres draw the most competition locally, as do its major business conglomerates that include Hyundai, Samsung and LG. Of the latter, growth in employment is shifting towards international positions, sending the Korean workforce to branches established outside the country and maintaining and improving business partnerships with its suppliers abroad (Khanna, Song & Lee, 2011). In education, employment competition has created what some have termed 'English fever', with parents pushing their primary school age children to learn English in after-school programmes, English camps and in private academies, a trend that continues throughout secondary and tertiary schooling (Park, 2009; Seth, 2002). English fever has also prompted many parents to send their children abroad to English-speaking countries, draining the local economy of both financial and intellectual resources (Lee, 2016; Sung, 2016). Moreover, in recent years, parents have been joining their children abroad, leaving all but one family member behind to

earn money to cover the outbound family's living and educational expenses (Park & Abelman, 2004). The language policy efforts discussed in Chapter 1 have assisted educational institutions in reducing outbound Korean students for language study and, at the same time, diversifying the Korean linguistic landscape with an increasing population of English speakers from English-speaking countries (Bendle & Pooley, 2016; Collins, 2014b). Nevertheless, competition for employment in top company positions and the perceived need for learning the English language remain increasingly competitive.

The convergence of Korea's globalization, expanding IT industries, competitiveness in employment and growing demand for English-language instruction offers new perspectives for sociolinguistic studies in language contact and use (Park & Lo, 2012). As explored in Section One, an earlier focus in sociolinguistic studies—and still the primary emphasis of current studies—is Euro-centric or has investigated language use in monolingual speech communities (Ansaldo, 2016; Bolton, 2000; 2002). European countries at present are experiencing a period of linguistic and cultural diversity, however such diversity is no less felt throughout the Asia-Pacific region and is presently underreported in the sociolinguistic literature (Johnstone, 2016; Stanford, 2016). Korea, too, as a research setting has often been overlooked (Park & Lo, 2012; Song, 2012). China, Japan, Hong Kong and Singapore have received greater attention in the literature, with China and Japan as decades-long trade partners with the West and Hong Kong and Singapore as sites of former European influence and British colonization (De Costa, 2016; Flowerdew, 2016; Wong, 2017). Korea's linguistic landscape also differs from Euro-centric research settings and other countries in the Asia-Pacific region as it is predominantly homogeneous demographically and monolingual (Kim, 2016a; Park, 2016; Tan & Tan, 2015). Despite the growing presence of the English language for academic and business purposes,

English is not used as a language for communication between Koreans themselves (Choi, 2016; Lee & Lee, 2016; Nahm, 2017). As well, though major international “Western” brands, such as McDonalds, KFC and Starbucks, are increasingly available, local music, media and art dominate, offering Korean-English learners few opportunities for exposure to English-speaking culture outside internet use or meeting an English speaker face-to-face (Lee, 2016; Um, 2016). Thus, the government’s language policy efforts of recruiting English-speaking populations for teaching and study, in the hopes of providing English language and cultural support for Korean students informally, is introducing unprecedented language contact between English and Korean speakers in a monolingual Korean-language setting (Kim, 2016a; 2016b; Moon, 2016). Research on how these two populations interact is needed for better understanding the sociolinguistic complexities of globalization, mobility and environments of increasing linguistic and cultural diversity (Park & Lo, 2012; Song, 2012).

2.2.2 Globalization, superdiversity and linguistic landscape studies (LLS)

Sociolinguistic globalization has been defined as having two aspects: distribution and mobility (Blommaert, 2010; Derudder, Hoyler, Taylor, & Witlox, 2012). Distribution describes sociolinguistic processes situated in fixed, geographical spaces within chronological time (Blommaert, 2010). In contrast, sociolinguistic mobility refers to cross-contextual sociolinguistic processes occurring among populations exchanging ‘super diverse’ linguistic and cultural resources (Blommaert, 2010; Blommaert, Westinen, & Leppänen, 2014). Such resources include language proficiency levels, accent varieties, signs and digital communication. It involves increasing communication through mobile technologies, changing commerce and trade patterns and shifting power between urban and peripheral communities (Wang, et. al., 2014). Mobile

technologies (applications, social media, handheld smart devices) permit greater communication, more often and with more people far beyond an individual's immediate social spaces. Further, commerce and trade bring new forms of tourism. Free-trade agreements lead to new markets and bring new resources to urban and non-urban locations. Together, increasing digital communication through mobile technologies and changing commerce and trade patterns encourage strong local identity and a greater connectedness between rural and peripheral populations and urban centres (p. 38).

Recently, Blommaert and others have explored the sociolinguistics of globalization ethnographically in what they term 'linguistic landscape studies (LLS)' (2012; Rampton, et. al., 2015). LLS examine available semiotic resources in each environment that conveys meaning, whether that meaning is linguistic, cultural, social or a combination thereof. The LLS literature builds upon related concepts in other fields, such as Scallon and Wong Scallon's "geo-semiotics" (2008) and enskillment, where the signs of physical places uncover their meaning and intended audiences. As physical places experience increased tourism, immigration and sojourning because of globalization, semiotic resources are changing, diversifying and becoming increasingly diverse as people, their languages and their cultures come into contact (Blommaert, 2012).

The term 'super diversity' was introduced by Steve Vertovec as a theoretical perspective that encompasses the rapid changes in globalizing societies and increasing human mobility from the long- to short-term. Vertovec defines superdiversity as:

... a term intended to underline a level and kind of complexity surpassing anything... previously experienced... a dynamic interplay of variables including country of origin, ... migration channel, ... legal status, ... migrants' human capital (particularly

educational background), access to employment, locality... and responses by local authorities, services providers and local residents. (2007:2-3)

Viewed from a sociolinguistic perspective, superdiversity extends the dynamic possibilities of language contact beyond the synchronic and diachronic as well as the limitations of discourse and speech communities for understanding language contact and use in an ever-interconnected world. Blommaert (2012) identified third-wave globalization, the emergence of the internet and proliferation of digital technologies, as superdiversity's catalyst from the 1990s onward. Conceptually, he framed superdiversity within linguistic landscape studies through mobility, complexity and unpredictability.

Blommaert, in outlining his conceptual framework for LLS, used examples from his hometown of Antwerp and how the signs appearing there detail the changing story of linguistic and cultural contact. Following the most recent (third) wave of globalization marked by the end of the Cold War, the city of Antwerp has undergone constant change from incoming migrant populations. Change, as well, is apparent in how the migrant populations themselves shift socially and economically within a historically brief span in time. For example, migrant populations beginning with limited financial resources later sell or rent their properties to newer migrant populations. The result is a shrinking Western European demographic and a growing and prosperous migrant community, with both groups living beside each other, working with one another and serving the relative newcomers in the neighbourhood.

Thus, the diversifying population reflects signals that there is the addressing of a variety of interlocutors so that the many groups in contact live and coexist peacefully and cooperatively. Blommaert illustrated this point with a discussion of a Chinese language sign posted in a window front in his local neighbourhood, Oud Berchum. The language written included two variations of

the Chinese language - that of the mainland and of Chinese used elsewhere, such as Taiwan and Hong Kong. Blommaert asserted that from the linguistic competencies demonstrated with the sign's language, the writer knew only one variation of Chinese well, yet included the other to attract potential new migrant populations entering the neighbourhood. The sign then conveyed the concrete written message while at the same time displaying a subtler point, in particular that the existing migrant group extended its business or community to the incoming migrant group.

Signs ensure public safety, they teach, sell, humour, entice, excite and warn their readers.

Likewise, those charged with creating signs have all those intentions and more, hopefully communicating what the viewers understand and not creating distraction or confusion (unless, of course, that is the creator's purpose). Yet, however carefully designed or researched the semiotics applied in the creation of a sign, misunderstandings will occur, or the viewer may intentionally act in the opposite way the sign's creator had hoped (such as a smoker lighting a cigarette while standing in front of a "no smoking sign" or an individual taking a picture when the sign discourages or forbids it (Blommaert, 2010; 2012). Misunderstandings between a sign creator and viewer may emerge in the presence of mismatched proficiencies or the socio-cultural use of a language. For example, Blommaert described in his theoretical volume on the sociolinguistics of globalization, a sign he (a European) witnessed in Japan. The sign read, "Nina's Derrière" and was the name of a local chocolate shop. If no direct or intended relationship existed between the store owner's product and that of the French word for 'bottom', Blommaert demonstrated how language proficiency and an idealized use of language from one culture to the next can create or demonstrate prestige. In this example, the sign is written with the Roman alphabet along with two words from the French language, one a name and the other an anatomical reference. In Japan,

where chocolate may be considered a foreign (and possibly luxurious) item, the French language on the sign points to product origin (actual or imagined) and a culture associated with chocolate making. The use of the word *derrière* (and its link to Nina) sounds French and looks French, but linguistically and socio-culturally, the sign's creator conveys an unintended message. In other countries, where the exposure to certain languages and cultures is academic rather than pragmatic, or obtained from media, misunderstandings like that of Nina's *Derrière* will be an important source of observation as language contact research converges with sociolinguistic globalization (Blommaert, 2010; 2012).

In their study on language in airports, Jaworski and Thurlow (2012) examined how language is used, blended and compromised among intercultural and multilingual contact in spaces of extreme mobility. Despite the temporary nature of airports, they suggest language communities form as globally mobile populations negotiate meaning verbally while simultaneously confronted with multilingual discourse of announcements, signs, directions and multimedia (p. 22). While an individual's stay in an airport may be too brief for language development, airports do represent the sociolinguistic contact facing those travelling to host destinations.

Blommaert's exploration of LLS (2012; 2015) did more than expand the empirical possibilities of ethnographic research in sociolinguistics; it expanded methodological possibilities, as well. With the increasingly portable, sophisticated and inexpensive digital tools available to researchers, LLS can be captured, analysed and presented to the reader, linking the descriptive (writing about what the researcher or study participants see) with visual content (showing what the researcher or study participants view). In sociolinguistic research, digitally captured LLS

deepens how readers understand the complexities of an interconnected and globalizing world as the Euro-centric and traditional lines between languages, cultures, nations and speech communities change.

Digital photography offers one such tool for ethnographic data production. Signs and other writing in a study setting, once recorded by digital cameras and handheld smart devices, convey meaning from the researcher to reader. Online and social media content, taken from a researcher's computer or portable device, can also demonstrate how study participants utilise language with one another and preserves the original discourse comprised of text, symbols, links and small expressive images, like emoji and stickers.

2.2.3 Mobility

The forces of globalization, more than ever before, have enabled the mobility of people—and with them, their languages and their cultures. The mobility of people globally is also expanding beyond long-term migration to more short-term mobility. Short-term, global mobility includes groups like long-stay tourists (those traveling less than one year) and increasingly working populations on temporary contracts and academic sojourners studying abroad for linguistic and cultural experiences rather than acquiring formal academic certification.

Language, as a resource, also creates opportunities for global mobility. The English language offers employment and social mobility for its users whether they are first-language users or speakers of English as a foreign language. For first-language English users, employment opportunities for teaching English as a foreign language abound within their home countries for inbound mobile populations and abroad based on first-language English users as a globally mobile population. They often teach on short-term contracts and move from place to place in

areas with demand for English-language instruction. For English users as a foreign language, English acts as the global business lingua franca, and English language proficiency plays a significant role when determining hiring credentials. Persons from countries where English is not an official language seek opportunities abroad for study, and many private and academic institutions feature specialized language programmes targeting learners with the financial resources to facilitate their global mobility (Choi & Lee, 2008; Kam, 2002; Wang & Lin, 2013).

As Blommaert asserted, however, not all English language accents are treated equally. The North American accent dominates demand globally and many societies seeking first-language English users as language instructors hire North Americans predominantly. Likewise, North American accents are often the desired goal of English language learners hoping for employment chances within international companies. Thus, inequality in language accents and their global demand alters global mobility and the interactions English and non-English speakers experience with one another. For example, governments and private business throughout Asia seek native English speakers to teach conversation classes. This has built a market for ‘native English speakers’ as a commodity, offering employment mobility to English speakers (Kroon & Blommaert, 2014), though not always equally (Blommaert, 2010). For example, Park & Lo (2012) have argued American English is the desired accent for teaching in Korea and though many potential native English speakers desire teaching positions, preference is often given to American applicants.

2.2.4 Polylinguaging, translanguaging and metrolingualism

Globalization and mobility have led sociolinguists to re-conceptualize language contact, use and learning disparate from distinct language systems (Otsuji & Pennycook, 2010; 2011; Pennycook,

2012; 2014; Pennycook & Otsuji, 2014). The native versus non-native speaker dichotomy, for example, regards a language as belonging to an individual (or not) depending on social, ethnic or geographical attributes. Thus, non-native speakers cannot achieve proficiency in a language the same way a native speaker can as their proficiency is associated with birth rather than study, skill or aptitude, though they might spend a lifetime trying to master their target language.

Descriptive terminology, such as bilingual, a user of two languages, and multilingual, a user of more than two languages, has long been subject to interpretation by researchers in differing areas of linguistic study (Hickey, 2010; Matras, 2009). For example, a bilingual individual might be fully conversational in a second language after living in another country but be unable to grasp simple grammar in the second language within an academic setting. Conversely, a bilingual person might study years of grammar, yet be unable to perform basic communicative tasks. Interpreting what determines bilingualism and multilingualism has steered researchers to experiment with new terminology, particularly considering new global mobilities and a shift from long-term migration among globally mobile populations to more transitory stays (Blommaert, 2010; Matras, 2009). New terminology reflects a sociolinguistic interpretation of language use rather than a second language acquisition approach of language learning. The distinction, like that of Weinreich's contact linguistics, is reflected by informal language use, and not just formal language proficiency.

Among new terminologies describing language use in a period of growing global mobility are polylinguaging, translanguaging and metrolingualism. Polylingual refers to individuals using multiple languages or features of languages. Jørgensen, Karrebæk, Madsen, & Møller (2016) described polylinguaging as: "Language users employ whatever linguistic features are at their disposal to achieve their communicative aims as best they can, regardless of

how well they know the involved languages” (p. 33). Translanguaging describes how language users and language learners negotiate meaning across multiple languages, attempting critical thinking and overcoming language barriers between two or more languages (Canagarajah, 2011a; Garcia & Wei, 2014; Wei, 2011). Studies on translanguaging often focus on re-conceptualizing formal language learning contexts as learners develop linguistic knowledge based on their individual needs and aspirations (Canagarajah, 2011b; Hornberger & Link, 2012; Lewis, Jones & Baker, 2012).

Metrolingualism, a term introduced by Otsuji and Pennycook (2010), describes language use and meaning-making in settings of diversity, global mobility and urban change. Like polylingualism, metrolingualism encompasses a combination of social and linguistic interactions between peoples of different language backgrounds and cultures and how those interactions, often informally, support language use. Also, like polylingualism, interlocutors may have no prior background in a language or languages and blend the parts of language they know or observe in new and creative ways. Otsuji and Pennycook (2010) offered two examples that demonstrate metrolingualism in superdiverse, urban centres. The first is a French restaurant located in Japan. At this restaurant, the owner and one chef used the French language for communication, while other languages, namely Japanese, were employed when interacting with restaurant staff. The customers ordered in Japanese and the servers received the orders in Japanese. However certain French expressions were used with Japanese-speaking customers, connecting the location activity (eating French foods) with the local context (restaurant in Japan). Furthermore, the restaurant owner, originally from North Africa, incorporated semiotic resources from his home culture and language on the restaurant’s sign, including linguistic and visual information situating a North African context within a French and Japanese locality.

Their second example took place in an Italian restaurant in Australia. There, the staff inside and outside the kitchen spoke multiple languages and used features of different languages to communicate with one another. The Italian restaurant went by a Greek name and offered a blended menu of European cuisine. The authors set up video recording devices at the entrance of the kitchen and later analysed the discourse taking place between the staff, customers and other guests. When they asked the restaurant staff about the languages they spoke most often and with whom each language was used, participant responses varied. Staff members contradicted one another as to the frequency and types of languages exchanged. The varied nationalities and ethnicities of the participants all interacting in the same environment revealed that they rarely used distinct or complete language repertoires for communication within the restaurant, and rather took advantage of the linguistic diversity and applied varied parts of languages for specific contexts and interactions (Otsuji & Pennycook, 2012).

Despite the agreement among applied linguistic and sociolinguistic research on the need for new terminologies when describing language contact and use in an ever-globalizing society, no single term has gained consensus, likely owing to each having different research applications and emerging from a variety of methodologies. Polylingualism and metrolingualism draw from informal language interactions and approach the research with discourse and ethnographic analysis, while translanguaging research approaches language learning at a more advanced stage, exploring the sociological and psychological foundations of language interactions and linguistic interactions (Jaspers & Madsen, 2016; Kusters, Spotti, Swanwick & Tapio, 2017).

2.3 Sociolinguistics and digital communication

In this third section, the literature review turns to a growing area within sociolinguistic research: language contact and use and digital communication. It explores studies linking mobile technologies, language contact and use and their influence on societies globally. First, it outlines key terminology for the study of digital communication. Next, it examines early sociolinguistic research focused on mobile technology use, such as how different speech communities employ text and instant messaging. Third, it reviews recent studies that connect mobile technologies to language contact and use from sociolinguistic perspectives on globalization and increased global mobility.

2.3.1 Terminology

Digital infrastructure describes resources for, investment in, planning of and development of technologies (Henfridsson & Bygstad, 2013; Schweer & Sahl, 2017). Digital infrastructure, including the availability of internet services such as Wi-Fi, fibre optic cabling, and mobile data networks and availability and saturation of handheld smart devices, also encompasses cloud computing, data storage and data security (Borgman, 2010; Henfridsson & Bygstad, 2013). Wi-Fi as an internet service once incurred fees or complex login requirements limiting its use. Today, Wi-Fi availability is ubiquitous and often free (Lee, Lee, Yi, Rhee & Chong, 2013). Moreover, home users can purchase low-cost Wi-Fi routers and connect them to their home internet setup. Fibre optic cabling for high-speed data networks (and satellite connections in rural areas where fibre optic cabling is unavailable) has replaced slow, dial-up internet tethered to landline phone services (Dhawan, 2007; Wei, Wang, Zhang, Towsley & Kurose, 2004; Yamakami, 2007). Fibre optic cabling facilitates high-speed internet connections at home and work, mostly on fixed-

location devices, like personal computers and smart televisions (Schweer & Sahl, 2017). Mobile data networks, described by the generation of their release, are now in their fourth generation or 4G, with the fifth generation currently under development (Andrews, Buzzi, Choi, Hanly, Lozano, Soong & Zhang, 2014; Gerzaguët, Bartzoudis, Baltar, Berg, Doré, Ktésnas, Font-Bach, Mestre, Payaró, Färber & Roth, 2017). With 4G connections, users can access and view streaming media and play online multiplayer cooperative games (Ding, Liu, Choi, Sun, Elkashlan, Chih-Lin & Poor, 2017; Tai & Hu, 2017). International Subscriber Identity Module (SIM) cards permit travellers access to high-speed mobile networks in their home countries and while abroad for a small fee (McKenna, Cai & Tuunanen, 2017). Digital infrastructure includes the availability and saturation of handheld smart devices capable of using high-speed internet connections. Availability and saturation of handheld smart devices varies widely, with OECD countries ranked the highest globally and countries elsewhere varying based on location, economic and social conditions locally (Shin & Koh, 2017).

Digital literacy refers to an individual's ability to comprehend and interact with a digital interface, whether it is a physical object, like a handheld smart device or personal computer, or a digital platform, such as website content or social media (Bawden, 2008; Buckingham, 2010; Lankshear & Knobel, 2008). Digital literacy is often influenced by societal factors (availability of and accessibility to digital interfaces) and individual factors (experience and time spent with digital interfaces). Digital literacy is achievable through formal training, such as software instruction courses, and through informal experiences through experimentation with digital devices, operating systems, applications and internet-based media (Eshet-Alkalai, 2004; Ng, 2012; Selber, 2004).

In recent years, as digital devices have become smaller, more powerful and more feature-rich, researchers have categorized how users learn, experiment with and manipulate new technologies for meeting their personal and professional needs (Brown & Green, 2017; Page, 2016; Wright, N., 2017). Rogers (1995) categorised how individuals come to use new technology as “innovators, early adopters, early majority, late majority, and laggards” (p. 279; Drabowicz, 2017). Zhong (2013) added the “power user” as a sixth category of technology user, claiming they use new technologies at the outset and are more adept at device and feature usability compared to all other users (p. 1743). The power user is one who will “use the devices more innovatively, efficiently and thoroughly than ordinary users” (p. 1743). Zhong deemed the current generation of secondary school and tertiary students as power users as they spend hours daily on mobile devices and internet-based media innovating with digital device features and digital communication possibilities (Bucher & Helmond, 2017; Crawford & Gillespie, 2016; Wright, L. L., 2017).

Digital communication refers to language exchanged through digital devices and internet-based media, such as social networks and blogging platforms (Lee & Messerschmitt, 2012; Rappaport, 1996; Sklar, 1993). Digital communication through digital devices includes text messaging or short message service (SMS) and language shared through device applications and device operating system features (Castells, 2007; Godwin-Jones 2005; 2011; Sillence & Baber, 2004). Device applications include digital device optimized versions of social media and instant messaging, word processing and other productivity tools and email (Couldry, 2011). Internet-based media as digital communication includes social media sites like Facebook and Twitter and blogging platforms that allow users to publish web content at low or no cost (Hanna, Rohm &

Crittenden, 2011; Howard & Hussain, 2011; Mangold & Faulds, 2009). The language of digital communication is not limited to text only. In addition to text-based language, visual media, like photographs, videos and small expressive images called emoticons and stickers, communicate language digitally (Church & de Oliveira, 2013; Grinter & Palen, 2002). Sharing internet links and exchanging device files also contributes to the possibilities of digital communication beyond text-only language (Bentley, Peesapati & Church, 2016; Nardi, Whittaker & Bradner, 2000; Zhou & Lu, 2011).

2.3.2 Recent trends and changes in digital communication

As technology for personal use shifts from fixed-location devices to portable, handheld devices, so too have the features and affordances for communicating and interacting socially in digitally mediated spaces (Lai, Yang, Chen, Ho & Chan, 2007; Lam & Rosario-Ramos, 2009; Wu, Wu, Chen, Kao, Lin & Huang, 2012). Email first gained popularity on fixed-location devices and has weathered digital device changes and the emergence of social media (Dabbish, Kraut, Fussell & Kiesler, 2005; Van den Hooff, 2005). Other technologies and internet-based services have undergone rapid change in recent years during the transition from fixed to portable device use (Tamminen, Oulasvita, Toiskallio & Kankainen, 2003). However, key features of less used or abandoned technologies and internet-based services are being transformed and are competing for popularity (Herring & Androutsopoulos, 2015; Mak & Chui, 2015). Instant Messaging (IM) followed the advent of email and for many years, it became the go-to choice for internal communication in companies, schools and external communication from the home (Ip & Ho, 2015; Piwek & Joinson, 2016). It also received attention in the sociolinguistic literature as a changing form of language use among young people as they abbreviated their language in new

ways and exchanged small, expressive images and keyboard symbols (Baron, 2010; Ogara, Koh & Prybutok, 2014). In the late 1990s and 2000s, digital device manufacturers transformed large portable phones, often kept in cars, into smaller mobile phones (Min & Redelmeier, 1997). With mobile phones, users could place calls and exchange text messages. In the early years of text messaging, many telecom companies charged for sending text messages based on the number of typed characters. Users found creative means for expressing themselves and communicating their thoughts with others by abbreviating their language, an acuity found by many in terms of their previous use of IM (Ling & Baron, 2007; Thurlow & Poff, 2013).

The internet at the beginning of the 2000s began its shift from a mostly one-way content provider to an interactive space for user content-making and interaction (Arreymbi & Dastbaz, 2002; Rohs, 2004; Saha, Jamtgaard & Villasenor, 2001). Termed Web 2.0, social media services, including Facebook and Twitter and numerous blogging platforms, gave users a space for sharing and creating digital content (Allen, 2013; Cormode & Krishnamurthy, 2008; Kellerman, 2000). Apple's iPhone and soon after the Samsung Galaxy series followed by a host of other Android-based digital device providers combined handheld smart device features with third generation (3G) wireless internet, allowing users access to all the features of the internet possible with personal computers through handheld smart devices (Cliquet, Gonzalez, Huré & Picot-Coupey, 2015; Ellison, 2007; Wilson, 2014; Xu, Chen & Nie, 2014). These devices also replaced plastic keyboards, popular on Palm and Blackberry devices at the time, with a touch screen interface (Allen, McFarlin & Green, 2008; Hanson, 2011; West & Mace, 2007). In the years following the introduction of handheld smart devices, developers improved their speed, operating systems and software applications (König-Ries, 2009; Kumar, Krishna & Manjula, 2016). Telecom

companies also invested in handheld device development, improving wireless internet and mobile data network speeds (Grubestic, 2012; Schweer & Sahl, 2017).

At present, mobile handheld smart device ubiquity is well-attested in the literature and receives attention increasingly in sociolinguistic research (Godwin-Jones, 2011; Greenfield, 2010; Kukulska-Hulme, 2012; Poslad, 2011). Much of the existing work has focused on changes in language use based on IM, text messaging and social media (Deumert, 2014; Ling, 2005; Wu & Li, 2016). Another central focal point of several sociolinguistic studies has been the inequalities in digital infrastructure in certain regions globally, which limits access and availability to mobile devices and internet content (Deumert, 2014).

Sabaté i Dalmau (2012) explored how mediated communication through short message service (SMS) provided transnational migrants social capital in a host country environment. The author argues these transnational individuals provide new insight into mediated communication through mobile technology as much current research investigates fixed study populations. Findings, using an ethnographic-discourse approach, indicate mediated communication through SMS helps facilitate communication when literacy gaps exist among interlocutors. Further, findings show mediated communication helps users establish appropriate formality in their language otherwise difficult (or impossible) through direct communication (p. 334). These SMS advantages helped the study population establish themselves professionally in the workplace and build relationships among migrants from both their home country and others. Further investigation is needed among those with no host language proficiency on arrival and among other transnational populations. Sabaté i Dalmau suggests future sociolinguistic research explore relationships between mediated communication and language development, multilingual literacy and forming social networks (p. 320). Moreover, sociolinguistic research is beginning to explore

social media, such as Facebook and Twitter, as semiotic spaces where interlocutors exchange text and other media in ‘semi-public’ or semi-private ways (Leppänen & Kytölä, 2016). Over time, social media has shifted from a space where users post text and photo entries on their own profile page (yet visible to others) to a space where users interact both with their own profiles and with the profiles of others (Boddy & Dominelli, 2016; Pearce & Learmonth, 2016). Furthermore, media sharing now includes linking content within the social media service and outside of it, such as external website links and games. The expanding possibilities for text and media content sharing also broadens the semiotic space interlocutors have for self-expression and decoding visual information. Likewise, the semi-public nature of social media means that rarely are interactions between two or more users truly private unless made intentionally so through private messages and restrictive filters (Shirish, Chandra & Srivastava, 2017). Thus, a message posted from one user to another may pertain only to the intended interlocutors, yet be visible among a much larger audience (McDonald & Thompson, 2016; Pimmer, Chipps, Brysiewicz, Walters, Linxen & Gröhbiel, 2017). The larger audience can then interact with and contribute meaning in the context of a social media post however unintended the result to its author (Josefsson, Hrastinski, Pargman & Pargman, 2016). While this may explain the semi-public nature of social media, like Facebook, forms such as Twitter take on a more semi-private approach to the sharing and encoding of semiotic possibilities between interlocutors (Mackey, 2016; Venkatesh, 2016). With Twitter, posted text and links to media are revealed to all that follow its author, and so, too, can followers interact through comments on the author’s post. The posts’ author can then manipulate semiotic resources that reach a wide audience by default, yet still make contact possible with a target group or individual audience (Fielding, 2016). Combining semiotic resources through text and media and the semi-public or semi-private audiences targeted in

Facebook and Twitter define the social and linguistic interactions taking place (Leppänen & Kytölä, 2016).

Other studies exploring sociolinguistics and social media have examined how users reveal and reinterpret their identities in an online environment (Birnie-Smith, 2016; Melonashi, 2017; Page, 2013). A feature shared by most social media platforms involves a user-created profile, comprised of at least one image and some form of text. From the earliest iterations of social media, user-created profiles have served as more than shared personal information, with users constructing their digitally mediated identity with text and visual media (Bouvier, 2012; Chen, 2013; Rybas & Gajjala, 2007). Contributing within social media places as the author of posted content also involves conscious self-selection when users decide what to share and what not to share, revealing affiliations with politics, religion, group membership and personal relationships (Bimber, Flanagin & Stohl, 2005; Thorne, Sauro & Smith, 2015). Moreover, users may self-select to portray themselves as something they are not and posture on topics that, outside of the social media platform, their positions are otherwise silent (Bennett & Segerberg, 2012; Castells, 2015; Earl & Kimport, 2011). However, not all that is uncovered about a social media user's identity is self-selected. Those reading and interacting with a user and the content they author reveal personal perspectives, education, society and culture (Chua & Chang, 2016; NurMuhammad, Horst, Papoutsaki & Dodson, 2016). The user as content provider must choose whether to respond to others interacting with their authored content. Furthermore, differences in areas such as society and culture, age and gender can influence how users present information to the broader audiences of their 'friends' or 'followers' (D'Arcy & Young, 2012; Nazir, 2012; Novakovich, Miah & Shaw, 2017).

Yet, despite the global prevalence of well-established social media, such as Facebook and Twitter, new forms of social media and communication applications are on the rise among younger users, such as YouTube, Instagram and Snapchat (Anderson, 2015; Faklaris & Hook, 2016; Yan, 2015). YouTube as a social media platform has given rise to channels, where users upload media content and respond to comments from viewers (Halpern & Gibbs, 2013; Kaplan & Haenlein, 2010). Many channel creators tailor their content for the viewing community, including live video streaming within which channel creators and viewers can interact. Instagram offers photo and short video sharing, where users “follow” one another and receive updates on “followed” content (Hochman & Manovich, 2013; Sheldon & Bryant, 2016). They can also interact one-to-one and in groups privately, sharing personal media content and text messages. Snapchat allows users to send pictures and videos, which can be modified with filters, animations and text that disappear soon after the recipient opens and views content (Bayer, Ellison, Schoenebeck & Falk, 2016; Utz, Muscanell & Khalid, 2015). Facebook has made attempts at including features found on YouTube, like live video streaming and improved features for sharing photo and video media, however, YouTube, Instagram and Snapchat users are outpacing Facebook users among those under 25 (Duggan & Brenner, 2013; Knight-McCord, Cleary, Grant, Herron, Lacey, Livingston & Emanuel, 2016; Salomon, 2013).

The emergence of new social media and mobile applications connects the importance of digital interactions to the sociological construct of the ‘third place’, where human interaction centres on pleasure and playfulness rather than communicative and social goals alone (Deumert, 2014; Oldenburg, 1982; Rheingold, 1993). Third places and what other researchers have renamed as ‘third spaces’ are social outlets where people spend their time with others, be it those known or unknown to them, outside home or at work (Wright, 2012). Bars, coffee shops, hair

and nail salons, parks and other areas for recreation comprise the physical examples of third places (Rheingold, 1993). Though, since the introduction of computers linked through the internet, third places have also emerged digitally. Previously, Internet Relay Chat (IRC) linked populations globally through text-based interactions in online communities, later followed by IM that enabled file and multimedia sharing in conjunction with text-based messages, allowing for social interactions without physical presence. Like any form of communication, IRC and IM helped family members connect despite busy schedules or distance apart and workers conduct business within and outside their companies. Yet, IRC and IM also created third places, often as chat rooms accessible between strangers for discussion of any topic of their choice and most often at no cost other than for the internet service supporting their connection online.

Curriculum-based research shows a marked increase (between 2008 and the present) in the ways students communicate with each other as the Internet becomes increasingly mobile (Tagliamonte, 2014). These increased language genres included instant message (IM), Skype, Face Time and the ability to share non-verbal communications through photos, video streaming and website links. Tagliamonte (2014) argues continued sociolinguistic research must consider these varied genres when exploring how people communicate. Further Tagliamonte stresses these genres cannot be studied separately to understand sociolinguistic contexts. People now use these different genres simultaneously, combining textual and audio-visual materials irrespective of time or place (p. 228).

2.3.3 Recent studies on digital communication in Korea

In Korea, studies have investigated MIM use for language learning among the population locally, particularly in formal classroom environments. Kim and Yoon (2014) evaluated the popular Korean MIM application, KakaoTalk, for writing instruction among Korean middle school students at a private language academy. Students were assigned writing tasks in the

traditional classroom context and within KakaoTalk chat rooms. They found that when combining writing tasks in this way, students had a greater opportunity for receiving feedback from instructors and their classmates. Moreover, writing in MIM chat rooms encouraged students to write more than they would in a traditional classroom, helping improve their writing skills through consistent practice.

Kim and Hur (2013) conducted a language learning study assessing the use of KakaoTalk in online conversation courses. They observed students enjoyed the convenience of voice and video calling, both free features in any KakaoTalk chat room, which they used for conversation practice. The respondents perceived an improvement in their conversation skills after employing KakaoTalk regularly and many preferred MIM contact to structured and unstructured classroom activities. Similarly, Pollard (2015) explored the possibilities of KakaoTalk for English conversation among young language learners in Korea. In this study, students utilized KakaoTalk for spoken English language practice and found that, combined with mobile device features, students responded to conversation prompts and recorded themselves, which offered students opportunities for using the English language and motivated their interests in English language use. Among university students, Im (2014) found KakaoTalk valuable for teaching English to university students at a Korean university. The study involved students learning English from television sitcom scripts, where they identified useful expressions and vocabulary and then recorded themselves reading scripts aloud through their mobile devices and through KakaoTalk. After recording, students employed the collaborative features of KakaoTalk chat rooms to critique classmates and receive feedback on their own audio submissions.

Other recent studies on MIM have concentrated on its social features, such as shopping, making purchases and gift giving. Cho and Cho (2015) investigated the use of KakaoTalk and

how adult users exchanged gifts through chat rooms. Through 220 surveys, they noted that adults were more likely to spend money on others through MIM based on convenience, impulse, pleasure and perceived social benefits. Respondents found gift giving convenient as they searched, selected and purchased items without leaving the application. Impulse gift giving also motivated respondents to send gifts to others after viewing update notices and sponsored advertisements within the application (Choi, Kim, Kim & Kim, 2014; Ha, et., al., 2015). Unlike Facebook, which uses custom, sponsored advertising, often determined by an individual members' internet and social media activity, KakaoTalk-sponsored advertising is either generic in nature or determined by the collective sharing of internet content across its more than 70 million active users. In other words, the more an advertisement is viewed or item purchased through an advertisement, the more the user community will see that advertisement. Respondents also reported feeling pleasure from KakaoTalk gift giving, as they reciprocated digitally when others had given them a gift or helped them in other ways. Lastly, respondents perceived benefits from giving gifts through KakaoTalk often because they expressed themselves more completely in a digital space rather than through direct interaction.

Additional studies on the social factors among KakaoTalk users examined the relationship between humour and the small, expressive images that can be exchanged in a KakaoTalk chat room (Lee, Choi & Kim, 2015). Lee, Choi and Kim (2015) observed that Korean MIM chat room users sent small, expressive images, such as emoticons and stickers, for humorous reasons, whether the emoticons and stickers accompanied written or media chat room entries or used on their own.

Recently, the gamification of mobile device and MIM use in Korea has given rise to yet another means of user-device interaction and mediated communication (Yoon, 2017).

Gamification of a mobile device and MIM links game play with applications and internet services used for reasons not associated with game play traditionally (Hofacker, De Ruyter, Lurie, Manchanda & Donaldson, 2016; Law, Kasirum & Gan, 2011; Su & Cheng, 2015). For example, installing or using a game on a mobile device may ‘add’ or connect with other applications, such as stickers in Apple’s iMessage application. Stickers can be purchased individually, however many games add stickers automatically to iMessage once installed. In this sense, gamification is leveraged for branding and product association as users select game stickers for self-expression when communicating through the application. Another means of gamification in mobile devices and MIM involves offering ‘achievements’ for interacting with an application. Achievements serve as a point or reward system recorded by the application that accrue as the user completes tasks of varying length or difficulty. Often, this form of gamification takes place in application tutorials so that users interact with the application for learning its features rather than reading them from a text-based instructional guide (González, Toledo & Muñoz, 2016). In other ways, gamification may encourage users to play or interact with the application to unlock features (Xu, Tian, Buhalis, Weber & Zhang, 2016). In KakaoTalk, playing certain games integrated within the application or chat rooms can unlock stickers or other visual media for communication with others (Jeong & Moon, 2014; Jin & Yoon, 2016). Furthermore, MIM-integrated gaming can be used as communication itself when users invite and share a game with others through the chat room (Lee, Han, Park & Oh, 2016; Yang, 2013). Thus, gamification enables a form of self-gratification for the user and another avenue for interacting with others in a digitally mediated chat room space (Jin, 2014; Kim, Chang & Park, 2013). For two or more users of different languages and cultures, gamification may contribute towards the available resources promoting

language contact and use in the presence of mobile devices and MIM (Hjorth, 2014; Kim & Kwon, 2012; Richardson & Hjoth, 2015).

Further research might investigate MIM and language contact and use informally, outside traditional language-learning contexts. Inquiry into adult study participants is also needed, particularly among those attempting use of languages new and unfamiliar to them through MIM. Moreover, future investigations can explore MIM in cross-cultural communication - existing studies have used language learner populations interacting among their own cohort only (Baek, Yoo, Lee, Jung & Baek, 2017; Oberg & Daniels, 2013). Existing research on MIM and language, in addition to an English-as-a-second-language context, has also made use of quantitative research methods predominantly, measuring language-learning outcomes through pre- and post-tests designed by the researcher. Future research with qualitative methods may aid the discovery of alternative means to assess language-learning outcomes not represented in the existing literature on MIM (Bere, 2013; Bouhnik & Deshen, 2014; Jin & Yoon, 2016).

2.4 Conclusion

In conclusion, this three-section literature review examined past and current studies on sociolinguistic language contact and use, globalization and mobility and digital communication. It discussed the foundational literature on language contact and use from Uriel Weinreich, and though he published few works in his short lifetime, he continues to be a key source of language contact studies focusing on the group, community and societal levels rather than individual learner differences typically found in language learning studies and theory. Next, it examined the role of globalization and increased global mobility and sociolinguistic language contact research. It used Blommaert's sociolinguistic globalization theory to understand the new and complex

interactions between users of different languages and people of varied cultures. It also investigated new terminologies attempting to express a shift in utilising and learning distinct languages to the use and learning of language resources—parts of language that facilitate interactions between societies in an ever-globalizing world. Section Three discussed the emergence of digital communication and digital interactions in sociolinguistic research. Specifically, it first defined digital communication terminologies and then explored recent trends in mobile technology development and use (Jin & Yoon, 2016). Section Three concluded by examining studies on digital communication and mobile technology in Korea. In Korea, high-speed internet and low-cost mobile devices are ubiquitous. Studies on Korean mobile technologies have focused on mobile IM as an application and platform for communication and language learning. However, existing research has focused primarily on formal learning contexts and Korean nationals studying the English language (Kim & Yoon, 2014).

The next chapter covers the qualitative methods employed in the thesis research design for comprehending language contact and use between short-stay, English and Korean speakers in Korea. Though global mobility through migrant populations has received attention in the literature, qualitative studies on short-stay globally mobile populations, such as academic sojourners, are few and far between (Blommaert, 2012; 2015). Moreover, existing research on short-stay globally mobile populations has concentrated primarily on non-English speakers in first-language English-speaking countries (Ag & Jørgensen, 2013; Fava, 2016; Jørgensen, Karrebæk, Madsen & Møller, 2016). Little is known however of the experiences of those in reverse contexts, that is, English speakers in non-English speaking cultures. In Korea, short-stay globally mobile populations, such as English-speaking academic sojourners, are a recent phenomenon resulting from a novel English language policy (NIIED, 2017). Unlike other

countries in the Asia-Pacific region, such as Singapore, Vietnam and Hong Kong with historical long-term exposure to English and European languages and cultures, Korea's exposure to the English language and culture is more contemporary (Carless, 2006; Collins & Shubin, 2015). Furthermore, its experiences with hosting English speakers for either the long- or short-term is limited, and as for the English language, most of the population's contact with it has been academic in nature from teaching primary and secondary students' English grammar and test-centred reading comprehension skills (Shin, 2007; Yim, 2007). Inductive research is warranted for understanding the experiences of English speakers living in Korea and how they adjust to Korean society, its culture and its language.

Chapter 3: Methodology

3.0 Introduction

Chapter 3 reports on the methods used to investigate the primary research question: *How do short-stay English-speaking academic sojourners in Korea experience language contact and use with Korean speakers?* The research proceeded in two phases that progressively narrowed down the study participants to a purposive sample. The first used online surveys and discussion groups, and the second used online surveys and participant observation to identify the purposive sample for semi-structured interviews (Bloomberg & Volpe, 2012; Creswell & Clark, 2007). In total, 96 short-stay academic sojourners participated in this study, with a total of 15 selected as a purposive sample between March and December 2015 (outlined in Figure 3.1). This chapter begins by justifying the qualitative approach and methods employed in the study design and addresses concerns of rigor and trustworthiness in qualitative research (Lincoln, Lynham & Guba, 2011; Morse, Barrett, Mayan, Olson, & Spiers, 2002). Next, Chapter 3 identifies the research setting and study participants and it details the process of data collection and analysis. The chapter concludes with a discussion of ethical considerations in study design and data collection, ethical clearance procedures and the arrangement of chapters that follow (Appleton, 1995; Fossey, Harvey, McDermott, & Davidson, 2002).

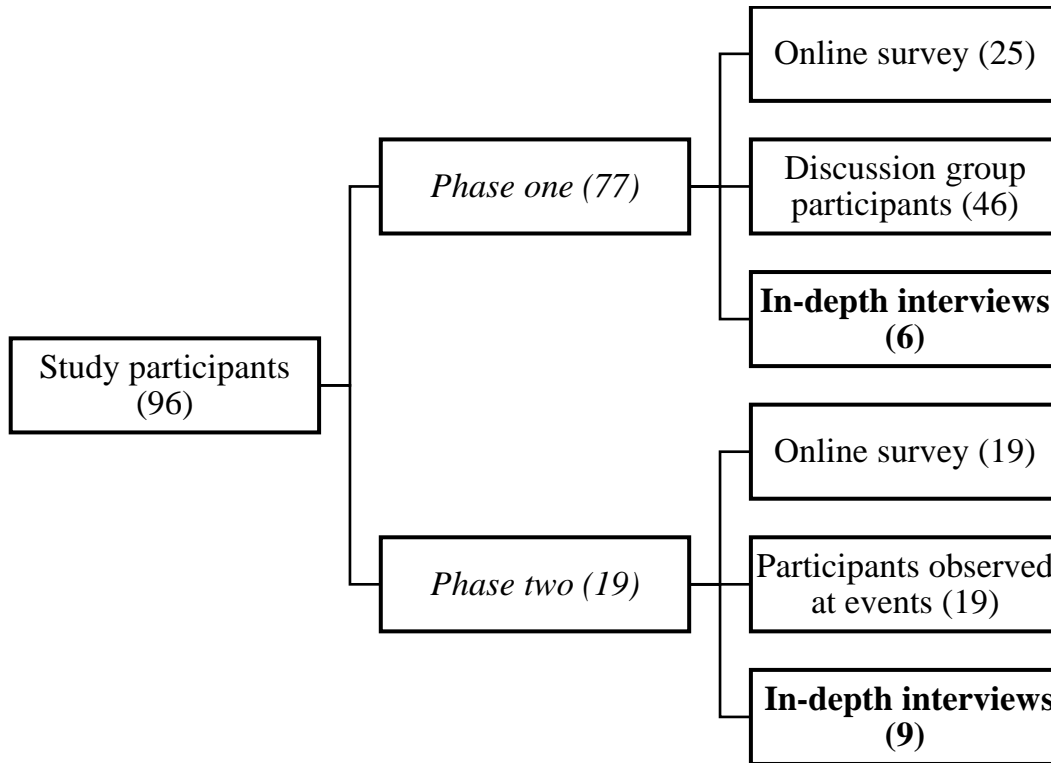


Figure 3.1. Study participants by involvement type in Phase One and Two of data collection

3.1 The Qualitative Approach

This study utilized a qualitative coding and interview approach (Gibbs, 2007; Saldaña, 2015), drawing from grounded theory methodology (Glaser & Strauss, 1967; Glaser 1978; 1992; McCallin, 2014) Principally, grounded theory methods uncover substantive theory by exploring complex social events (Glaser, 1978; 1992; McCallin, 2014). Such discovery involves in-depth study of human perspectives underreported in existing research or aspects of these perspectives needing further analysis. Grounded theory methods have developed from the collaborative work of Glaser and Strauss in 1967's *The Discovery of Grounded Theory* and subsequent works of Glaser (Glaser, 1978; 1992; 1998; 2003; 2005) and others (Bryant & Charmaz, 2010; McCallin, 2014). Post-*Discovery* texts written by Glaser emphasise the

importance of data above all, avoiding influence of extant theory and literature (Glaser, 2001; 2003).

Guided by the need to avoid influence from extant theory, literature and other a priori concepts, the qualitative approach undertaken involved inductive, iterative, and adaptive study design; data collection; and analysis (Bloomberg & Volpe, 2012; Bryant & Charmaz, 2010; Yin, 2015). This study blended various methods for producing data, providing in-depth, participant- and data-driven qualitative inquiry (Bloomberg & Volpe, 2012). Blending methods and approaches involved two means of data collection and analysis: physical, in-person contact and digital, mediated contact through mobile technologies (Bennink, Moors, & Gelissen, 2013). Physical data collection and analysis involved in-person contact during discussion groups, participant observation, and semi-structured interviews. Digital data collection and analysis included use of a research Web site, online surveys, and computer-assisted qualitative data analysis software (Hampton, 2017).

For in-person interviews, a semi-structured interview method obtained in-depth accounts of participants' language contact with Korean speakers in their own words (DiCicco-Bloom & Crabtree, 2006; Doody & Noonan, 2013; Olson, 2016). Semi-structured interviews involved researcher participant interaction guided by a list of topics and questions (Fylan, 2005; Opdenakker, 2006; Whiting, 2008). When asked in the same order, semi-structured interview questions supported consistency across qualitative data collection and researcher interaction with targeted participants. Rather than a priori theory, online surveys, discussion groups, and observation of the participants and research setting informed the semi-structured guide used in each of the 15 interviews with the purposive sample in this study. The semi-structured interview

guide assisted later transcription, field note, and memo writing, as the researcher recorded responses under topic headings and question subheadings on the interview guide. Furthermore, the semi-structured interview guide assisted coding procedures, with interview transcripts, field notes, and memos sorted by question number. Retrieving a coded question revealed all responses from the participants, easing comparison of their shared accounts.

Observation. Through observation the researcher explored the semiotic resources available in the participants' environment at the time of data collection (Blommaert, 2012). There is considerable difficulty explaining how languages appear in settings unfamiliar to the reader through the medium of text; however, in Chapters 4 and 5, mobile device screen captures and pictures offer a glimpse of semiotic resources participants encountered during their brief stay. Several factors inform the interplay of Korean and English semiotics in the Korean environment (Kim, 2016b; Kim, Tatar, & Choi, 2014; Lee & Lee, 2016; Yim, 2007): (1) that English is rarely used between Koreans unless in a classroom setting (Kang, 2011; Park, 2009; Song, 2011; Yoo, 2005); (2) that English (or English-like) borrowings have filtered into the Korean language of South Korea (Cho, McBride-Chang, & Park, 2008; Davis & Cho, 2006; Kiaer & Bordilovskaya, 2017); and (3) that English and Romanized words may be used as a status symbol, linked to English language prestige in relation to globalization, wealth, and mobility (Lawrence, 2012; Lee, J. S., 2014; Song, 2016).

Coding Procedures. Implementing coding procedures involved iterative data collection and analysis occurring in three cycles. The first cycle involved an open reading and sorting of the data, produced from online surveys, discussion groups, and semi-structured interviews. The

second cycle involved making connections between the data types and early open codes. The third cycle uncovered the conceptual and theoretical insights emerging from the data. Semi-structured interviews comprised the core and largest portion of the total data produced and analysed (DiCicco-Bloom & Crabtree, 2006; Saldaña, 2015).

3.2 Issues of Trustworthiness and Rigor

Just as in any quantitative paradigm, rigor in qualitative research requires reliability and validity in data production, analysis, and presentation (Appleton, 1995; Morse, et. al., 2002; Yin, 2015). Reliability and validity in qualitative studies, however, raise certain concerns different from those in quantitative studies, as it is the gathering, analysing, and reporting of lived human experiences rather than controlled experimentation and hypothesis testing that comprise the data (Bloomberg & Volpe, 2012; Gasson, 2004; Morse, et al., 2002). Interviews thus are the dominant means for amassing qualitative data, with questions following a structured, unstructured, or semi-structured format (Britten, 2007; Rabionet, 2011; Schmidt, 2007). The many variations of qualitative research proscribe and influence how the researcher conducts interviews and later codes data and interprets study findings. If the researcher's influence overshadows the line of inquiry made during interviews, reliability and validity suffer (Creswell & Miller, 2000).

But not all qualitative researchers agree on how and to what extent they as researchers influence a project (Bloomberg & Volpe, 2012). Even if a researcher undertakes careful measures for generating interview questions and analysing findings grounded in the participants' perspectives, other influences can compromise a study's reliability and validity. The most common source of other influence is relevant research found in existing studies (Randolph, 2009; VomBrocke, et. al., 2009). Although many qualitative researchers argue for the importance of using knowledge gathered from reading related studies, prior research can alter how the

researcher selects and applies certain data collection methods and may lead to mislabelling codes not present in their own data. Study of the literature is key for identifying where a researcher's proposed study *fits* with their discipline, but it should not direct the course of their research process (Bloomberg & Volpe, 2012; Bowen, 2005; Yin, 2010).

Ensuring rigor, reliability, and validity in qualitative research also requires that the researcher acquire an appropriately sized study sample (Malterud, Siersma, & Guassora, 2016; Marshall, Cardon, Poddar, & Fontenot, 2013; Morse, et. al., 2002). In quantitative studies, sample size is determined by the extent the sample size is representative of the total possible group under investigation (Barlett, Kotrlik, & Higgins, 2001; Charan & Biswas, 2013; Lenth, 2001) and the goal when determining sample size is saturation (Mason, 2010). Saturation in qualitative research occurs when the data analysis reveals no additional information relevant to the concepts, themes, and theory grounded in the data collected (Glaser & Strauss, 1967; Mason, 2010). Moreover, achieving saturation will differ based on the research topic and discipline; whether the focus is empirical or theoretical in nature; and whether the study is for a short journal article, book, or thesis.

Yet another debate in qualitative rigor, reliability, and validity concerns the extent qualitative data procedures are treated like quantitative data procedures (Bloomberg & Volpe, 2012; Yin, 2015). For example, some have proposed that researchers can improve reliability and validity by having others read, code, and analyse their work (Saldaña, 2015). If one or more researchers, following the same methodological procedures as the original author, discover similar codes and concepts as the original author, the study can be said to be reliable and valid (Kurasaki, 2000). However, a reader's discipline, epistemological perspectives, and research experience make such an endeavour (finding the same or similar conclusions of a data set)

unlikely (Saldaña, 2015). Moreover, although few researchers would disagree with providing an audit trail of their data production and analysis, many might reject outright handing their data over to others for reasons of ethical consideration (participant identity, consent) (Burla, Knierim, Barth, Liewald, Duetz, & Abel, 2008; Hinds, Vogel, & Clarke-Steffen, 1997). Thus, qualitative researchers, as they struggle to apply rigor and uphold the methodological tenets of qualitative inquiry, have outlined further means of realizing reliable and valid social science research. Lincoln and Guba (1986) outline additional parameters for a rigorous and ethically consistent qualitative research study: credibility, dependability and transferability (Bloomberg & Volpe, 2012).

Achieving credibility in qualitative research involves the careful planning, designing, and executing of ethically consistent methods and analysis emergent from data and not preconceived researcher influences (Lincoln & Guba, 1986). Likewise, credibility in qualitative research requires internal consistency across the study that links the research questions, methods, and related research to the data analysis and its discussion (Bloomberg & Volpe, 2012). Qualitative data, whether it consists of interview transcripts, researcher memos, or related literature, covers long periods of production and analysis and most often becomes so extensive that the researcher will not or cannot use it in its entirety on a single project. Such large and varied data requires rigorous organization so that the researcher can access data accurately for the project at hand and for future studies (White, Oelke & Friesen, 2012).

Managing extensive data, perhaps apart from project collaboration and shared analysis with others, is the burden and responsibility of the researcher alone, as few, if anyone, will ever actually verify if the researcher has coded the layers of analysis reported. Similarly, issues of credibility (for the qualitative researcher) involve issues of transcription and memo writing

(Birks, Chapman, & Francis, 2008; Sandelowski, 1986). Transcription of data from audio, video, and field notes requires that the researchers decide the extent of accuracy and authenticity needed for their purpose and in accordance within their academic discipline. Thus, transcription can range from a precise account of every word, pause, ellipsis, and filler sound to a summary or gist of what a participant shared (Halcomb & Davidson, 2006; McLellan, MacQueen, & Neidig, 2003; Poland, 1995). So, too, the researcher may decide not to transcribe data to text at all, as CAQDAS packages offer sophisticated coding possibilities of audio- and video-recorded data (Crichton & Childs, 2005; Gibson, Callery, Campbell, Hall, & Richards, 2005). A common criticism of qualitative transcription also extends to whether the researcher has “cleaned up” a quotation and in so doing altered its meaning. Selecting quotations and other participant text requires that the researcher go to every means possible not to alter or misrepresent a participant by changing their words or using their words out of context (Poland, 1995).

Memo writing also plays a significant role in the credibility of a qualitative research study (Birks, et al., 2008; Gibbs, 2007). Memos are a process of both data production, because memos are data, and analysis. As data, memos are coded and linked to other types of data like interview transcripts and the thoughts and ideas expressed in memos linked to other areas of the data set. As analysis, memos detail the researchers’ methods and means of thinking about the data, whether each thought contributes to a final thematic code or theory. As with transcription, the qualitative researcher has the responsibility for crafting, organizing, and analysing memos as few others may ever ask to see them (Birks, et al., 2008). Mobile technologies, such as handheld smart devices and their applications, and CAQDAS can assist in the production of memos, their organization, and their analysis. Applications designed for handheld smart devices such as Microsoft OneNote; Evernote; and the less portable NVivo, ATLAS.ti, or Quirkos each offer

means for the researcher to develop a consistent memo writing habit (Bringer, Johnston, & Brackenridge, 2006; O'Neill, 2013; Rambaree, 2007). In this study, memos were produced across several digital devices and later merged into the CAQDAS package, Quirkos. In the field, Microsoft OneNote offered the means for recording memos that synced across each of the researchers' digital devices. Memos were then labelled by date and subject and uploaded into Quirkos via personal computer.

Dependability in qualitative inquiry requires that the researcher adhere to and describe methods that others can understand, replicate, and further in future research (Bloomberg & Volpe, 2012; Lincoln & Guba, 1986). Coding affects a study's dependability as different researchers will produce different readings of a text or observations made in person or through recorded media (Saldaña, 2015). Differences in coding preferences, labels, and categories will likely change based on the researcher's area of study and prior experience with coding data. However, coding differences in qualitative research are not unwelcome, nor are they incorrect if researchers are transparent when explaining and sharing their coding paradigms. Moreover, researchers can share their codes and coding attributes with readers and reviewers, allowing them to make their own assessments about the dependability of the researchers' coding procedures (Figure 3.3). CAQDAS assists coding transparency as the researcher can export all coding data linked to a project or generate visual representations of codes that demonstrate coding relationships.

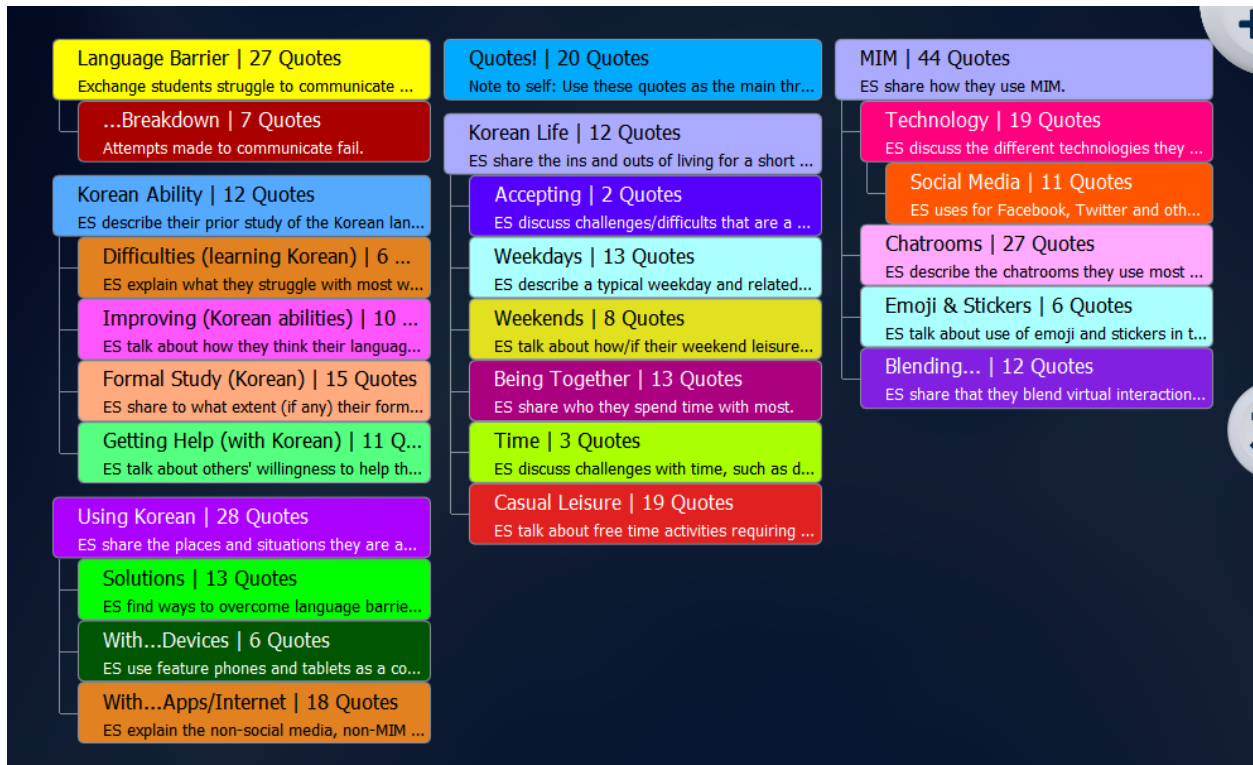


Figure 3.3. A screen capture showing a 'tree view' of some of this study's codes, their relationships, and frequency in the CAQDAS package, Quirkos.

Although qualitative studies often explore unique and personal human perspectives, the study design and analysis should not be so specific to its context that later researchers are unable to 'transfer' or further the line of inquiry (Bloomberg & Volpe, 2012; Lincoln & Guba, 1986).

Likewise, if the research context does pertain to a person, group, or situation unfamiliar to other readers, it is the responsibility of researchers to express clearly how their data and its analysis link to existing literature and theory and suggest ways in which their study might be applied in other ways under different conditions (Bloomberg & Volpe, 2012).

Transferability as a concern for this study related to the digital resources available in Korea, such as ubiquitous mobile high-speed internet, the latest offerings in handheld smart

devices, and study participants skilled in using both (Kim, K. W., 2016; Kim, M. J., & Park, J., 2013). In many other parts of the world, including countries nearby in the Asia-Pacific region, such digital ubiquity, infrastructure, and training are often limited by comparison. However, the highly advanced digital context of Korea can be viewed as a preview of what is yet to come in other settings as access to mobile technologies increases (Kim, K. W., 2016).

3.3 Research Setting

At the research setting, a private Korean university, 15,000 students, of which 10 percent are academic sojourners, study on its campus. Since 2012, the research setting increased academic sojourner intake by 200 on average each year. At the time of data collection, the research setting held overseas partnerships for academic sojourner exchange across 169 institutions in 38 countries. The People's Republic of China (69 institutions) and the United States (32 institutions) share the most overseas partnerships with the research setting. Of the total 500 academic sojourners at the research setting, 76 percent are from the People's Republic of China and study in four-year degree programs. The 16 percent of academic sojourners from the United States study for one or two semesters without certificate or degree requirements. The remaining academic sojourner population comes from countries such as Australia, Cambodia, Canada, France, Mexico, Mongolia, and the Philippines (SCH University, 2016).

The research setting was founded in 1978 as a medical school and later added colleges in the sciences, humanities, and engineering. Its facilities include an academic sojourner–designated dormitory where Korean students and academic sojourners live together in apartment-style suites complete with bedrooms, living areas, and kitchens. Korean students applying for this dormitory must pass English proficiency examinations and interviews, as they also act as

resident assistants and student organizers for the academic sojourners living there. Both long- and short-stay academic sojourners live in the dormitory, but only one short-stay academic sojourner is assigned per dormitory suite. Thus, each suite of 12 students consists of 1 English-proficient Korean student, 1 English-speaking short-stay academic sojourner, and 10 Korean-speaking long-term academic sojourners.

The research setting is located less than one hour by subway from Korea's capital city, Seoul. Public transportation options to and from the research setting include taxi, bus, train, subway, and express train. A small farming community surrounds the university with many restaurants, coffee shops, and bars outside its main entrance. On campus, there is a variety of restaurants, convenience stores, and coffee shops with low-cost options for food and drink. The library on campus also includes a bookstore and a movie theatre where students can view films for free. Once per month, the research setting provides prepaid package tours covering travel and meal expenses for academic sojourners and Korean students to popular destinations throughout the country.

3.4 Study Participants

Short-stay academic sojourners on government- and university-sponsored scholarships comprised the study participants for this research project. A short-stay academic sojourner is defined operationally as an international student at the research setting without certificate or degree requirements for one or two 15-week semesters. The study participants' ages ranged from 19 to 24 years old, with an average age of 21. They came from Australia, Canada, New Zealand, the United Kingdom, and the United States. The total study participants included 96 short-stay academic sojourners studying for one or two semesters. Two phases of data collection narrowed

the study participants into a purposive sample of 15 for semi-structured interviews (Mason, 2010). Table 3.1 summarizes the study participants' demographic information.

Table 3.1. The gender and length of stay of the study participants in Phases One and Two of data collection

	Phase One	Phase Two
Total	77	19
Purposive Sample	6	9
Gender	41 (F), 36 (M)	11 (F), 8 (M)
Length of Stay	71 (1 semester) 6 (2 semesters)	19 (1 semester)

University scholarships required the study participants to attend weekly courses teaching Korean language skills. These Korean language courses covered basic skills such as reading and writing the Korean alphabet, Hangul, and understanding Korean word order, greetings, and survival expressions. They also attended courses in English on Asia studies, focusing on history, society, and culture in North Asian contexts (China, Japan, and Korea).

3.5 Data Collection

The Office of Research Graduate Studies at the University of Southern Queensland (USQ) confirmed the researcher's candidature on December 18, 2014. The researcher obtained ethics approval from the USQ Human Research Ethics Committee (HREC) in January 2015 and from the research setting in March 2015.

Data collection began in April 2015 with a pilot study for testing online survey responses. The pilot study also involved the collection of mobile instant messaging (MIM) chat room data. A pilot online survey was created using Google Forms and included 10 short-answer questions. Five short-stay academic sojourners volunteered to enter their responses into the Google Form using their mobile device. They submitted examples of MIM chat rooms as attachments sent to the researcher's e-mail address. The pilot study participants filled out the Google Form and submitted chat room data over a three-week period. The pilot survey questions are as follows:

- 1) Briefly explain situations when you have difficulty communicating with Korean speakers.
- 2) What strategies do you use to overcome challenges when communicating with Korean speakers?
- 3) On weekdays, how do you spend your free time?
- 4) On weekends, how do you spend your free time?
- 5) What are some common topics for conversation when communicating with Korean speakers?
- 6) What types of mobile devices do you own and use on a regular basis?
- 7) What types of social media services do you use such as Facebook, Twitter, or Instagram?
- 8) What types of applications do you use most on your mobile devices?
- 9) Do you use your mobile devices when attempting communication with Korean speakers?
If so, how?
- 10) In what situations are you mostly like to use the Korean language? Provide some examples.

At the end of the three-week pilot study, the researcher met with the pilot study participants to receive feedback on the survey format and chat room data submission. They reported that the

short-answer format required a minimum of 25 minutes to complete, as the small digital keyboards on their mobile devices slowed their typing. They also expressed their difficulty in producing chat room data as screen captures. Mobile instant messaging chat rooms are continuous and use a vertical scrolling feature. Thus, screen captures as static digital images could not display all chat room content. Based on the pilot study participants' feedback, the researcher changed the online survey format to reduce response time. Changes included a combination of multiple choice, select all that apply, fill in the blank and short-answer questions. Also, the researcher created chat rooms on a mobile device in place of screen capture submission via e-mail where the study participants shared chat room data and uploaded files.

With the pilot study completed, the researcher created a Web site that informed the study participants about the project and provided access to the online survey. The research Web site (<http://apslr.com/>), shown in Figure 3.4, went live in May 2015, just prior to commencing Phase One of data collection.

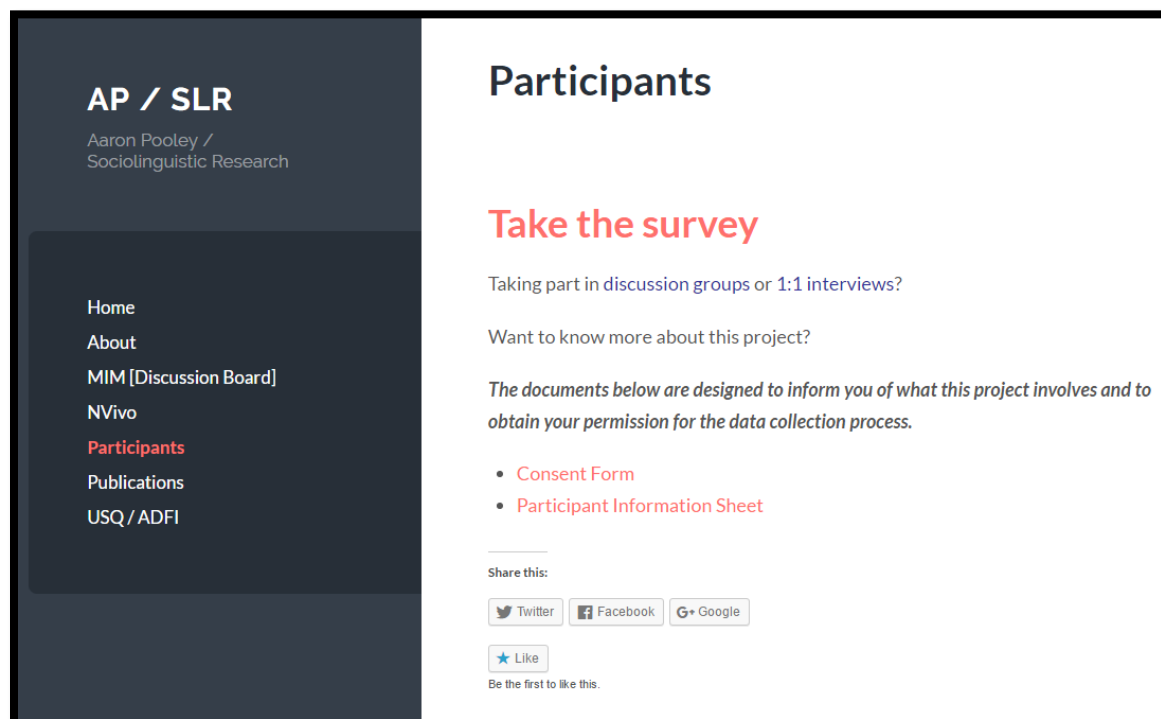


Figure 3.4. The research Web site contained links for the study participants to the online survey, the participant information sheet, and the consent form

Phase One of data collection involved online surveys and discussion groups to narrow the study participants to a purposive sample for semi-structured interviews. First, the researcher sent an e-mail to the faculty member overseeing the study participants. The faculty member forwarded the e-mail to the study participants in May 2015 at week nine of the 15-week semester. The study participants were asked to complete the survey within two weeks of receiving the e-mail. The survey questions centred around three areas: language use, obligated/non-obligated/non-obligated time, and mobile technology use (see Appendix A.1.5 for complete Phase One survey questions).

Phase One data collection continued with discussion groups held in late May 2015 during week 12 of the 15-week semester. In week 11, the researcher attended the weekly meeting held between the academic sojourners and their appointed faculty representative. The researcher

introduced himself and gave a brief overview of the study. Afterwards, he invited those interested to attend a one-hour discussion group session the following week. A total of 46 attended the discussion groups. At the discussion group sessions, the researcher first distributed participant information sheets and consent forms. Next, the researcher gave a written handout, each marked with a coloured sticker. The discussion groups began with the researcher's instructions for completing ethics documentation. Then the researcher collected the consent forms. The researcher then gave a five-minute presentation explaining the discussion group format and how to use the provided written handout. The study participants responded to three scenarios:

- Scenario one: Describe the challenges of developing relationships during your time so far in Korea.
- Scenario two: Describe challenges when out in public in Korea (shopping, eating out, drinking, volunteering, etc.).
- Scenario three: How do age, gender, status (as a foreigner, your nationality, etc.) affect your experiences in Korea?

For each scenario, the study participants had 15 minutes for discussion and 5 minutes to record their answers on the written handout. The written handout (see Appendix A.1.9) was divided into two columns: challenges and solutions. After the presentation, the researcher displayed a seating chart at the front of the room. The seating chart divided the room into four sections differentiated by colour. The researcher asked the participants to look at their written handout marked with a coloured sticker and move to that location within the auditorium. The 46 in attendance formed four groups, two with 11 members and two with 12. Once seated in the four groups, the researcher presented the scenarios.

In scenario one, the study participants exchanged stories on relationship building during their stay. In scenario two, the study participants discussed their experiences when out in public. In scenario three, the study participants were asked to share if and how age, gender, foreign status, or other demographic or social markers affect their experiences in Korea. The researcher visited each group in turn and recorded field notes from their discussions. In closing, the researcher collected the written handouts and thanked the study participants for their contribution to the study.

The survey and discussion group responses narrowed the study participants into a purposive sample of six individuals. The following criteria were used when selecting the purposive sample:

- Short-stay academic sojourner currently in their first semester of study
- English speaking (English as their first language)
- Without formal Korean language study prior to their sojourn
- Male and female, between 19 and 24 years of age
- Daily user of mobile devices, digital communication, and the internet
- Replaced mobile device every two years or sooner

The researcher invited the purposive sample by e-mail and arranged a time and place for semi-structured interviews. The six semi-structured interviews were held in person during June 2015, three in week 14 and three in week 15 of the 15-week semester. The researcher used a 25-question semi-structured interview guide on three topic areas: language use, obligated/non-obligated time, and mobile technology use. Table 3.2 explains the semi-structured interview guide topics, subtopics, and number of questions per topic. See Appendix A.1.6 for the complete Phase One semi-structured interview guide.

Table 3.2. Interview guide topics and number of questions asked per topic in Phase One

Semi-structured Interview Guide Topic	Subtopics	Questions
Language learning	Language barrier	10
	Korean language skills	
	Formal, informal language study	
Obligated/non-obligated time	Free time activities	4
	Social commitments	
	Social groups	
Mobile technology use	Most used platforms, applications	11
	Social media, instant messaging	

The semi-structured interviews ranged in length from 40 to 70 minutes, with an average length of 45 minutes. Each interview was conducted in person at the research setting. In closing, the researcher thanked the participants for their contribution to the study.

Phase Two of data collection began in October 2015, 9 weeks into the 15-week semester. Online surveys and participant observation narrowed the study participants into a purposive sample of nine individuals. As in Phase One of the data collection, the researcher invited the study participants by e-mail. The e-mail contained a brief outline of the study and a link that directed participants to the research Web site. The study participants completed the online survey by selecting a link on the researcher Web site. The Phase Two survey contained 20 questions on language use, obligated/non-obligated time, and mobile technology use. The survey included multiple choice, select all that apply, and short-answer style questions.

Participant observation also helped narrow the purposive sample in Phase Two of data collection. The researcher attended social events hosted by the study participants, arts performances, campus festivals, and community volunteer outreach projects. Social events were offered each week at campus coffee shops. Arts performances included theatre and dance shows. Campus festivals included a culture fair with the study participants offering food, arts, and crafts representative of their home countries. Volunteer outreach projects included blood drives, assisting at sporting events, and teaching English to young students from the community.

The online surveys and participant observation in Phase Two of data collection narrowed the study participants into a purposive sample of nine individuals using the same criteria as in Phase One. Semi-structured interviews with the purposive sample took place in December 2015, five in week 14 and four in week 15 of the 15-week semester. The researcher used a 15-question semi-structured interview guide on three topic areas: language use, obligated/non-obligated time, and mobile technology use. Table 3.3 summarizes the semi-structured interview guide questions by topic, subtopic, and number of questions per topic. See Appendix A.1.8 for the complete Phase Two semi-structured interview guide.

Table 3.3. Interview guide topics and number of questions asked per topic in Phase Two

Semi-structured Interview Guide Topic	Subtopics	Questions
Language learning	Korean language skills	7
	Resources for using Korean	
	Activities supporting Korean use	
Obligated/non-obligated time	Free time activities	3

Table 3.3. Interview guide topics and number of questions asked per topic in Phase Two

	Social commitments	
	Social groups	
Mobile technology use	Mobile instant messaging features	5
	Chat rooms	
	Using Korean language	

During the semi-structured interviews, the purposive sample demonstrated the participants' use of mobile technologies with their handheld smart devices. They opened their most used applications and explained how they communicated with English speakers and with Korean speakers. They also demonstrated how they used handheld smart devices and applications by exporting screen captures and MIM chat room data to the researcher's handheld smart device. After the semi-structured interviews, some of the purposive sample sent additional examples of their mobile technology use to the researcher's device with typed and audio-recorded annotations. The semi-structured interviews ranged in length from 28 to 50 minutes, with an average length of 40 minutes. Each interview was conducted in person at the research setting. In closing, the researcher thanked the purposive sample for their contribution to the study.

3.6 Data Analysis

Analysis began by sorting data collected in phases one and two. Hard copies of consent forms and discussion group written handouts were scanned and uploaded to the researcher's personal computer. Digital files such as survey responses, discussion group written forms, semi-structured interview data, field notes, and memos were sorted into folders and subfolders by phase of data

collection and data type. Survey data were saved as Microsoft Excel (.xlsx) files, discussion group written handouts as Adobe Portable Document Format (.pdf) files, and interview transcriptions as Microsoft Word (.docx) files. After sorting, audio data from chat room data and commentary were transcribed to text using Express Scribe Transcription software for Windows. Field notes written during and after the semi-structured interviews were also transcribed to text into the semi-structured interview guide template using Express Scribe Transcription software and a USB transcription foot pedal connected to the researcher's computer.

Data was analysed using three iterative cycles of coding (Saldaña, 2015; Strauss & Corbin, 1990, 1998). In Cycle One coding, data was sorted by type and by topic and given attributes such as age, gender, and country of origin. Also in Cycle One coding, recurring themes in the data were identified. Open codes included language barrier, direct interaction language strategies, non-obligated time activities, and mobile technologies and MIM use (Gibbs, 2007). In Cycle Two coding, relationships were identified between codes, such as language barrier resulting in host reliance, direct interaction language strategies, and non-obligated time involvement and an advanced digital environment supporting language use. Cycle Three coding revealed the core themes in the data, discussed later in Chapter 6. The chapters that follow present the findings and analysis and discussion of the three-step coding procedures, first with Cycle One coding in Chapter 4 (findings and analysis, part one), Cycle Two coding in Chapter 5 (findings and analysis, part two), and Cycle Three coding in Chapter 6 (discussion), depicted in Figure 3.5.

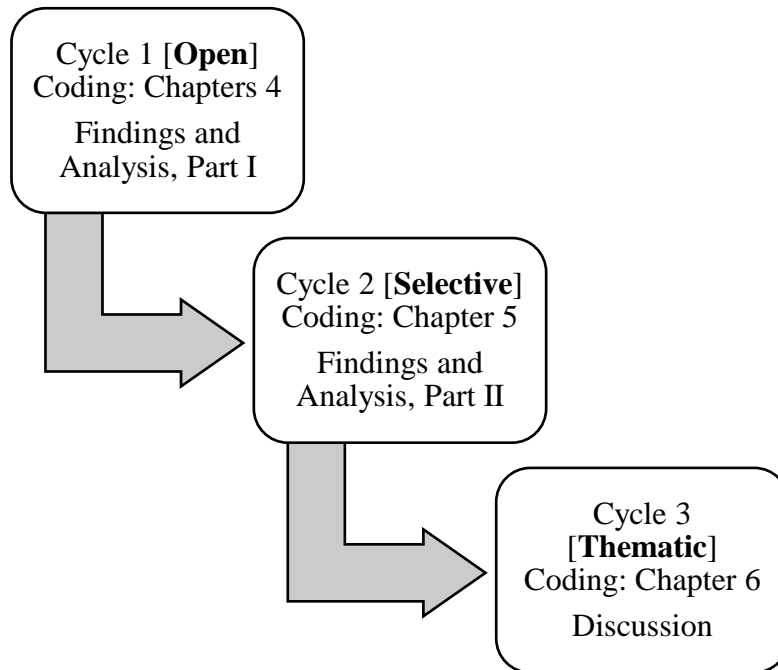


Figure 3.5. Three-cycle coding procedures presented in Chapters 4, 5, and 6.

Two computer-assisted qualitative data analysis software (CAQDAS) programs assisted the researcher with data analysis (Lewins, 2015; Reis, Costa, & de Souza, 2016). Early memo writing and the pilot study data were uploaded into NVivo, versions 10 and 11 (O’Neill, 2013). Literature review files were also uploaded into NVivo where they were highlighted and coded (Silver, 2016; Welsh, 2002). Data collected after the pilot study was uploaded into Quirkos (versions 1.2 to 1.4). Codes, data attributes, and CAQDAS screen captures are in Appendix 3.

3.7 Ethical Considerations, Clearance Procedures and Conclusion

To protect the participants and the research setting involved in this study, several ethical considerations were necessary in designing, collecting, and analysing data (Bloomberg & Volpe, 2012). The study design and later data collection involved recording verbal responses via field notes and memos, online data input via surveys, and handwritten participant accounts on

researcher-created handouts. Careful attention was required to anonymize and sort the varied data sources so that no personally identifiable information would remain in the writing up of the thesis and ensure that quotations and demographic data were attributed accurately across all participants. Moreover, study design and later data collection sought access to participants' handheld smart device data and the chat room discourse found in their mobile instant messaging applications. Informed consent indicated that participants could withdraw from the study at any time, and with more traditional data sources like field notes, surveys, and interview transcripts, the researcher could locate and remove a participant's data by shredding physical documents or deleting securely digital sources (Hagen, Robertson, Kan, & Sadler, 2005).

However, collecting handheld smart device and chat room discourse as data complicates anonymity and secure data storage in several ways (Hudson & Bruckman, 2004; Moreno, Goni, Moreno, & Diekema, 2013; Zimmer, 2010). First, chat room discourse shared through researcher-created digital spaces (such as a chat room accessible only to participants for their example language input) and exported from participant to researcher device includes more than self-referential language, such as names and personal pronouns. It also includes photos, videos, and other media through profile avatars that can reveal participant identity. Furthermore, even after chat room discourse is exported or deleted on a device, the data remains active on application servers for a set period beyond the control of the participant or researcher. Thus, informed consent also detailed precisely the personally identifying data that could be shared, albeit not intentionally, when participants shared chat room data with the researcher (Convery & Cox, 2012). They were also informed on the exact length of time their data might remain on application servers and when they could expect their information to be removed permanently. To limit potentially identifying information in handheld smart devices and shared chat room

discourses, the researcher took precautions that involved changing their contact information (stored on the researcher's handheld smart device) to their anonymous participant number. Any time the participant added entries to the chat room space or exported example chat rooms, their anonymous participant number appeared in place of their name. After data collection, any potentially identifying visual media (like profile avatars) were deleted (DiCicco-Bloom & Crabtree, 2006). Handheld smart device screen captures shown as figures in the following chapters have been edited for potentially identifying information, covering profile avatars, names, and locations in black.

Ethics Clearance Procedures. The University of Southern Queensland (USQ) Human Research Ethics Committee (HREC) granted full ethical approval for this study on January 28, 2015. This study was assessed as low risk, with a possible time imposition for the study participants taking part in data collection. As project H15REA001, the USQ-HREC approved three sources of data for collection: surveys/questionnaires (coded, potentially identifiable), observation (overt), and interviews. Furthermore, ethics approval included collecting electronic data from the study participants' mobile devices. Electronic data, such as MIM chat room content, was taken offline and anonymized after collection.

In February 2015, the researcher applied for ethical clearance at the research setting. Ethics documentation from USQ-HREC and a typed proposal were given to the director of international faculty and students. The director translated the typed proposal into Korean and presented this documentation to the ethics review board on behalf of the researcher.

Prior to data collection the study participants received a participant information sheet (PIS) and consent form. Survey respondents reviewed the PIS and signed the consent form

electronically. The electronic version was made available on the researcher's Web site (<http://apslr.com/>). Discussion group and semi-structured interview participants received hard copies of the PIS and consent form in person. Signed consent forms were kept on file in a locked cabinet in the researcher's office. The PIS and consent form are in Appendix A.1.1 and A.1.2.

A locked filing cabinet in the researcher's office stored all physical paper documentation such as signed consent forms and completed discussion group handouts (National Health and Medical Research Council, 2007). Digital data were stored on the researcher's password-protected personal computer and handheld smart device. Digital data included online survey responses, typed field notes and memos, scanned discussion group forms, interview transcripts, and chat room contents. Chat room contents consisted of screen captures from the study participant's personal handheld smart device and exported chat room data, including text, photos, videos, emoticons, and audio notes.

3.8 Arrangement of the Findings, Analyses, and Discussion Chapters

The following chapters in this thesis present the findings, analyses, and discussion of the two-phase data collection outlined in this chapter. They are organized according to the three cycles of coding used to analyse the data. Chapter 4 presents part one of the findings and analysis from Cycle One open coding. In Chapter 4 the findings are grouped by data type, first with online surveys, followed by discussion groups and participant observation, and concluding with the semi-structured interviews. They are arranged for both the comparison of data types in Phases one and two and to show the progression of iterative analysis informing changes in topics and questions from one phase to the next. Chapter 5 presents the second part of the findings and analysis from cycle-two selective coding. It identifies emergent links between data types and

earlier open codes and isolates codes that developed the emergent theory. The findings and analysis from Chapters 4 and 5 are then discussed in Chapter 6, which presents the cycle-three thematic coding. Chapter 6 presents the processes leading to the language contact between the study participants and Korean speakers and how those processes inform a new theoretical model for understanding language contact and use among globally mobile populations. Figure 3.6 outlines the arrangement of the findings, analyses, discussion, and concluding chapters.

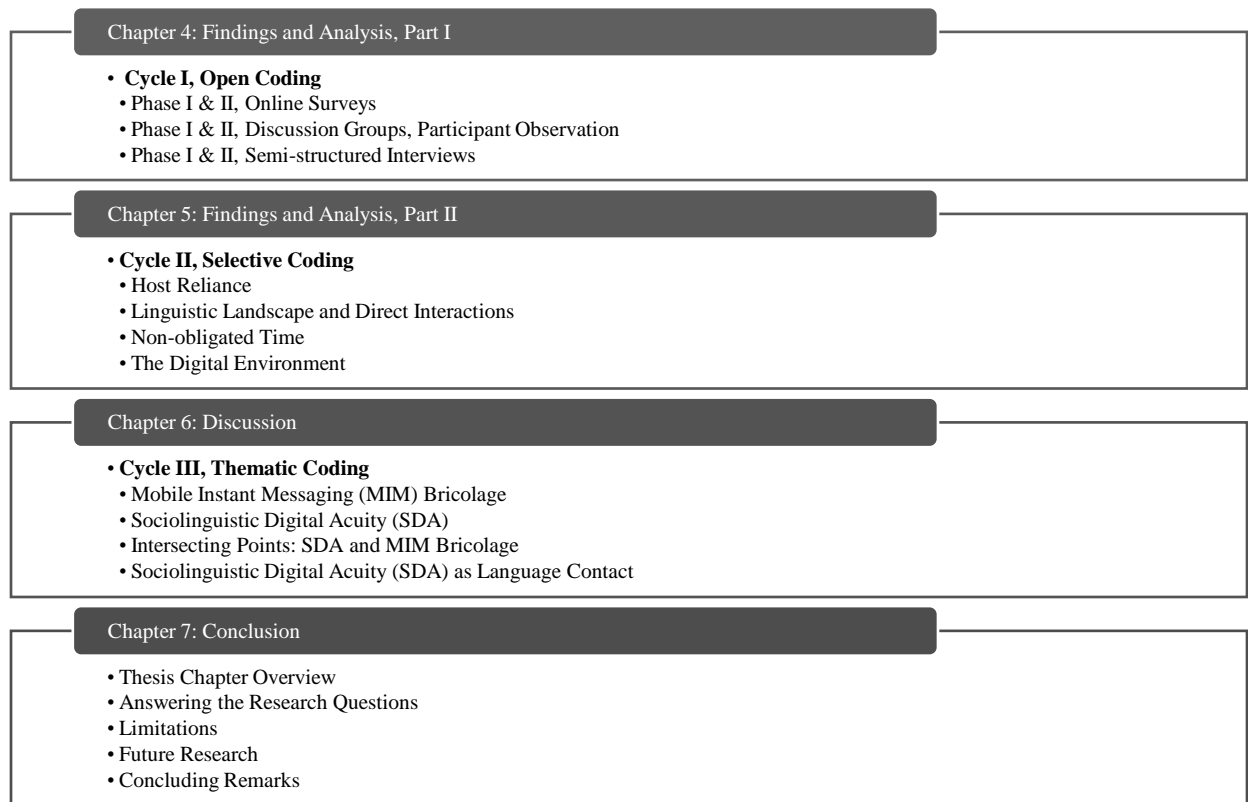


Figure 3.6. Chapters 4 and 5 present the findings and analysis, following by the discussion of the thematic codes in Chapter 6 and a conclusion in Chapter 7.

Chapter 7 concludes this thesis by returning to the primary question guiding its research: *How do short-stay English-speaking academic sojourners in Korea experience language contact and use with Korean speakers?* Six secondary research questions emerged throughout the study's

iterative data collection and analysis. In Chapter 7, each research question is explained and answered, providing insight into how a cohort of English speakers navigated the linguistic and sociolinguistic difficulties of international sojourn, found digital resources for language contact within their handheld smart devices, and used these digital resources creatively. The emergent questions also address the research outcomes and theoretical insight in sociolinguistics and mobile and blended language learning informally. Finally, the conclusion addresses the limitations of this research and shares possibilities for future research based on the theoretical model presented and discussed in Chapter 6.

Chapter 4: Findings and Analysis, Part I

4.0 Introduction

This chapter presents part one of the findings and analysis on study participants' language contact and use at a Korean university. It comprises online survey results, discussion group responses, participant observation field notes and semi-structured interview data. English-speaking, short-stay academic sojourners are referred to throughout as study participants, while Korean nationals and Korean-speaking academic sojourners interacting with study participants are Korean speakers.

Phase One

Phase One of data collection consisted of three steps: online survey, discussion groups, and one-to-one semi-structured interviews. Data analysis began after study participants completed the first online survey in Phase One of data collection. Surveys were completed in week nine of a 15-week academic semester by 25 study participants. At that time, study participants demonstrated a working understanding of the Korean alphabet and basic Korean conversation skills. They also reported their involvement in a variety of activities in their free time, ranging from excursions eating out, drinking, and shopping to volunteering and playing sports. Moreover, study participants indicated that they used handheld smart devices and a mobile instant messaging (MIM) service. Three weeks later, 46 study participants joined four discussion groups and shared their experiences adjusting to life in Korea and forming relationships with Korean speakers. They revealed linguistic and social challenges in their experiences as well as solutions for overcoming them. The survey and discussion-group responses helped identify a purposive

sample of six study participants for semi-structured interviews. Interviews helped contextualise the linguistic and social constraints expressed in the surveys and discussion groups and allowed study participants to demonstrate a relationship between Korean language development and digital affordances in their environment.

The findings for Phase One of data collection are summarised as follows:

- Limited formal Korean language instruction and unfamiliarity with Korean social customs presented linguistic challenges for study participants both on and off their hosting university campus.
- Study participants were involved in various activities in their free time with Korean speakers, supporting language use and cultural adjustment. However, those interacting face-to-face received little Korean language input informally as they spent time with Korean speakers with high English proficiency.
- Study participants' language use in chat rooms revealed MIM as a feature-rich resource through which study participants and Korean speakers collaborated by blending language, both written and spoken, with visual elements such as photos, videos, and small expressive images such as emoticons and stickers.

Phase Two

Phase Two of data collection consisted of an online survey, participant observation, and one-to-one semi-structured interviews. Informed by the analysis of the data collected in Phase One, Phase Two commenced with a revised survey focused on study participants' informal Korean language use during free time and MIM chat room language. The surveys, completed by 19 study

participants, revealed various social settings yet were unclear in their relationship to the language contact between study participants and Korean speakers. Thus, the researcher directly observed campus volunteer projects and social events reported in the surveys to better understand the face-to-face interactions of study participants and Korean speakers and their use of mobile technologies. This participant observation informed the broader social contexts shared between study participants and Korean speakers described in earlier data collection. Phase Two concluded with nine semi-structured interviews. The study participants demonstrated MIM chat room use, offered chat room data of various one-to-one and group exchanges with Korean speakers, and discussed in depth their innovative blending of face-to-face and screen-to-screen communication.

The findings for Phase Two of data collection are summarised as follows:

- A link emerged again between language use, MIM, and the pursuit of shared interests between study participants and Korean speakers in their free time.
- Study participants demonstrated an acuity for digital resources that, when met with an equal understanding and interest in digitally supported interactions with Korean speakers, uncovered a means for language use.
- As study participants experimented in the MIM chat room, they discovered innovative means of blending language resources through face-to-screen interactions.

4.1 Online Surveys

4.1.1 Phase One: Online Survey

4.1.1.1 Language

The Phase One survey began by asking study participants about their language backgrounds and experiences using Korean. All study participants reported having no prior knowledge of Korean. Upon arrival, study participants attended six to eight hours of formal Korean language instruction weekly in a level-one basics course. The basics course taught study participants how to read the Korean alphabet, Hangul, use common greetings and expressions, and construct simple sentences in Korean subject-object-verb word order. Half of study participants reported trying to blend English with Korean, as their face-to-face language contact with Korean speakers often involved a breakdown in communication with Korean speakers:

Sometimes my exchanges or suite-mates ask me what a certain word means, and it is so hard to explain because I know the meaning, and how it can be used but I should break it down as much as possible, so they can understand. (Male, 23)

Study participants used Korean off-campus when using public transportation, shopping at local retail stores, and eating out. On public transportation, they struggled when navigating to their intended destinations because they could not understand Korean signage or Romanised versions of Korean place names. Shopping presented challenges ranging from reading product labels to asking questions of store attendants. Frustrations led them to practice words and expressions needed for a task in advance of spoken interactions. However, prior self-study was not always adequate to language needs. Although English-proficient Korean speakers in public settings sometimes helped study participants perform their intended tasks, the absence of Korean-language input inhibited their independent understanding of the situation. In the situations

involving miscommunication, study participants either left the store or restaurant or ended up purchasing an item they could not use.

Unfamiliarity with Korean social customs also presented challenges for study participants early in their sojourn. In Korea, a person's age determines the body and spoken language used to show respect to others. Regarding body language, younger Koreans bow their torso or head in greeting, give and receive items with two hands, and look away while drinking with Koreans older than themselves. With regard to spoken language, younger Koreans select formal sentence markers, verb endings, and terminology when speaking with Koreans older than themselves. Study participants reported that Korean speakers observed age-centred social customs even between university students one or two years apart in age. Misunderstandings occurred on both sides when study participants and Korean speakers were unable to determine each other's age:

The way [Korean speakers] are straightforward made me think they were insulting me when in fact they were giving me advice. When I poured water with my two hands to someone younger than me, they thought I was younger than them. The gestures, there are some gestures I did that could have been misunderstood. (Female, 23)

After learning basic customs related to physical actions and body language, study participants struggled to switch to the appropriate register for speaking with those younger, the same age, or older than themselves. They realised that using the incorrect register, such as speaking with someone older without formal verb endings, inhibited their ability to form relationships with Korean speakers. However, study participants expressed uncertainty about being able to overcome this challenge considering that formal language learning and time in the country were limited.

4.1.1.2 Obligated/Free Time

The second category of survey questions asked study participants about their obligated and free time, living situations, and participation in campus organisations. Most study participants attended between 11 and 15 course hours weekly, a combination of Korean language classes and Asian Studies classes. Their obligated time also included scholarship-mandated language exchanges occupying 8-10 hours weekly. Study participants averaged six hours of free time each day. Free time supported extracurricular pursuits, including language clubs, music, art, theatre, dance, and sports.

4.1.1.3 Mobile Technologies

The third category of survey questions examined academic sojourners' use of mobile devices, platforms, applications, and interactive media. Korean speakers most often contacted study participants through MIM, social media, and voice calls. Likewise, study participants contacted Korean speakers using these same methods, all reporting MIM as their primary means of communication, followed by social media (Instagram Twitter) and voice calls. When communicating with Korean speakers, study participants used various tools through their mobile devices to supplement their typed messages. Nearly all used emoticons, written symbols (such as chat slang in English) or Korean, and pictures.

The following table shows the Korean language most commonly used by study participants via mobile devices:

Table 4.1

Korean expressions and symbols helping study participants communicate with Korean speakers in an MIM chat room.

Language Type	Example	Meaning	Medium
Simple Korean Expressions	형/누누나	Older brother or sister (used to express formality)	MIM, Social Media
Simple Korean Expressions	괜찮아요. 미안해요.	I'm okay. I'm sorry. Where are you going?	MIM, Social Media
Simple Korean Expressions	어디까? 고마워 ㅅㅅ	Thanks. Curse words, abbreviated	MIM, Social Media
Written symbols and sounds	ㅋㅋㅋ ㅎㅎㅎ	Laughing	MIM
Emoticons and stickers	Cartoon faces, hand gestures	Showing emotion or physical reaction	MIM

For additional interaction through MIM and social media, participants used tools to overcome language difficulties. These included translators, dictionaries, and Internet search. A few MIM applications integrated these tools within chat rooms. In other cases, study participants downloaded other free, third-party applications such as Evernote, Flashcards+ and Wunderlist.

Of the mobile devices study participants used, handheld smart devices and were the most common, followed by laptops, then netbooks and tablets. All study participants brought at least two of these mobile devices with them to Korea. Study participants rarely purchased applications or games on their phones and reported using free applications almost exclusively. Their three primary uses for mobile devices were communication, productivity, and study. Smartphones and tablets served mostly as communication tools, while laptops and netbooks served as productivity and study tools for completing coursework. More than half of study participants replaced their mobile devices every two years or less.

From the survey results, the researcher identified several findings. First, limited formal Korean language instruction and unfamiliarity with Korean social customs presented study participants with linguistic challenges both on and off campus. Second, study participants were involved in various activities during their free time with members of their cohort and with Korean speakers that supported language use and cultural adjustment. However, study participants interacting face-to-face with highly English-proficient Korean speakers received little Korean language input informally. Third, MIM, rather than social media, served as a platform for screen-to-screen interaction during study participants' stay.

4.1.2 Phase Two: Online Survey

4.1.2.1 Language

The Phase Two survey began with questions about study participants and their language backgrounds. Most study participants were from the United States with the others from the

United Kingdom, Canada, and Australia. They all used English as a first language, with some speaking other languages, including Finnish, Laotian, and Spanish. They selected Korea as their sojourn destination because of the low cost, the generous scholarships available, and their interest in Korean culture and language. All study participants were completing their first semester in Korea.

With regard to language, study participants described themselves as ‘basic’ learners (studying the Korean alphabet and survival expressions) or beginner learners (studying some grammar and conversation). Basic learners, like those in Phase One, had arrived without any prior knowledge of Korean. Beginners differentiated themselves as those who self-studied the alphabet before starting formal Korean language classes. Ninety percent of respondents identified as basic learners and ten percent as beginner learners.

Study participants found listening the most challenging Korean language skill. In formal language classes, instructors used Korean only. Study participants felt that as basic or beginner learners, a Korean-language immersive classroom produced more frustrations than solutions to their language needs. Similarly, they experienced a predominantly Korean-language living space in campus dormitories. Typically, one participant was assigned to 11 Korean speakers in a suite. Some of the Korean speakers understood and used some English; however, Korean was the primary language spoken. Study participants sometimes understood some basic Korean vocabulary, but their lack of listening skills hindered their ability to follow long conversations. Often, study participants misunderstood what their roommates were discussing.

4.1.2.2 Obligated/Free Time

Study participants reported using the Korean language most during free time, when eating and drinking on or off campus, and through community volunteerism, campus events, and sports. Eating and drinking occurred most often with language exchange partners after their scheduled English contact ended. Study participants used the opportunity to speak the Korean language and ask questions about aspects of Korean life. Projects during free time, such as volunteering, event planning, and sports, involved larger, blended cohorts of study participants and Korean speakers. These activities required a greater time commitment than eating, drinking, and shopping. Study participants reported a wider array of campus event involvement than in the Phase One data, including a ‘global day’, coffee hour, themed social events, and a children’s English camp.

While study participants reported listening as the weakest and most challenging skill, they described reading as the most improved, followed by speaking. Reading practice occurred in public as study participants parsed meaning on signs, restaurant menus, and product labels. Reading practice also occurred through their handheld smart devices as they exchanged messages with Korean speakers and looked up unfamiliar vocabulary and expressions when travelling alone. Most reading opportunities occurred in MIM chat rooms, followed by dictionaries and translators. Speaking practice happened in informal settings, such as when eating and drinking, and when using basic expressions when shopping off-campus.

4.1.2.3 Mobile Technologies

The study participants cited MIM as their primary means of overcoming language barriers, followed by asking for help in person from Korean acquaintances and friends. With MIM, study

participants attempted language use by showing the textual or visual contents of a chat room when communication breakdown occurred with an interlocutor. Translation, photos, and even short videos alleviated misunderstandings on the go. When it was available, the study participants asked for help from Korean speakers they knew or who offered their assistance in public. In both cases, these Korean speakers were proficient English users and acted on behalf of study participants when language barriers emerged. Several study participants added that they preferred to attempt to overcome language barriers on their own through MIM rather than troubling a Korean speaker face-to-face. Moreover, study participants often felt uncomfortable or embarrassed to ask for help from Korean speakers. When possible, study participants asked for help via MIM, and Korean speakers' responses helped study participants overcome language barriers with some independence.

Responses to the next survey questions outlined how study participants used and practised Korean through handheld smart devices. Ninety percent of study participants installed a Korean-language keyboard on their mobile device for Hangeul input. They listed MIM as the most useful tool for overcoming language barriers, followed by electronic dictionaries, translation applications, and internet search. The primary purposes for using Korean through a mobile device were getting travel information for subways, booking trains and hotels, typing in Korean on the internet and through mobile applications, and sending messages to Korean speakers. To practice and use Korean, study participants cited MIM more than any other application, internet service, or interactive technology, such as social media sites. In MIM chatrooms, study participants used English, Korean, and other languages such as Spanish and Chinese.

Study participants described how they used mobile technologies when face-to-face language failed when using their own words:

Having a translator on my phone is a great quick fix. When I type the English word in, the Korean word will come up which allows me to communicate with store owners or for navigating transportation centres. (Source 13)

Internet access through readily available free Wi-Fi also made finding information or translating unfamiliar words easy and widely accessible:

Any time I'm talking to a Korean friend or one of my exchanges and there seems to be a misunderstanding of communication, they will use [Korean search engine] to search a word and using what they showed me, I can communicate more effectively because I can understand what they're trying to tell me and vice-versa. (Source 9)

MIM offered a single application for sending messages and translating unknown words and expressions without leaving the chat room:

In the [MIM] application, there is an option to translate the received messages into your preferred language. Also, when my attempts at using Korean are not understood, I can type it [Korean] out on my phone. (Source 12)

In face-to-face interactions or using voice and video call application features, study participants felt pressured to respond quickly. Often, they responded slowly, especially when trying to reply to a question. Third-party or built-in dictionaries supplied some confidence that study participants were expressing themselves correctly, but they interrupted the flow of conversation in face-to-face contexts. Asynchronously, MIM supported vocabulary research and offered a chance to review previous conversations when a specific word or expression might have been used:

By looking up a word from dictionary, I can get my message across. Also via [MIM] I have the option to search the meaning of the words before I reply, unlike face-to-face situations. (Source 10)

Supplementary language in the form of expressive images such as emoticons and stickers offered additional support when online translators or applications failed:

Sometimes saying it face to face I might stumble or think I'm saying it wrong but through [MIM] I'm more confident in what I'm saying and can also double check that it makes sense through Google translate. (Source 11)

In sum, Phase Two survey data helped explore language use with MIM further and revealed new social contexts in which study participants and Korean speakers interacted. To understand these social contexts, the researcher proceeded with participant observation of the events reported in the survey data.

4.2 Discussion Groups & Participant Observation

4.2.1 Phase One: Discussion Groups

Informed by the online survey data, study participants were invited to discuss some of the challenges and solutions they had encountered thus far in their Korea sojourn. Discussion groups produced two primary sources of data: verbal exchanges and written responses.

Verbal Exchanges. Study participants first shared experiences developing relationships with Korean speakers. Typical relationships between study participants and Korean speakers were as roommates, classmates, or scholarship-mandated language exchange partners. Study participants involved in extracurricular campus clubs such as Korean martial arts, sports, and dance

performance also established relationships during their free time. However, study participants often felt language use centred on English rather than Korean.

Next, study participants discussed experiences exploring the surrounding university district. They spent much of their free time during weekdays socialising at nearby restaurants, bars, and coffee shops. These outings reduced anxiety for both study participants and Korean speakers and provided simple opportunities for conversation. Study participants could observe Korean social customs and body language while drinking and eating. Without Korean speakers, however, study participants avoided the nearby university district in the evenings. Their avoidance was often motivated by uncertainty as to social practices when meeting Korean speakers outside established social circles and a lack of confidence in their language abilities in face-to-face contact.

Outside the university district, study participants felt more at ease and found domestic travel beneficial for exploring Korea independently. Study participants travelled on weekends, combining Korean language skills within their cohort and mobile device resources when navigating public transportation and visiting tourist sites and major cities. In most cases, tourist areas displayed signs in Korean, English, Chinese, and Japanese and offered pamphlets and listening devices in multiple languages. Major cities, such as Seoul, offered various international restaurants, and study participants ordered in English. Nevertheless, study participants expressed a disconnect between these place-centred experiences and their interpersonal skills in Korean society and culture.

The final discussion prompt asked study participants whether and how gender, age, and foreign status influenced their interpersonal and intercultural experiences while in Korea. Male study participants did not report gender as a hindrance in their stay; however, female study participants struggled with gender-related issues in off-campus environments, described difficulties such as misreading socially accepted fashion standards and interacting with older male Korean speakers. Study participants considered age an obstacle to improving their Korean language skills and understanding of Korean culture. Korean, typified by honorific structures that dictate linguistic rules for interaction with those younger, the same age as, or older than oneself, frequently created uncomfortable face-to-face interactions between study participants and Korean speakers. Furthermore, study participants perceived their foreign status as an advantage as Koreans rarely assumed they had prior knowledge of Korean language or culture before arrival. Forgetting honorific structures, for example, might be overlooked by Korean speakers if the study participants made any attempt at using Korean. Foreign status, however, was not without disadvantages; study participants felt it restricted their practice of spoken Korean, with scholarship-mandated language partners and roommates seeking English-speaking practice.

Written Responses. During verbal exchanges and between discussion prompts, study participants offered written responses on a handout provided by the researcher. Relationship-building challenges involved both language use and time. Language-use challenges appeared frequently in written responses as ‘language barrier’. Some explained the negative social impact of language barrier in their interactions with Korean speakers:

There is, first and foremost, the language barrier. In general, this is more of a hindrance to developing relationships than any apprehensions we may have about cultural differences, which we're generally ready to overcome. (Discussion Group, Pink)

and

For me, spoken Korean in public situations with strangers is very difficult because it uses a level of formality that I am entirely unfamiliar with. (Discussion Group, Pink)

Study participants also described challenges when interpreting differences in Korean speakers' facial expressions, body language, and voice tone. For example, Korean speakers might nod their heads when listening. Study participants sometimes interpreted this as agreement when in fact, the Korean speakers nodded to show they were listening. Later, thinking that the Korean speakers had agreed on a meeting place or time, study participants realised the Korean speakers had not understood.

The language barrier manifested itself in social and cultural interactions. Most Korean speakers understood that study participants were unfamiliar with certain customs and behaviours in Korea, such as those determined by age differences. But not observing socially or culturally appropriate customs only complicated matters:

Being considered 'exempt' from Korean customs in person can limit your understanding of those customs and why they exist. (Discussion Group, Yellow)

In other circumstances, appropriateness in one language meant something quite different in the other:

Cultural differences related to language sometimes can be confusing since the lines of what is and isn't acceptable in either culture is sometimes unclear (for example, saying 'I

love you' on a first date versus waiting in English speaking countries). (Discussion Group, Pink)

Time constraints also hindered relationship building. Most weekdays study participants finished their obligated time between three and five in the afternoon. In contrast, Korean students attended between 16 and 20 course hours weekly and devoted time after classes to event planning within their academic departments and attending club activities. Likewise, study participants reported it common for their Korean-speaking roommates to return to the dormitory just before the midnight curfew. This disparity between weekday free times made scheduling in-person meetings impossible at times. On weekends, study participants explored Korea within their own cohort as most Korean speakers returned home to spend time with family and work part-time. Korean speakers staying on campus on the weekends often spent their time in the library or dormitory studying.

Study participants found practical solutions to their linguistic and socio-cultural challenges by immersing themselves in the host culture, spending free time with Korean speakers, and observing Koreans socially in one-on-one and group excursions. Study participants agreed that those who immersed themselves in groups of Korean speakers and study participants, as opposed to study participants only, had a more diverse range of experiences during their stay. A limited familiarity with the Korean language in mixed groups of study participants and Korean speakers did not restrict relationship development:

Be aware of with whom you spend time with. Spending all your time with the other [study participants] won't help build relationships with Koreans. You need to get out

there and put yourself in situations where you can be with Koreans, even if your language is limited. (Discussion Group, Green)

Scheduling meetings in advance also helped ease social tensions between study participants and Korean speakers:

Be sure to establish plans for what to do with both Koreans and academic sojourners before going out. This helps both groups have a good time and feel less pressure about the agenda or menu. (Discussion Group, Green)

Likewise, selecting the destination or activity beforehand helped reduce misunderstandings.

Moreover, social outings such as going out for food and drink provided study participants with opportunities to observe Korean discourse and socio-cultural customs. Study participants described how outings in free time transformed apprehensive scholarship-mandated language exchange partners into gregarious hosts acting as local tour guides and companions. Korean speakers often invited their friends to join them, giving study participants a chance to meet new people. When study participants joined groups of mostly Korean speakers, they listened for language patterns in context. One-on-one interactions over food and drink offered opportunities to observe language use as Koreans spoke with restaurant servers and coffee shop attendants. Afterward, study participants used their observations when attempting language use in Korean independently.

Comparing the verbal and written data from discussion groups revealed that study participants had a strong interest in Korean language use outside the classroom. However, social and linguistic barriers restricted face-to-face contact with Korean speakers. Additionally, study

participants wanted to experience Korea independently at times, even in simple tasks such as shopping for clothes or eating at a local Korean restaurant, but needed English-speaking Korean speakers for assistance. Moreover, study participants found creative solutions to the language barrier, social and cultural misunderstandings, and time constraints. Interestingly, their verbal and written accounts did not specify how they acquired these creative solutions. Survey data, on the other hand, indicated that study participants used mobile devices and MIM when communicating with Korean speakers, usually daily. Subsequent questions in semi-structured interviews (see Chapter 5) explored whether and how creative solutions with language came about as survey results suggested or whether other factors supported language contact and use between study participants and Korean speakers.

4.2.2 Phase Two: Participant Observation

Participant observation offered another way to explore the social and linguistic interactions and communication between study participants and Korean speakers. Social interactions included campus events, English language exchanges, and community outreach.

Campus Events. Campus events including sports, music and dance performances, festivals, and charity fundraisers offered study participants ways to interact with Korean speakers not living in the blended dormitory for study participants and Korean speakers or participating in scholarship-mandated language exchanges. Once per term, study participants hosted a ‘global event day’ to share different aspects of their culture with the university campus. Study participants prepared cultural experience booths with food, craft making exhibits, and games. The event started early in the morning and lasted until late afternoon, allowing Korean speakers, despite their heavy

course-loads, opportunities to interact with students from all over the world. Study participants also prepared a series of performances including Korean martial arts, music, and drama learned in weekday club activities. Campus events required a regular time commitment from participants. Sports clubs for baseball, basketball, football, lacrosse, etc., met three to four times weekly. At the start of the semester, Korean speakers' club captains offered open invitations to interested Korean speakers and study participants through MIM messages, campus posters, and social media. Practices and competitive matches used Korean exclusively. The shared interest in sports and borrowed sports terminology from English supported interactions between study participants and Korean speakers in these immersive Korean-language settings. Similarly, shared interests in music and dance performances offered a starting point for relationship building in the presence of language barriers. Music and dance performances rarely required Korean language; however, practice and rehearsals exposed participants to unfamiliar spoken language through the activities themselves. Participants noted that MIM chat rooms allowed them to receive important updates about sports, music, and dance club information, ask questions of the club captain, and stay involved with members of their group socially.

Several times each month, participants hosted a coffee hour on campus, a free event for all students and faculty. Participants also offered themed social events, usually in the form of a party inside the 'global' dormitory, with free food and drink for those attending. Campus coffee shops served free coffee, tea, and baked goods, and members of the campus community came and went as their schedules allowed. Study participants distributed flyers and posters across campus, social media, and MIM. They acted as hosts for the coffee hour and other social events, encouraging Korean speakers to interact with study participants. While some Korean speakers came to these

events for English practice, they used mostly Korean with study participants. Most Korean-language conversation involved basic greetings and questions related to food, drink, and study. Study participants used the opportunity to practice speaking Korean informally, attempting to maintain simple conversations without stopping to correct themselves or consult their handheld smart devices. Study participants and Korean speakers also exchanged MIM identification names to stay in contact after the campus events.

English Language Exchanges. As mandated by government scholarships, study participants provided English language assistance for Korean speakers. First, Korean speakers interested in practicing English conversation signed up at the campus foreign language centre. A coordinator then paired study participants and Korean speakers with similar course schedules. Most study participants and Korean speakers chose to remain at the language centre during their exchange hours, though some agreed to visit coffee shops or walk the campus while talking. Conversation topics ranged from small talk to English language homework, course assignments, or presentations. Between meetings, study participants kept an open MIM chat room with their ‘exchanges’ (a term coined by the study participants) to confirm times or rearrange schedules. They also used these one-to-one ‘exchange’ chat rooms to ask Korean language questions when apart or to set up social meetings after course hours.

Community Outreach. Charity fundraisers placed study participants in contact with the local community with even less of a linguistic or social safety net than they were used to on campus. For various volunteer projects and charity fundraisers, study participants interacted with Koreans much older than themselves, pressuring study participants to respond politely in both speech and

with body language. Study participants relied heavily on their handheld smart devices in these off-campus contexts, using a variety of solutions to ensure mutual understanding between themselves and the Koreans of the community. For example, in extreme cases of communication breakdown the study participants used MIM chat rooms to video call an English-proficient Korean speaker to mediate. Engaging in volunteer and charity work regularly, often with the same Korean speaker cohort, study participants prepared MIM chat rooms with messages responding to anticipated conversations or contexts on their own. In other cases, MIM chat rooms acted as reference points when conversation gaps occurred.

During summer and winter semester breaks, the hosting university offered an English immersion ‘camp’ to elementary school students in the surrounding city and its suburbs. Study participants wishing to earn money over breaks applied as camp counsellors. As a writing instructor at the camp, the researcher both observed and worked alongside participant camp counsellors. Study participants spent a minimum of eight hours daily with a class of 10-14 Korean students over a three-week period. Unlike the university instructors charged with teaching in English whenever possible, study participants used Korean to manage students in their classrooms. Managing Korean-speaking students involved two distinct levels of the Korean language: from an older speaker to a younger and vice versa. Speaking to younger Koreans enabled study participants to use the language without honorific grammar and vocabulary. In turn, study participants were the receivers of honorific language as students made conversation and asked questions of an older speaker.

4.3 Semi-Structured Interviews

This section examines two phases of in-depth interviews with the study participants. Phases one and two of interviews followed a semi-structured format, with content topics and questions informed by online surveys, discussion groups, and participant observation. The researcher organised the content topics and questions informed by earlier data collection into a semi-structured interview guide. Each interview followed the order of the semi-structured interview guide and was divided into three sections: language, obligated/free time, and mobile technologies. See Appendix A.1.6 and A.1.8 for the complete semi-structured interview guide questions in phases one and two of data collection.

4.3.1 Phase One: Semi-Structured Interviews

The Phase One semi-structured interview questions explored study participants' linguistic, social, and cultural experiences in-depth and the relationship between these experiences and the use of mobile technologies.

4.3.1.1 Language

First the researcher asked study participants to provide their definition of 'language barrier', a challenge identified in surveys and discussion groups. One described it as "When speakers of two different languages can't get their ideas across—the enthusiasm is there but the resources to communicate are not" (Source 4). Others described language barrier as:

A language barrier stops you—often suddenly—from doing something you want or need to do. This is felt especially when alone and unable to say what you need to say or

understand the person speaking to you. Providing a clear definition (of language barrier) is challenging because it often catches you by surprise. (Source 5)

and

Sometimes when a Korean says something aggressively . . . they're not being forward, just curious. I get taken aback. Trying to communicate through a language so different from mine is difficult because it leads to a lot of misunderstanding on both sides. So, it's not only language barrier in a sense where you don't know the language, it's also the intangible things that go along with it. (Source 2)

Again, study participants felt language barriers most when off the university campus and expressed their frustrations with engaging in simple tasks independently:

When you're outside of that environment and interacting in Korean daily life . . . with other [Korean] students who aren't living in the [international student dormitory] and don't have as much experience [using English], that's when I feel [language barrier] the most. Having trouble conveying what I want to say and not know how and [Koreans] might misunderstand my tone. (Source 2)

Even simple tasks such as purchasing subway credits or laundry soap at the supermarket created challenges:

We run into situations where we ask, "Oh, what do you mean by that?" Or . . . "Can you explain more?" And then we stand there staring at each other trying to figure out exactly what the other person is trying to say. (Source 1)

Some found the Korean language courses helpful for their vocabulary development:

Classes have been helpful insofar that we are forced to use and practice the Korean language and provide words and expressions that I can practice outside of class.

(Source 5)

Others felt differently, electing not to enrol in formal courses for their second semester:

The teachers themselves speak little to no English. It's immersive, yes, but when we are trying to parse out an entirely new alphabet in addition to a different grammatical system, different word order and with different cultural demands on what words to use with those younger, older, and of a different status . . . total immersion only limits how much the learner can process. (Source 4)

Their mixed reactions to formal Korean instruction led study participants to seek out ways to learn and use Korean outside the classroom:

I think in terms of conversational Korean, speaking with my roommate and exchanges and Korean friends has been a lot more helpful than formal class time, simply because I'm practising the language more this way. (Source 2)

and

Just being able to go 'out there' like in [nearby city]. It all goes back to buying and eating. I find [buying and eating] is typically the most useful language you can learn as a beginner regardless of formal classes or lessons. (Source 1)

In survey and discussion group responses, study participants repeatedly mentioned that they overcame language barriers by "dealing with it" or "rolling with it". The researcher asked study participants to explain these terms in more detail:

We'll just do what we can. We don't have a big outburst for help maybe because we're a bit shy and a lot of the things that I think are cultural expectations here . . . which we

might not be used to back home. We deal with situations and just accept that we can't change anything and it's not . . . we're here for such a short time. [Certain situations and reactions] are culturally ingrained and we can't change that. (Source 2)

Study participants also expressed challenges related to 'explaining themselves' in early data stages:

Difficulties when explaining myself doesn't often happen with important concerns.

Instead it's the everyday or culturally specific topics or situations I don't understand. For example, difficulties when explaining myself comes up often when either myself or a Korean try to talk about how their day was. (Source 3)

When confronted with a linguistic interaction beyond their current ability, study participants responded in one of two ways: asking a Korean speaker to accompany them or requesting help drafting a response they could use to show another Korean speaker:

I would probably ask my roommate or one of my exchanges the day beforehand, telling them "hey I have to go to the post office . . . I really want to send this to Canada and use express shipping . . . how would I say that?" (Source 2)

But having assistance in person was not always instructive, as a participant explained:

It can be a 'pro' or 'con' if you have a Korean friend with you. Maybe that Korean friend will help teach you as you go along, or take you to explore places, or take you somewhere and translate everything and not try to help you understand the language. (Source 1)

4.3.1.2 Obligated/Free Time

Next, the researcher transitioned from questions on language to explore the study participants obligated and free time. Study participants reported having significant free time during the week after classes and scholarship-mandated exchange hours. They reported that their cohort comprised a blend of study participants and Korean speakers. Free time pursuits most accessible for them included sharing meals, going out for drinks, and karaoke:

Going to someplace like a cafe and talking to each other is very helpful. I can share my daily encounters with Koreans and ask them for help on what to say or how to act. The next best thing would be to go travelling with them [domestically] and just seeing how Koreans interact with others (using transportation, phrases they use). It's a kind of observation, to know what's appropriate. (Source 2)

Even in seemingly simple tasks such as ordering coffee or getting the attention of a restaurant server challenged study participants. But through observation during free time, they identified language patterns, pronunciation, and word stress they later applied in their language use with other Koreans. Free time spent eating out and drinking also helped break down social barriers between the two cohorts:

Drinking and singing are the most accessible activities for spending time with Koreans.

With drinking, at the start there might be awkwardness or confusion, but after a while you warm up to one another. It's another way to practice Korean. You can observe, listen, and repeat. (Source 4)

On weekdays, study participants had opportunities for casual conversation with Korean speakers around the dormitory or during free time in the evenings:

On a normal weekday, I am probably here at the global [dormitory]. Probably in one of the lounges there with friends or chatting with other people's friends . . . Korean students, Chinese students . . . We go out to eat in [the area nearby the university]. Then we find something out there to do. (Source 1)

Their weekend activities varied. Most often, they spent weekends with other study participants as Korean speakers returned to their hometowns after Friday classes:

Leaving the university area, it's sometimes more difficult when with Koreans because of their schedules . . . weekends . . . they go back home. A lot of Koreans go home on the weekends, at least the ones that I know. On weekends, we would only see [Koreans] in and about the university area . . . around the Global Village. (Source 1)

For some free time pursuits, however, interaction proved difficult or even inaccessible for study participants and Korean speakers:

One-on-one activities can get a little awkward. Knowing this, we try to spend time in groups. Free time activities themselves aren't all that different than back home, it's the challenges from language that determine whether an activity is accessible or not. (Source 4)

and

Scheduling is always an issue, maybe not the actual activity itself. Activities that are either late night or high cost create problems. (Source 6)

4.3.1.3 Mobile Technologies

Proceeding to the subject of technology, study participants were asked about their most used handheld smart devices, applications, and internet media. Survey results revealed that study

participants used Facebook, Instagram, and MIM most, with Facebook and Instagram use shifting to MIM after arrival. Therefore, the researcher asked how study participants used each of these. Participants frequently used Facebook as a group message board among their cohort prior to their arrival in Korea. In the Facebook group, participants asked travel-planning questions to others like themselves and to current study participants staying on the university campus. The university administrators in charge of academic sojourners made early contact with study participants via Facebook and after confirming their enrolment, requested that study participants download a MIM application for further correspondence, ensuring a basic familiarity with MIM prior to study participants' arrival in Korea. Instagram played an ongoing role in study participants' contact with friends and family in their home countries as they uploaded photos and short videos of their experiences in Korea. Participants continued Facebook use after arriving in Korea as well, though this involved exchanging messages, news, and multimedia with contacts in their home countries. Participants were quick to point out that they used Facebook with Korean speakers only for sharing photos for official university and volunteer events. Language use between participants and Korean speakers on Facebook was infrequent:

[MIM] feels more private, unlike Facebook, which is public and for showing off. I feel like Facebook portrays the person you want to be and [MIM] lets you be who you are in earnest. (Source 5)

and

Facebook is a place to save photos but not for contacting someone. I can keep track of those I've met, but again, it's not for communication. (Source 6)

For language use, MIM served as study participants' primary communication application. With MIM, study participants exchanged short messaging service (SMS)-style texts in conjunction

with media files, such as photos and videos, small expressive images like emoticons and stickers, and internet links inline within a chat room. Study participants described the many uses of MIM for their language contact and use with Korean speakers:

MIM is for getting a hold of someone quickly and strictly for communication. And maybe if we went somewhere and took a photo we'd send it through MIM. Or [we'll send a photo] if we were out somewhere and thought of someone. (Source 1)

and

MIM messages get around not having data plans that allow texting and it allows for group chats, so we can make plans to get together or ask questions to a broader group of people and get quick feedback. (Source 4)

MIM also helped study participants manage free time either for one-to-one or group meetings:

MIM is great for group chats, for coordinating events, informal purposes—nothing academic really. MIM manages social events. I'm active in a variety of chatrooms, some with Korean friends only, academic sojourners only, blended chats, with suite-mates. (Source 3)

Small expressive images like emoticons and stickers provided a solution to gaps in study participants' vocabularies, "helping clarify meaning and provide reactions that are not vocabulary-dependent" (Source 4). Moreover, study participants explained that MIM chat rooms provided opportunities to use Korean they felt were lacking in their face-to-face communication with Korean speakers:

I use emoticons in my messages to help me communicate more clearly and pictures to help me show what I'm typing about. It's very useful to have a chatting service because I

can practice typing in Korean and because I'm typing I can think about Korean more. I can learn more everyday Korean expressions, also. Even if I don't understand them at the time I receive the message, I can always look up what I don't understand later. (Source 3)

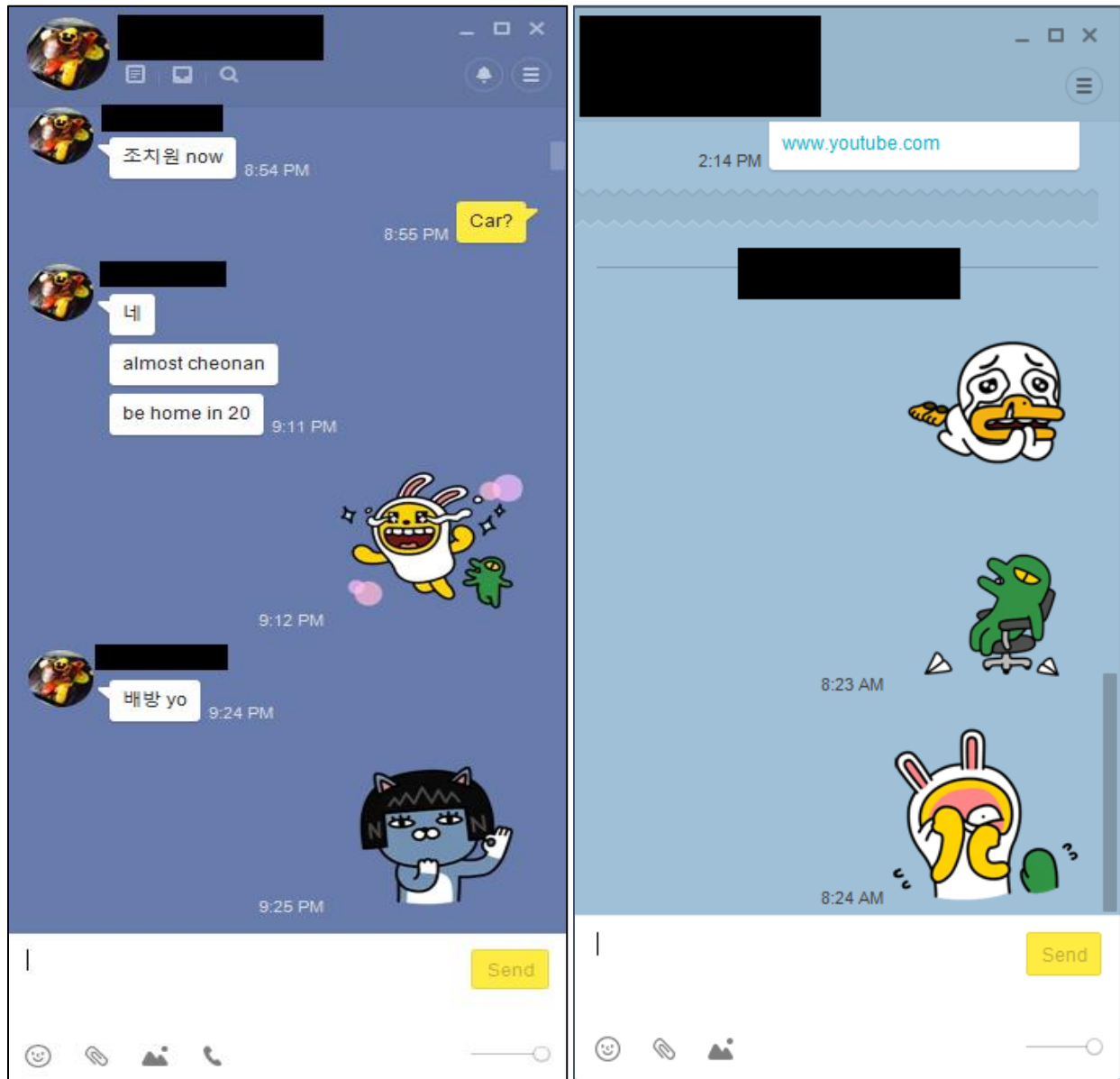


Figure 4.1. Examples of small expressive images exchanged between study participants and Korean speakers in MIM chat rooms.

Figure 4.1 shows a sample of small expressive images commonly used in MIM chat rooms between study participants. Stickers, which take a larger area of screen space in the chat room, show hand and body gestures in addition to facial expressions. Stickers at times substituted entire written responses.

Having listened to study participants describe the many roles of MIM in their language use with Korean speakers, the researcher invited them to share some examples of their chatroom discourse. In a MIM chatroom, Korean was the primary language used. Therefore, study participants installed Korean-language keyboards on their mobile devices and Korean language packs were necessary for typing and reading Hangul characters.

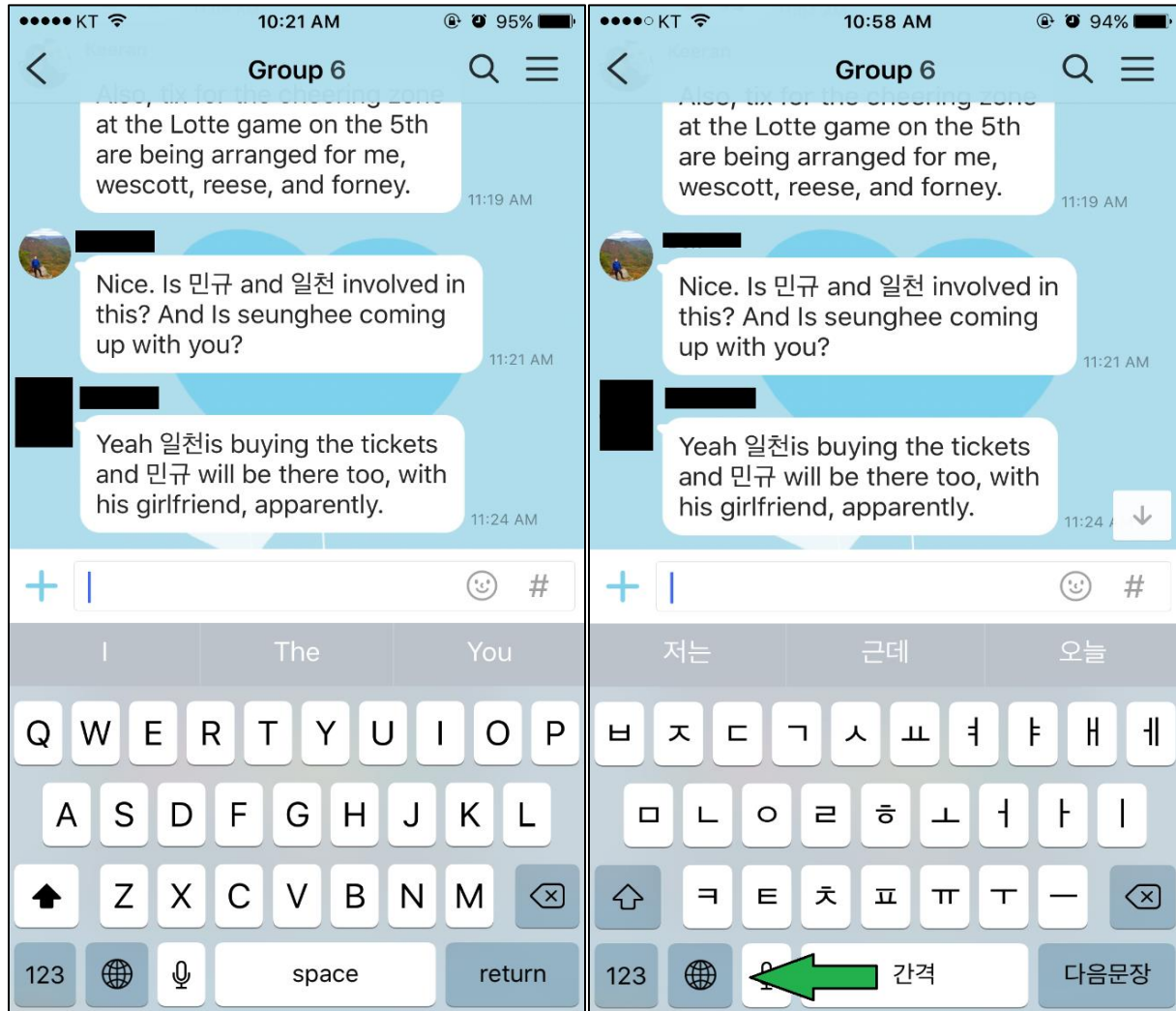


Figure 4.2. Handheld smart device keyboards for enabling English (left) Korean (right) language input.

Figure 4.2 shows an example of a Korean language keyboard. Study participants switched between their English and Korean language keyboards by selecting the globe symbol.

Simple Korean language messages read in MIM chat rooms also helped study participants gain confidence in reading public signs and restaurant menus as they recognized Hangul characters

seen previously in MIM conversations. When MIM conversations exceeded the language skills of either study participants or Korean speakers, they blended languages:

There's a lot of blending English and Korean when using MIM, especially when we don't know a specific word to use. Some blend languages intentionally. (Source 3)

In MIM chat rooms, blending language involved linguistic elements in Korean and English such as message text, voice notes, and video calls:

We send a message and explain our situation in English or in a mix of English and Korean, and the Korean student will either type something out or meet up with us and go together. It becomes a social event really—practising each other's language to do something we need to do. (Source 4)

Blending also involved MIM elements substituting written or spoken language:

I usually use links, pictures, and videos to share something with a Korean [for example, if I found something humorous, something that emphasises or demonstrates something from my home culture . . .] If they wanted to know more about me and where I'm from I could link them to pictures or show them articles. (Source 2)

Affirming survey and discussion group responses, study participants explained that of all technologies available to them, they could not imagine their sojourn without MIM chat rooms:

It's made my life easier, especially to get a hold of others [especially my exchanges], and group-chat helps get information out to a lot of people at once . . . where to meet . . . what we'll eat . . . [In MIM] you can see how many people have opened the message and who haven't. (Source 1)

and

MIM is a lifeline for both us as academic sojourners and for the Korean students as well. When we can't get through—whether someone didn't check their messages, they lost their phone or forgot it at the dormitory—it's frustrating (Source 4).

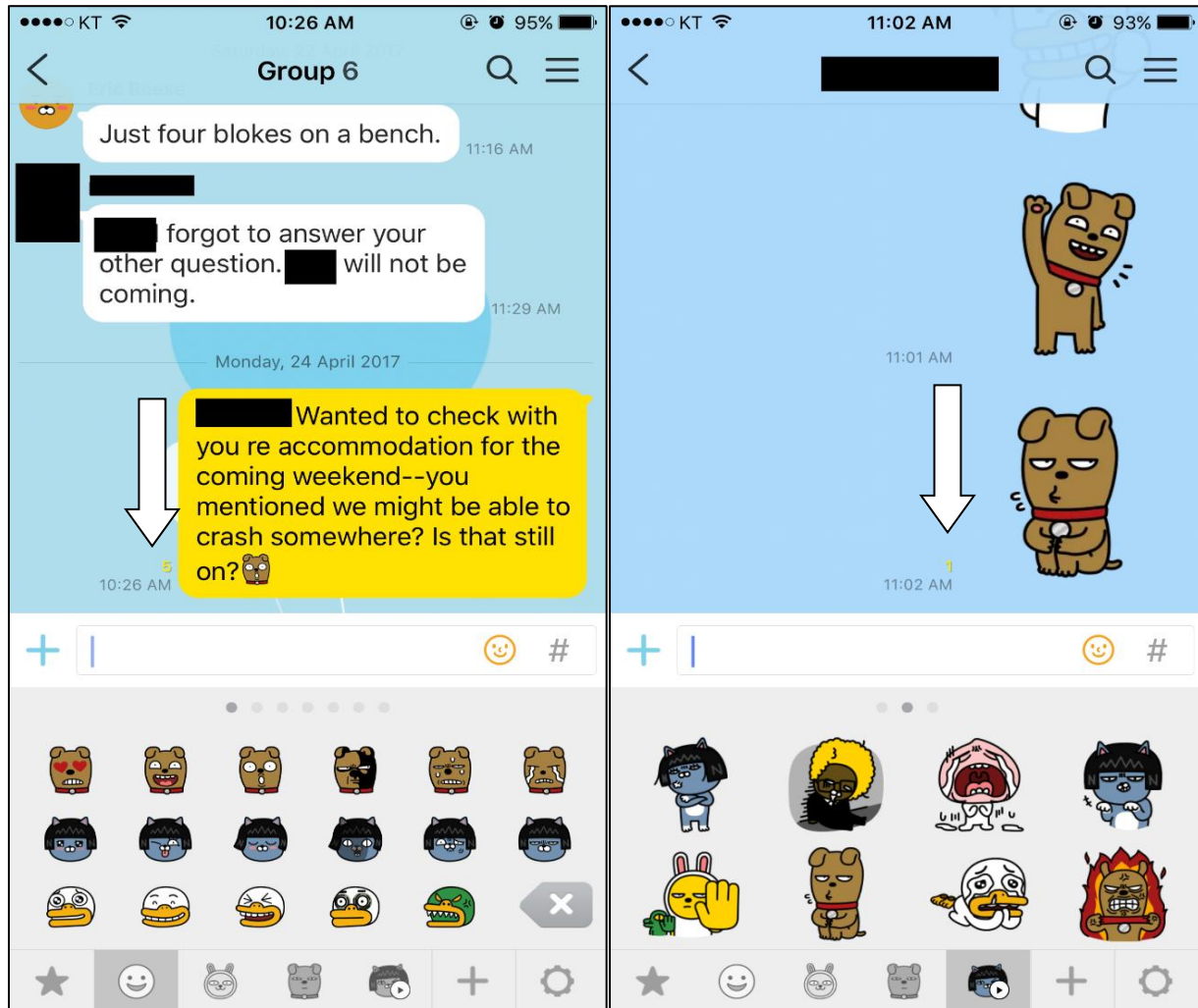


Figure 4.3. Message notifications in group (left) and one-to-one (right) MIM chat rooms.

Figure 4.3 shows examples of message notifications. A subscript number indicates that the receiver of the message has not yet read it. In group chats, the subscript number counts down from the total number of members until all have checked their messages.

In summary, Phase One semi-structured interviews closed the gap between the early survey findings and the creative solutions at language contact and use conveyed in the discussion groups. Study participants explained that mobile devices and MIM were indispensable tools for enabling communication with Korean speakers. Their descriptions of language use in MIM chat rooms explained a feature-rich resource through which study participants and Korean speakers collaborated by blending written and spoken language with visual elements such as photos, videos, and small expressive images like emoticons and stickers. With empirical evidence supporting the relationship between language use and MIM, the researcher prepared for a second phase of data collection.

4.3.2 Phase Two: Semi-Structured Interviews

Semi-structured interviews conducted in Phase Two sought a detailed understanding of the language used through study participants' handheld smart devices. It also sought to uncover when study participants and Korean speakers interacted screen-to-screen (mediated through handheld smart devices) and when they interacted face-to-face.

The Phase Two semi-structured interview guide covered three content areas: language, free time, and mobile technologies. While these content areas mirrored the Phase One semi-structured interview guide, new questions aimed to glean descriptive language shared among study participants themselves and with Korean speakers. Therefore, interview responses included verbal responses shared with the researcher and annotated screen captures from study participants' mobile devices. These responses are detailed below. The 15-question guide for the Phase Two interviews is in Appendix A.1.8.

4.3.2.1 Language

The interviews began with questions about the formal language learning experiences of study participants. Study participants' reactions as to the efficacy of taking formal Korean language classes varied. They agreed that formal courses helped familiarise them with the Korean alphabet and simple vocabulary and grammar, but disagreed on the effectiveness of the method of instruction. Study participants reflected on their language development at the close of their first semester:

When I first arrived here I didn't know any Korean at all. Now I can say that I went from nothing to beginner. I can understand and use simple conversation now.

(Source 11)

and

Absolutely no Korean [when I arrived]—I had never even seen the [Korean] language before except on the websites that I used to prepare for coming. Now I can read and write a bit and use basic conversational expressions. (Source 13)

And despite difficulties adjusting to a Korean-only classroom, some study participants accepted that they would not understand everything the instructor presented in class. They agreed that formal Korean language classes were most helpful for grammar instruction. Grammar instruction on sentence word order (subject-object-verb) helped study participants read and write complete sentences using textbook vocabulary.

However, study participants became frustrated when trying to apply what they learned outside the classroom, citing a “mismatch between [language] immersion and content” (Source 14). Thus,

they sought other resources for learning and using Korean outside the classroom. When alone, study participants turned to various media, such as music, dramas, and television to help familiarise themselves with Korean. Likewise, Korean subtitles (found embedded in online streaming videos) helped study participants practice reading Korean (Source 7).

When in public spaces outside the university district, the study participants shared that it was easy to lose confidence and avoid situations where they might need to use Korean:

Sometimes I know what I want to say, but then feel like I'm making too many mistakes, and I stop. If I lose confidence when speaking Korean, language breakdown follows.

(Source 8)

Likewise, study participants were often familiar with simple expressions and questions, but struggled with ongoing dialogue:

Simple things like ordering a train ticket or ordering food, I can say what I need to be understood, but often the follow-up questions prevent me from making the most of a situation. (Source 10)

Difficulties using Korean in public early in their stay taught study participants to type possible questions and responses on their mobile devices before venturing out in public:

I usually research beforehand. I don't want to be in a situation where I'm totally lost. My first week here my friend and I (also an international student) went to the bank. We couldn't accomplish anything. Luckily, we found a Korean who spoke English, a customer, and he helped us. I wouldn't want to be in that situation or one like it if I can avoid it. (Source 7)

As one solution, study participants carried a small phrasebook of vocabulary and expressions they had studied or used previously, using it alongside their handheld smart devices to attempt language use in unfamiliar contexts:

I carry around a small phrasebook divided by topics that I use along with my phone. The phrasebook might get me part of the way, and the phone dictionary and translator fill in the gaps. (Source 13)

As a study tool, available mobile technologies provided better content than textbook instruction for improving everyday interactions with Korean speakers:

Google translate and finding a study partner is helpful. Textbooks aren't particularly helpful as the topics are a bit abstract or not practical for our lives here. Plenty of resources online. (Source 15)

Mobile devices gave study participants a sense of independence and confidence to interact in public spaces:

Having something typed out can make all the difference in getting the help you need when on your own. My first try, I'd type something out myself. If that didn't work, I'd ask a Korean I know to type out what I need. I prefer to do things on my own and learn through experience than drag someone with me and have them do the work. (Source 11)

and

My phone helps a lot. I use online dictionaries frequently. Most of my suite-mates use Korean and so I use them as a resource by listening in and asking questions later. I try to ask questions when I don't understand something and try to associate it with the context. (Source 7)

4.3.2.2 Free Time

Questions on study participants' social lives explored their daily schedules and free time. Phase Two responses mirrored those from the Phase One, with study participants having roughly 11-15 course hours and 8-10 scholarship-mandated exchange hours weekly. Having significant free time, study participants pursued various activities on weekdays and weekends. Most weekdays, they stayed on campus or within the university district, devoting daytime campus life to relaxing in the dormitory lounges, where they spoke with friends, listened to music, and watched television and movies on their handheld smart devices and laptop computers.

Study participants also spent much of their free time within their dormitory suites. They asked questions to their Korean-speaking suite-mates about language or cultural contexts experienced in-person or observed in Korean media:

Music, TV, and the Internet can introduce me to a lot of informal Korean, which I don't know how to gauge as formal or informal. My roommates will correct me to save me the embarrassment or to keep me from insulting someone unintentionally. (Source 7)

With Korean as the dominant language in the dormitory suites, study participants felt their listening comprehension improved somewhat:

I'm the only English speaker in my dormitory suite. Korean is spoken most, with Chinese coming in at number two. Listening to them though, it's hard to understand anything, but it does help me with comprehension a bit. (Source 12)

Living with mainly Korean speakers also provided a practice space for using simple Korean conversation:

In conversation, I use Korean most in the dormitory. When I'm not speaking Korean myself, I'm listening in to Korean conversations around me. I try to be friendly with others to allow a chance to practice saying simple expressions, little things . . . but consistently. (Source 7)

Others relied on body language to understand conversations:

In my suite, I am the only one who speaks English, so I have absolutely no clue what they're saying. I should observe body language to assess what's being said, which isn't easy. (Source 15)

Evenings offered on-campus social events such as those discussed in participant observation and other club activities comprising mostly Korean speakers:

Typically, I get to use a lot of Korean with these students as they're less familiar spending time with non-Koreans. Being blended with Koreans and with academic sojourners allows for a lot of Korean language use. (Source 9)

Club activities provided another means of immersion in the Korean language, with a study participant often the only English speaker present. Club activities included Korean martial arts, music, dance groups, and sports.

Off-campus, free time offered low-stress interaction between study participants and Korean speakers:

Eating and drinking are the easiest for spending time with Koreans. It's a blend of observing the Korean language and culture and using the Korean language. When drinking, there are a lot of drinking games that happen at the table and these are always in

Korean. Maybe most of the night I'd observe what's happening but then join in and practice Korean on the games, for better or for worse. (Source 12)

and

Going out for eating and drinking are the most accessible activities. Being together at the dormitory or with exchanges you'll always find some level of discomfort or not meeting common ground. Having some drinks breaks down social and language barriers.

(Source 11)

Off-campus, free time also provided a means of immersion in the Korean language:

Going out and eating, drinking—it gives an opportunity to be in situations where you're surrounded by the Korean language—signs, menus, background noise, conversations.

And the whole time you're working to try and figure it all out. Maybe you only pick up one new word or expression the whole night, but you're taking in more than you realise.

(Source 11)

Weekday versus weekend activities varied, with study participants and Korean speakers spending the most time together on weekdays. Because Korean speakers finished classes much later than study participants, the latter spent afternoons exercising or studying for their courses:

On weekdays, I spend most of my time around the dormitory and its public lounges or at the gym. Weekdays I go into town for dinner or to get drinks. (Source 12)

The study participants reserved travel for weekends with their own cohort. They valued travel, knowing how little time they had to experience the country:

On weekends, there's a difference because [study participants] have more free time.

Weekends we have the time to go and do whatever we want. In Korea, our time is limited,

so it's important to meet as many people as we can and take part in as much as we can.

(Source 15)

In Phase One data collection, participants indicated that most Korean speakers spent time with their families away from campus on weekends. However, the few Korean speakers living in the dormitories became travel companions for weekend activities off campus:

I'm busier on weekends socially and interact more with Koreans and practice Korean more off campus. If there's something we want not available around the university district, we'll travel to the nearest city for shopping and meals. (Source 8)

Some participants pursued other activities during free time on weekdays to experience Korean language and culture:

I participate in Korean martial arts, and this has helped expose me to more of the Korean language and the culture. Everything is conveyed in Korean, and the instructor insists we use only Korean. (Source 9)

Various campus events and clubs such as those described in the participant observation put the study participants in contact with Korean speakers they would otherwise not have met:

Joining campus club activities can be a resource to speak Korean [face-to-face] because these clubs are comprised of mostly Korean students. Campus events like those hosted by the global exchange programme at the university also act as a kind of mixer to talk with Koreans we wouldn't normally meet. (Source 10)

4.3.2.3 Mobile Technologies

Throughout the 15-week sojourn, study participants turned to mobile devices, high-speed internet, reference applications, social media, and MIM in an ongoing effort to interact with

Korean speakers. Study participants demonstrated an acuity for digital resources that, when met with an equal understanding and interest in screen-to-screen supported communication from Korean speakers, uncovered a means for language use. Of these resources, the MIM chat room enabled face-to-face and screen-to-screen interaction with Korean speakers. Phase Two interviews concluded by exploring how study participants creatively brought together face-to-screen interactions for language contact and use.

Within MIM chat rooms, study participants used message texts combined with small expressive images such as emoticons and stickers for screen-to-screen communication with both study participants and Korean speakers. With fellow study participants, they created chat rooms upon arrival to set meeting times for group outings and help each other navigate their new Korean environment on and off campus. As the study participants became acquainted, they formed both one-to-one chat rooms and group screen-to-screen social circles where study participants exchanged photos, videos, and internet links and discussed everyday small talk, personal stories, and peer advice.

Study participants used polling and message boards, both available within the chat room, to communicate in groups. The polling feature enabled them to create short, custom questionnaires and receive instant feedback from respondents. When voting, study participants viewed their response compared to others:

I also use polls in group chats. Everyone can vote and see the results, and this speeds up making decisions and the back and forth that can happen with instant messaging.

(Source 15)

Message boards offered study participants another way to present information and discuss topics with groups in MIM chat rooms. Within the group chat, study participants selected the message board icon and entered a combination of text, emoticons, stickers, photos, video, and external files. They ‘announced’ their multimedia post to other group members by selecting the button at the bottom of their screens.

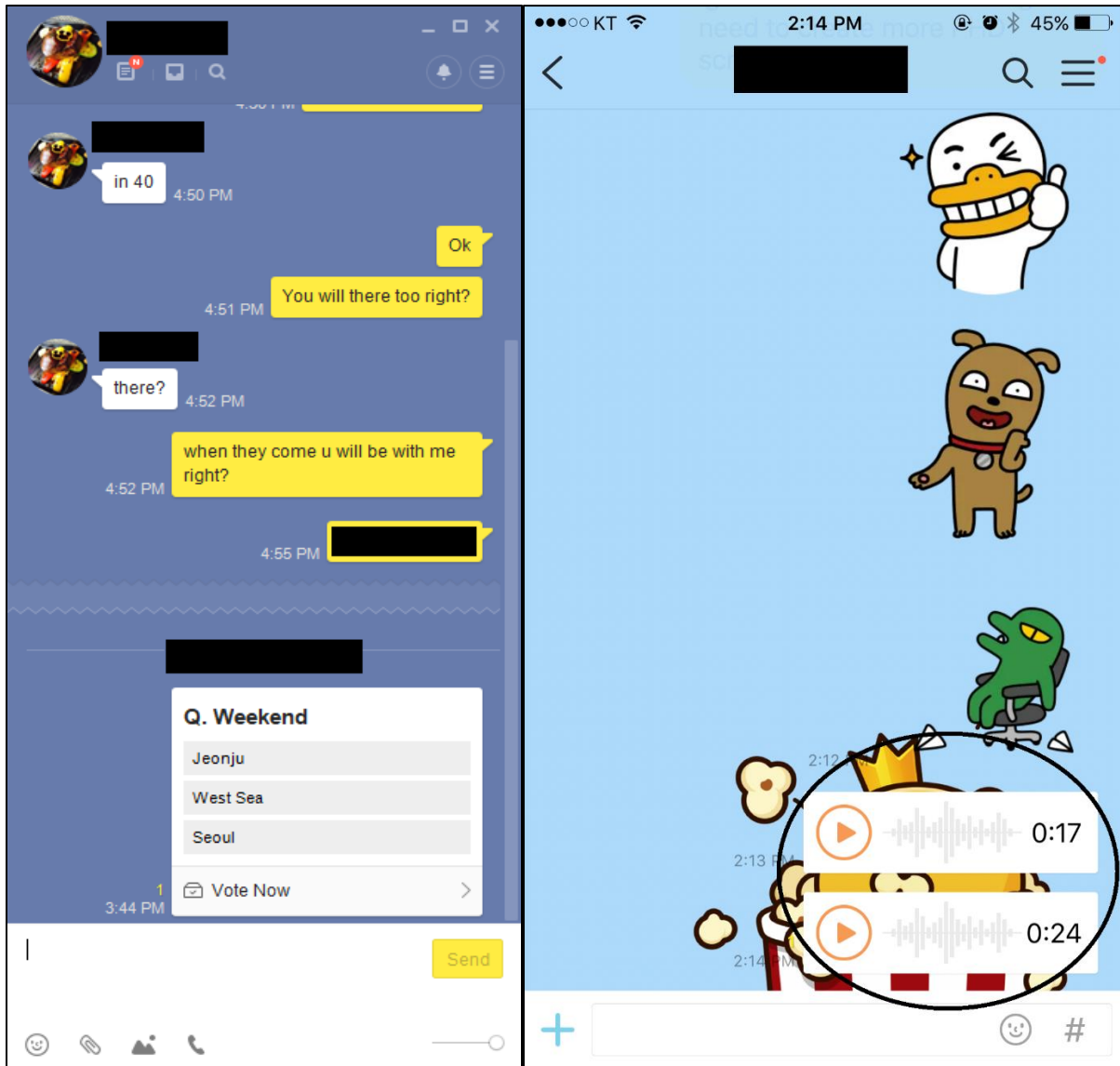


Figure 4.4. An example of the polling functionality in the MIM chat room (left) and recorded audio memos (right).

Korean speakers, when asking for feedback on their English conversation and pronunciation skills, used the audio memo chat room feature. Audio memos sent by Korean students appeared inline within the chat room. By pressing the audio memo icon, study participants listened to Korean speakers' personal messages or pronunciation practice.

Study participants described how Korean students expressed themselves more when using MIM than in person:

My Korean exchanges and friends are often more expressive through their mobile device than they are in person. When English is limited in person, [MIM] helps the [Korean speakers] share more and this gives me something to build on for the conversation we have next. [MIM] is important because it makes the conversation continue. (Source 9)

Likewise, chat rooms gave participants the time they needed to respond in Korean. They were more likely to attempt to use Korean vocabulary, expressions, and simple sentences than to revert to English due to the dictionary and translation apps accessible from the chat room.

MIM chat rooms created a social space where study participants and Korean speakers interacted regardless of which languages they used. MIM chat rooms enabled them to both see and hear language, and they identified nuances in Korean they would otherwise miss:

The positive advantages of a [screen-to-screen] space like [MIM] are being able to use multiple languages and to be able to see what someone is trying to communicate to us. If

you're just listening to someone speak, you might have no idea how the words are spelled, even misinterpreting what the other person says. (Source 10)

English proficiencies among the Korean speakers varied significantly. In most cases they had a working understanding of basic English conversation but rarely used English outside a formal classroom setting. In person, they reverted to simple expressions and vocabulary when unsure how to respond to study participants. MIM chat rooms, on the other hand, gave them another way to attempt English use. Study participants reported that MIM chat room language offered a much better insight into Korean speakers' language proficiencies:

There's a range of English when chatting with Koreans and [study participants]. If they're good at English, we will use mostly English. Maybe we'll send pictures to each other or links from the Internet. (Source 11)

Less English-proficient Korean speakers used Korean in face-to-face interactions and in MIM chat rooms. In face-to-face interactions, study participants struggled to follow even simple conversations. However, within the chat room they found solutions:

Those that don't know English that well, the messages are mostly in Korean. For example, in my suite, my roommates don't speak English so the conversations in-person are in Korean. That filters into the phone chats as well. In-person I'll just be sitting there listening and trying to figure out what the words mean. On my phone, I can look up what I don't know quickly or check on it later. (Source 11)

Study participants used on average 10-15 chat rooms on a weekly basis. They communicated in English-only chat rooms with members of their cohort and with friends and family in their home countries. Their remaining chat rooms consisted of a participant with a Korean speaker one-on-

one or a group of study participants and Korean speakers for a specific purpose, such as a club or volunteer activity. English-only chat rooms with study participants and their friends and family used text messages and voice or video calls. They rarely used expressive images among study participants only, though they often shared pictures, video, and internet links. With Korean speakers, chat rooms were an experimental space for combining language resources applicable to context and interlocutor language proficiencies:

There's a lot—more than 10 [chat rooms] used actively in each week and sometimes upward of 20. Many are group chats with a blend of [study participants] and Korean students. Five chats are almost exclusively in Korean and these help me using different aspects of the Korean language. (Source 9)

Without chat rooms, study participants felt most interactions with Korean speakers would not have led to further communication:

There are two chats for [study participants], some for friends and family back home, and then the rest are Koreans. Not all the chats with [Korean speakers] are used daily. Often they are more intermittent, but without MIM I probably would have no more than first contact with them. (Source 8)

Furthermore, MIM chat rooms kept an ongoing record of conversations between study participants and Korean speakers:

My chatrooms are for those who I'm in [face-to-face] contact with or with those like friends back home I can't see in person at all. Of these chatrooms, there are roommates, academic sojourners, Korean exchanges, my parents, and friends back home. With roommates, MIM helps us share appointment times, day-to-day announcements, and updates. With others, we use MIM to make weeknight and weekend plans. I also use

[MIM] chatrooms for class projects so that everyone knows what the other is doing and they can see the project progress. (Source 7)

Topics of discussion in chat rooms varied, though in most cases study participants and Korean speakers used the chat room to ask questions, make plans, or exchange small talk:

Conversations through MIM can range from casual topics about having eaten, the weather, classes, fatigue . . . to scheduling plans or trips . . . going to have dinner together. (Source 11)

Many study participants used MIM chat rooms to ask questions. Responses from Korean speakers in face-to-face interactions might otherwise be too lengthy and complicated for study participants to understand:

Usually chat content with [Korean speakers] involves asking questions. I read their Korean response and try to parse out what they're trying to convey. I can then access dictionaries and translators to be able to communicate back and forth. My writing skills have improved a lot because I have a Korean keyboard installed and can practice typing. (Source 9)

Conversation topics among the study participants' cohort involved sharing media files and stories of linguistic and cultural misunderstandings rather than discrete conversations:

With Koreans, basic conversation—day-to-day things, making plans for weekends or just asking how someone is. With [study participants], our chats are an ongoing stream of replies to funny pictures and other comments made about food, drink, and travel. (Source 8)

Study participants modified their chat room language depending on the English proficiency of the Korean speakers and their own Korean language skills. They explained that if they initiated a

chat room conversation with Korean speakers for the first time, they began by typing simple Korean greetings. Based on the Korean speaker's response, the study participants made further contact using a blend of English and Korean to determine the language abilities of the other:

Mostly, if I start by using Korean in the MIM space then that dictates that Korean will be used mostly throughout. I don't feel the Koreans I engage with are simplifying their language too much, but messages tend to be shorter and in more digestible bursts.

(Source 14)

Even with the ability to respond to another using the variety of language applications like dictionaries and translators, both study participants and Korean speakers made frequent errors trying to express themselves:

A lot of incorrect grammar gets exchanged—either our Korean to Koreans or English to [study participants] and so the chat space can be both a place of deciphering, simplifying, and correcting. I try to keep things easy to understand and no doubt Korean students do their best to make their Korean understandable to me. Over time you get used to certain patterns. You can see it, review it in the chat room. (Source 15)

The mutual language errors and attempts to overcome them in the chat rooms established rapport between the participant and Korean-speaking cohorts. Study participants knew they had missed opportunities to spend time with Korean speakers when communication breakdown occurred when meeting face-to-face. Study participants explained that in MIM chat rooms, when confronted with these errors, they changed the topic of conversation or blended visual media and different aspects of language through text, voice, photos, and video.

Thus, study participants managed linguistic constraints with blended language, modified for the language proficiencies of their interlocutor, and combined different parts of language until they were fully understood:

When English proficiency is limited, Korean students will either mix Korean with the English language or send multiple messages in Korean trying to say the same thing but in different ways. They can keep trying until they write up a message that conveys what they want to say. The same works in reverse. With MIM I can first try mixing Korean vocabulary with English, but if that doesn't work, I can try different English words and expressions until the other person understands. (Source 10)

In Phase One, study participants discussed how MIM chat room language extended beyond the written word. Other language features, such as making voice or video calls or sending photos, occurred much later, after establishing a relationship of some type with a Korean speaker. Small expressive images such as emoticons and stickers enabled the study participants to communicate with Korean speakers at all stages of language contact, whether sending a message for the first time, managing linguistic constraints, or setting up free time pursuits with Korean-speaking friends. Study participants used emoticons and stickers:

MIM chatrooms include a blend of English and Korean in message texts, emoticons, and photos. The simpler what a Korean is trying to say to me, the more likely they will type in Korean and I will reply in Korean. Korean students use a lot of emoji and stickers and written sounds to supplement what they're saying. (Source 7)

Emoticons and stickers as language in MIM chat rooms were used frequently in situations where written language was not understood. For example, an emoticon or sticker might express a reaction to a written message, giving the receiver a type of feedback on what was said:

I've found I should both reply to typed messages and I need to use emoji and stickers with [Korean speakers]. Even if the [Korean speakers] only sent a sticker or emoji, I should reply. If I don't they will say something when we meet. Emoji and stickers help confirm understanding or to show that I've read the message. This also gives us something to talk about because the written sounds we use in English [hahaha, LOL] are different than in Korean (kakaka). (Source 7)

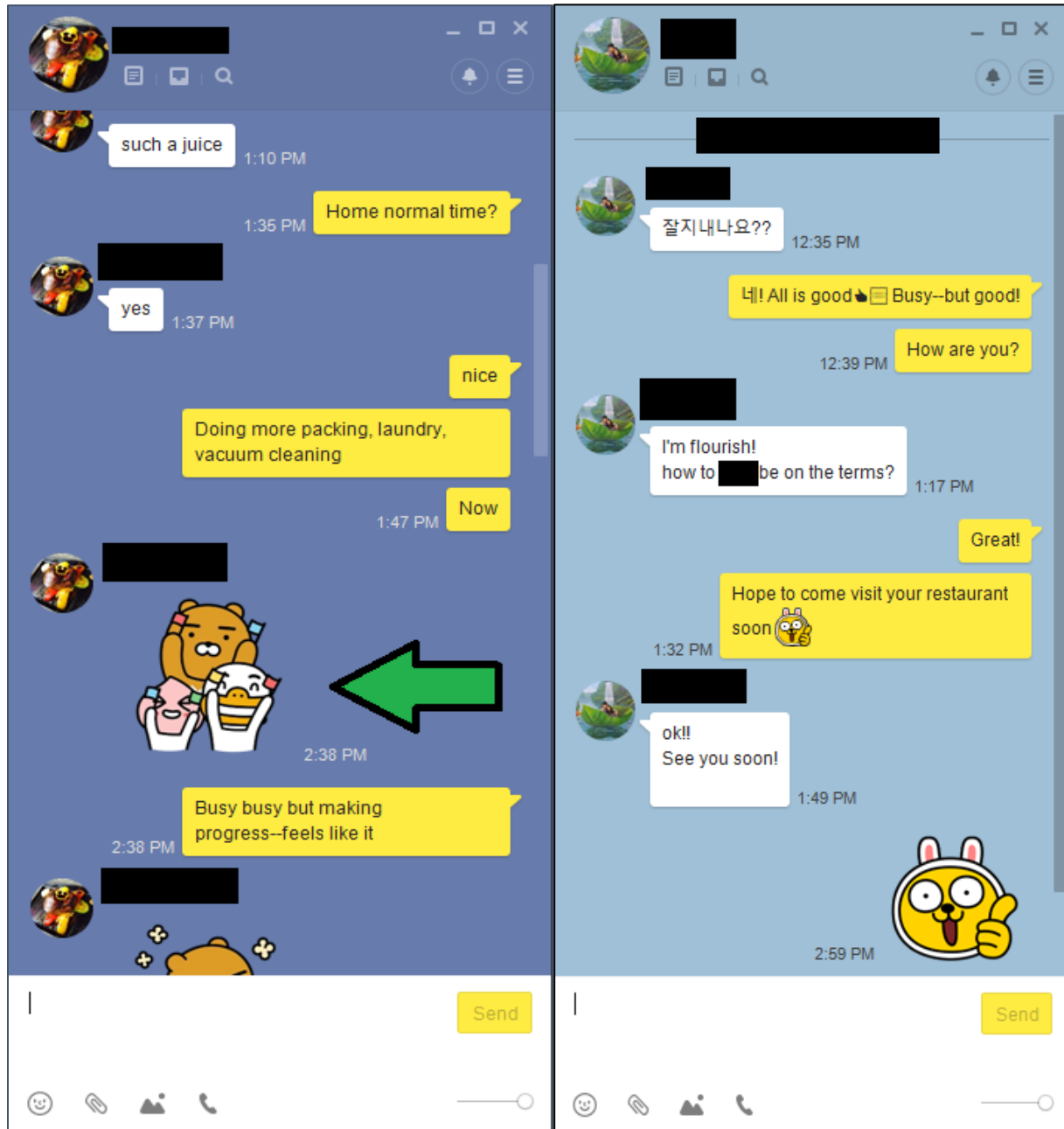


Figure 4.5. Emoticons and stickers as feedback to Korean speakers in a MIM chat room (left) and to signal a conversation's end in the MIM chat room (right).

The chat room screen captures in figure 4.5 show an example of emoticons and stickers signalling the end to the conversation. Study participants, who often described their MIM and

text messaging language use as “emoticon free” with other study participants, learned the importance of using emoticons and stickers as ‘bookends’ for screen-to-screen conversations with Korean speakers. They observed quickly just how often Korean speakers used emoticons and stickers, regardless of the language of their interlocutor.

Study participants expressed how important both synchronous and asynchronous communication were in facilitating and maintaining conversations with Korean speakers. If an immediate answer was needed, they indicated the time constraint with emoticons or stickers. In other situations, study participants and Korean speakers delayed their responses intentionally:

With MIM you have time to consider what and how you use language with someone. You can adjust per that person’s language ability and your level of relationship to them.

(Source 7)

The consensus among study participants in their language contact with Korean speakers was that MIM chat rooms acted as a screen-to-screen social space to share ideas, make plans, build relationships, and overcome linguistic, social, and cultural misunderstandings:

A [screen-to-screen] space is a way to be social, to be involved, and to communicate.

With MIM you can do all this in a single place. MIM saves all chats, messages, videos, and other files. The way it stores data is very helpful. If you want to find what someone had said previously you can tap, type, and search for what you’re looking for. Just locating one key text via search can pull up everything or link everything you might be looking for. (Source 15)

4.4 Conclusion

In sum, MIM chat rooms proved invaluable for placing study participants and Korean speakers in contact with one another and enabling language use. Surveys, discussion groups, and participant observation informed the growing data set on social interactions between study participants and Korean speakers. Events held throughout the semester put study participants in contact with Korean speakers they might not otherwise meet in regular social circles. Participant observation offered another way to clarify differences in study participants' free time commitments. The researcher also had the opportunity to listen and observe the different languages and language resources used between the two cohorts, giving new insight into the blending of face-to-face and MIM interactions discovered in the surveys and discussion groups.

In the semi-structured interviews and shared chat room data, study participants demonstrated how, through experimentation with chat room features and functionalities, they could use the Korean language. Experimentation in MIM chat rooms helped study participants overcome language barriers using visual media like emoticons, stickers, photos, and videos. It also gave both study participants and Korean speakers time to respond asynchronously when they were unable to express themselves. In cases in which Korean speakers had high English proficiency, they used short, but grammatically complete Korean-language text messages. Study participants could then negotiate meaning themselves or ask the Korean speakers to explain challenging words and expressions. Group chat rooms exposed study participants to Korean speakers with a range of English language proficiencies, and since study participants were often in the linguistic minority, language use in the group chat rooms was almost always in Korean. Group chat members varied in both age and gender, helping study participants understand linguistic and

cultural differences used by Korean speakers, such as honorifics. The polling and message board features accessible within MIM chat rooms also helped group members disseminate information and make decisions quickly.

The following chapter presents part two of the findings and analysis and examines a series of examples of MIM chat room discourse for study participants' Korean language use.

Chapter 5: Findings & Analysis, Part II

5.0 Introduction

Chapter 5 examines study participants' direct, face-to-face interactions and digital, screen-to-screen interactions with Korean speakers through MIM chat rooms. The chapter begins with a summary of the analysis and the findings. Next, it discusses study participants' reliance on their Korean hosts and the impact of the limitations of their hosts' reliance on their language contact and use. Section 5.2 explores study participants' attempts to interact directly with Korean speakers and the strategies for language use they discovered through observation in social settings. Section 5.3 details study participants' non-obligated time pursuits and how they expanded their social networks during a brief sojourn. Section 5.4 outlines the affordances of Korea's advanced digital infrastructure, with ubiquitous, free, and high-speed Wi-Fi, coupled with the latest mobile devices and a proprietary MIM service which helped study participants use the Korean language and develop language skills informally. Chapter 5 concludes with a chapter overview and an outline of the discussion in Chapter 6.

Phase One of data collection consisted of three steps: Online survey, discussion groups, and one-to-one semi-structured interviews. The findings are summarised as follows:

- Limited formal Korean language instruction and unfamiliarity with Korean social customs presented linguistic and social interaction challenges both on- and off-campus (survey).

- Study participants were involved in various activities in their non-obligated time, with Korean speakers supporting language use and cultural adjustment. However, those using direct means of communication only received little Korean language input informally when they spent time with highly proficient English-speaking Korean speakers (survey).
- Study participants had a strong interest in Korean language use and learning outside the classroom. However, social and linguistic challenges restricted face-to-face contact with Korean speakers (discussion groups).
- Study participants wanted to experience Korea independently, at times, even in simple tasks, such as shopping for clothes or eating at a local Korean restaurant, but they needed English-speaking Korean speakers for assistance (discussion groups).
- Study participants found creative solutions, through their mobile devices, to face language barriers, social and cultural misunderstandings, and time constraints. MIM chat rooms were indispensable to enable communication with Korean speakers (interviews).
- Their language use in chat rooms revealed MIM as a feature-rich resource, where study participants and Korean speakers collaborated by blending language, both written and spoken, with visual elements, such as photos, videos, and small expressive images (e.g., emoticons and stickers) (interviews).
- Study participants also provided screen captures of their chat room interactions with Korean speakers across varying levels of English proficiency,

demonstrating how mutual adeptness, with the application and its features, and awareness of the interlocutors' language skills supported an innovative blending for successful language use (interviews).

Phase Two of data collection consisted of an online survey, participant observation, and one-to-one semi-structured interviews. The findings are summarised as follows:

- A link emerged, yet, again between language use, MIM, and the pursuits of shared interest between study participants and Korean speakers in their non-obligated time (surveys).
- The language use, MIM, and the non-obligated-time link suggested face-to-screen interactions to plan activities in their non-obligated time and overcoming language barriers (surveys).
- Pursuits of shared interest between study participants and Korean speakers in their non-obligated time included campus events, global day, language exchanges, coffee hour, themed parties, and a children's English camp (participant observation).
- Non-obligated-time pursuits exposed study participants to various contexts in which they could use the Korean language face-to-face and through their mobile devices (participant observation).
- Study participants demonstrated an acuity for digital resources. When this acuity met their equal understanding and interest in digitally-supported contact with Korean speakers, it uncovered a means for language use (interviews).

- Among these digital resources, the MIM chat room enabled communication in direct (face-to-face) and digital (screen-to-screen) communication with Korean speakers (interviews).
- As study participants experimented with language in the MIM chat room, they discovered innovative means of blending language resources through face-to-screen interactions (interviews).

5.1 Host Reliance

Upon arrival and in the early weeks of sojourn, English-speaking short-stay academic sojourners (hereafter referred to as the study participants) relied on highly proficient English-speaking Korean students to complete everyday tasks. These Korean students were few and, in most cases, served as resident assistants in the international student dormitory. Thus, study participants could receive information on campus events and dormitory rules and regulations, when necessary. However, resident assistants, along with their managerial obligations, were students and attended an average of 20 course hours weekly. They helped study participants when their schedules allowed it, and study participants were grateful to have help in adjusting to the Korean campus environment.

Nevertheless, the reliance on highly proficient English-speaking Korean students restricted study participants' choices for activities during non-obligated time and their ability to understand and use the Korean language. Simple tasks, such as ordering a meal at a local restaurant or purchasing laundry detergent at a local shop, exceeded their Korean language proficiency and comfort level when they interacted with Korean speakers (hereafter referred to

as Korean speakers). Thus, study participants chose to remain close to the international student dormitory and the limited social circle of English speakers living there.

Study participants spent most of their time on campus in the early weeks of sojourn. In addition to the international student dormitory, they frequented coffee shops and student lounge facilities which were scattered across the campus, together with their cohort of English speakers, both academic sojourners and English-speaking Korean students. In the second week of the semester, study participants began their scholarship-mandated English language support hours with Korean students. The Korean students who were involved in this programme varied in their English proficiency and, in many cases, study participants could not maintain a conversation with Korean speakers.

Off-campus, study participants experienced immersive Korean language settings both in the surrounding university district and when they travelled to different locations by train or subway. In the surrounding university district, non-obligated time and dining options included several small bakeries, coffee shops, Korean restaurants, and bars. Study participants avoided the surrounding university district early in their sojourn as their limited language learning, formal or otherwise, prevented the Korean language-only interactions which they needed to engage in simple tasks, such as shopping or ordering food. Also, infrequent English signage and menus in the surrounding university district and in its shops deterred study participants from entering most local businesses. When possible, study participants relied on English-speaking Korean speakers' help to physically accompany them for banking, shopping, and ordering food and drink in the surrounding university district. However, study participants felt uncomfortable asking for help in completing these seemingly simple tasks. Frequent requests strained relationship-building, as study participants appeared dependent and frustrated when they spent time with English-

speaking Korean speakers. Likewise, study participants could understand that Korean speakers would rather spend their limited free time enjoying themselves, eating, drinking, playing sports, and engaging in other recreational activities than acting as study participants' cross-cultural "personal assistants".

When study participants travelled to different locations by train or subway, they selected large shopping centres or familiar international brand restaurants for their shopping and dining out. Study participants felt less pressure and more anonymity in larger shopping centres rather than in the smaller local shops in the surrounding university district, and they inferred meaning into products or menu items using visual clues or accompanying English language descriptions, when they were available. Challenges emerged, however, despite the independence study participants perceived in these larger and more anonymous social settings if they had to ask questions or, more commonly, when Korean speakers asked them questions.

The frustrations study participants experienced in formal Korean language learning settings forced them to seek help from Korean speakers when they needed to determine what and how to study the Korean language. The Korean speakers who were assisting study participants with their informal Korean language study, mostly those Korean speakers within their shared living spaces, introduced basic expressions, such as greetings, replies, and questions. This informal instruction was done face-to-face and involved the Korean speakers speaking in Korean and study participants listening and repeating in Korean. The Korean speakers offered verbal feedback, when necessary, on pronunciation and syllable stress¹⁰ and study participants went

¹⁰ Korean is usually described as a syllable-timed language. Thus, each syllable in Korean pronunciation receives equal stress.

about their daily activities using learned language as best as they could. However, as this informal instruction was provided verbally, study participants found themselves mixing English-stress time with learned Korean expressions (as thus affecting their pronunciation so that Korean speakers could not understand them), or confusing Korean vowel sounds and diphthongs. As a result, they had difficulties in communicating with their Korean interlocutors. Moreover, the mistakes they made using Korean on their own also created confusion when they attempted to read Korean signage and product labels, as they associated incorrectly learned spoken language with its corresponding Hangul characters. Repeated language errors and communication breakdown thus led to study participants avoiding language interactions in Korean without the assistance of English-proficient Korean speakers.

5.2 Linguistic Landscape and Direct Interactions

Drawing on Blommaert's (2012) conceptual and theoretical work in linguistic landscape studies, this section discusses the Korean language and language features study participants experienced during their short stay in Korea. Two broader areas of the Korean linguistic landscape will be addressed:

1. Study participants struggled with the language in use on signs and printed media.
2. Study participants struggled with the language when they interacted face-to-face with Korean speakers, particularly with Korean speakers outside their university cohorts.

This section concludes by exploring the language strategies study participants developed when they interacted with both the written and spoken Korean language.

5.2.1 The Korean linguistic landscape. In order to understand the challenges study participants experienced in the interactions in the Korean language, it is helpful to address the ways in which they experienced language and negotiated language resources in their Korean environment during their short stay. Study participants' direct interactions with Korean speakers and in the Korean environment included also the comprehension of signs and printed and audio media, besides the language which was used between English and Korean speakers. Thus, the Korean linguistic landscape offered direct interactions with language and language resources, apart from and in combination with face-to-face contact, whether on- or off-campus.

First and foremost, a discussion on Korea's linguistic landscape encompasses the use of Romanised Korean alphabetical script on public signs, and English words on signs and printed media. Most Korean signs for public transportation, for example, display place names and other directional language in Hangeul script. Below the Hangeul script, the signs show a Romanised version of the Korean. The study participants who were unfamiliar with place names would, in most cases, be unable to decipher any meaning whatsoever from the language on the signs.

While the actual place names on the signs may be without a clear or practical translation into English, the words that do have direct translations are also Romanised, rather than translated. As an example, the location name 쌍용동 contains three syllables. The first two syllables are the name of a location and the third syllable indicates what type of location it is. This three-syllable pattern for location names is common in the Korean language, though in some cases the location name may contain more syllables. A Romanised version of the place name 쌍용 is written as “Ssangyong” and a possible literal translation into English would be “two dragons” (both syllables are borrowed from the Chinese language). The third syllable, naming the type of

location, is Romanised as “dong”, literally meaning neighbourhood or district. Thus, several possibilities are available to display the Romanised-English text on the sign. One example might be “Ssangyong District” and another “Two Dragon Neighbourhood” or “Neighbourhood of Two Dragons”. Instead, the sign has “Ssangyong-dong” beneath the Hangul text. Unless the English speaker has a working knowledge of the Hangul text or is familiar with the location, the whole text on the location sign is indecipherable. Similar examples of signs (Figure 5.1) are common throughout the country in public transportation (e.g., in bus and rail stations, on electronic ticketing machines, and on road signs).

Another type of language which study participants encountered was in advertisements and display windows of local businesses. Despite the use of English and Romanized words on signs locally, their denotative and connotative meanings did not always match the intended context of the sign or its environment (Blommaert, 2012; Fayzrakhmanova, 2016b). In addition, the rise of *Konglish*: a blend of Korean, English, and European languages not intended for use with English speakers but between Koreans themselves further complicates matters (Fayzrakhmanova, 2016a; Shaffer, 2014). English speakers and Korean language learners would be unlikely to understand or decipher Konglish, whether spoken or written (Kent, 1999; Kim, 2001; Xue-bo, 2012). Finally, much of the English-like wording on signs employs a transfer of Korean grammatical and lexical rules, such as the use of portmanteau (Azuma, 1993; Chan, 2009; Park, Troike, & Park, 1993). One such example is the popular meal of chicken with beer (in Korean 치킨, pronounced “chee-kin,” an English borrowing, and 맥주, pronounced “make-joo,” from Korean). The portmanteau is thus 치맥, pronounced “chee-make,” the first syllable cluster from each word. Another example is found in product branding locally. The apartment

construction firm Pradium combines the word “pride” as in pride for one’s home and “-adium,” a reference to “stadium.” A third example of Konglish is the use of English or English-like words to appeal to specific audiences, such as a local pizza chain’s slogan, “Love for Women.” Similarly, the Konglish on a restaurant menu (Figure 3.2) advertises “Woman’s Style” Hot Sun Chicken, with “Hot Sun Chicken” written in Hangul. These examples are only a small sample that introduce the complexity of semiotic resources available to the participants in the Korean linguistic landscape (Blommaert, 2012). Efforts for contextualizing these semiotic resources are detailed in Chapters 4 and 5 that follow using written explanations and visual media through pictures taken by the researcher.

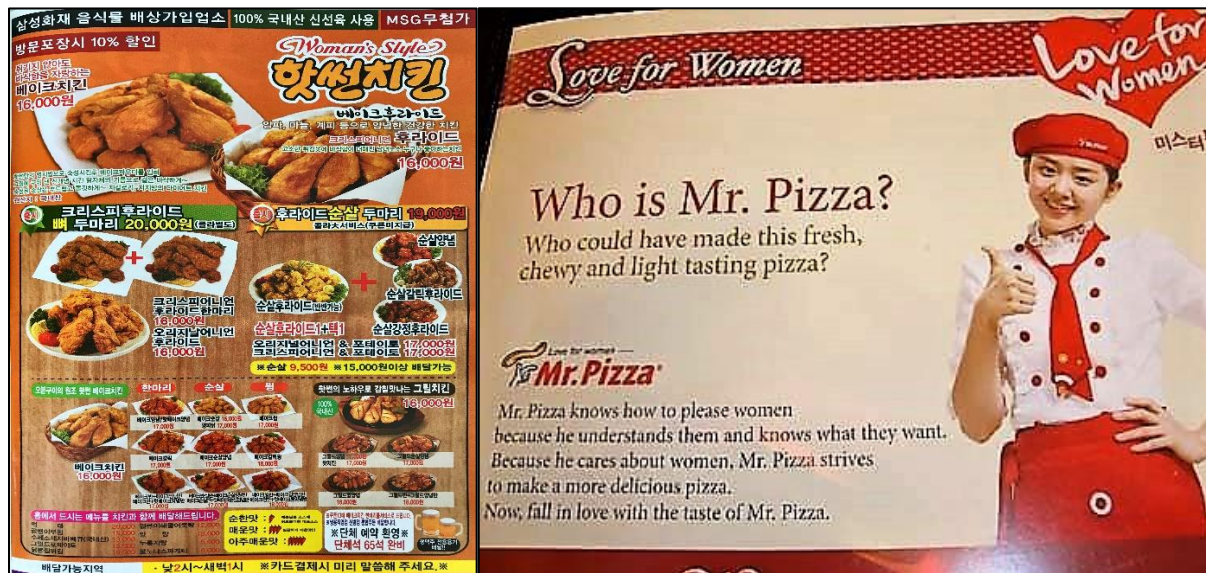


Figure 5.1. Konglish on a restaurant menu for “Woman’s Style Hot Sun Chicken” (left) and “Love for Women” pizza (right)

Figures 5.1 and 5.2 are examples of text and visual media which once again created frustration or confusion to study participants.



Figure 5.2. The “Juicy Direct Care System”, Cheonan, Korea (left), and “Café Bris”, Songtan, Korea (right).

Several features of the sign in Figure 5.1 are representative of the language which study participants found in public spaces. First, the sign uses both the Korean and English languages. Unlike the abovementioned location signs, the English text on this sign uses complete English words, possibly naming or describing the advertised product. However, it leaves the reader guessing. The reader is left with two options to determine what the advertisement tries to communicate: Decipher the Hangul text or use the image (Korean men, possibly pop artists). For

study participants, the lengthy Korean text of a smaller font, compared to the large text at the top of the advertisement, would be far too complex to understand or even begin to parse out while passing by. Moreover, the provided image on the sign possibly adds to the confusion of what the sign tries to convey. It could be that, if the image depicts a group of pop artists, the advertisement is selling pop music albums. Based on the men's fashion, the advertisement might be promoting makeup, clothing, or hairdressing services. One final observation should be made based on the Hangul text on the advertisement. If study participants could read some of the Hangul script, they would note some borrowed English words (쥬스, 쥬씨, 시스템 as juice, juicy, and system, respectively). Again, however, without understanding the complete Hangul text, the identification of the words “juice, juicy, and system” provides little more information than the English text on the sign. The sign is intended to advertise a juice bar.

The “Café Bris” advertisement exemplifies another iteration of English used in the Korean linguistic landscape: Words which are Romanised from the Hangul script and which add unintended meaning to a sign. As Figure 5.1 shows, the image on the right advertises coffee on a poster outside of a Baskin Robbins ice cream shop. The product which is advertised on the poster depicts the image of a cup of coffee and the word “Americano”. The Korean text in the poster identifies the coffee as belonging to the Baskin Robbins chain of ice cream shops and states the name of their new coffee line “카페브리즈”, literally “Café Breeze”. The Romanisation of the word “breeze”, which is spelled differently in this context, adds an unintended meaning to the sign. For a Korean speaker, the Romanised text “Café Bris” is ornamental, that is, the Korean text names accurately the coffee line as the local branch of Baskin Robbins intends it. However,

the English speaker walking by might see and interpret a meaning that the copy writer of this advertisement had not intended.

Another type of language study participants encountered involved English language or bilingual English-Korean signs which were appealing to study participants as tourists or customers. For example, signs in front of businesses in highly populated parts of the capital, Seoul, might read: “Welcome! Come inside! Food, beer. English, Chinese, Japanese”. The beginning of the message is clear enough (food, beer), but some ambiguity lies in the meaning of “English, Chinese, Japanese” as to whether it refers to the cuisine served, or the languages spoken by the proprietors. In all the cases which study participants reported, the latter meaning was intended, and finding these signs after long walks in the city or getting lost in unfamiliar neighbourhoods was very welcome. Nonetheless, interactions in the Korean language did not end once study participants entered the premises. Indeed, they found that, in many cases, the word “English” on the signs outside referred to printed menus and not to the speaking skills of the servers inside. Furthermore, the English printed menus often read like the location signs found in public transportation centres, that is Romanised long streams of Hangul script for menu items and their accompanying descriptions. Thankfully, however, many of these menus included pictures (of actual food and drink) that study participants could point to when ordering. Study participants encountered Konglish, which is defined as the words and short expressions that are borrowed and modified from English and European languages (Mueller, 2010), particularly on campus bulletin boards and in printed media, and in store windows off-campus. In Figure 5.2, a sample printed notice uses both English and Korean to inform readers about an upcoming campus event. While the name of the event uses English and the English language text comprises almost one-third of the printed notice, the important pieces of

information (e.g., seminar names, dates, and times) use the Korean language, suggesting that the audience of the printed notice consists of Koreans or Korean-speaking students. The English wording “Data Shapes Your Future” is coherent and free of awkward or unnatural usage. However, “Big Data Cheer Up” exemplifies a common form of Konglish in that the words are associated with the English language by appearance, rather than meaning. “Cheer Up” in the context of this printed notice tries to express “preparedness” or “deepened understanding” of the relationship between big data and a university graduate’s employment credentials.

빅데이터 청년인재 일자리 연계 사업

Data Shapes Your Future

“BIGDATA CHEER UP”

빅데이터 엔지니어 청년 교육생 모집

「빅데이터 청년인재 일자리 연계 사업」이란 기업 수요에 부응하는 실무중심의 빅데이터 교육훈련을 통해 빅데이터 청년인재를 양성하고 채용 연계를 지원하는 사업입니다.

접수기간 4. 10 ~ 5. 19

교육장소 전국 7개 교육장(서울, 판교, 대전, 광주, 부산)

교육비 전액 무료

모집인원 200명

교육내용

구분	데이터베이스 프로그래밍	빅데이터 처리	빅데이터 분석	프로젝트
내용	데이터베이스, SQL	JAVA, 웹프로그래밍, GitHub 등	리눅스, Hadoop, Spark, MapReduce, Hive	Python 등 실무형 팀 프로젝트
	1주	3주	2주	2주
				4주

지원자격 대학 졸업예정자 및 졸업 미취업자

접수방법 온라인으로 신청서 제출
DB가이드넷(www.dbguide.net) → 빅데이터 청년인재 → 신청 및 조회

전형절차 1차 서면평가, 2차 면접평가

교육생 특전 취업 클리닉, 맞춤형 채용 정보 제공, 데이터 전문 기업 채용 연계, 데이터 분석/SQL 등 자격증 취득 지원, 전문가 특강 및 기업 탐방

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☎ 02)3708-5372~3
✉ bigjob@kdata.or.kr

Figure 5.3. “Big Data Cheer up” sign on a bulletin board at the research setting.

The abovementioned examples of the language which can be found on signs in the Korean linguistic landscape are representative of those study participants encountered when they went out and attempted interactions with Korean speakers, outside their university-based cohorts. The examples do not exhaust the many varieties of languages which are used on Korean signage, nor could it be said that all signs in public spaces were confusing or indecipherable to study participants. The purpose of discussing the language of signs and other media in public spaces is to offer the reader a glimpse into the complexities of understanding the Korean linguistic landscape for short-stay populations, such as study participants.

5.2.2 Face-to-face interactions. Without prior knowledge of the Korean language, study participants relied on limited formal language learning, body language, and facial expressions to interact face-to-face with Korean speakers. Formal language learning involved weekly classes with a Korean-speaking instructor, during which they learned how to read the Korean alphabet script, Hangul, and to speak basic greetings. Nevertheless, even though the formal language courses were designed for absolute beginners, they offered little in terms of practical skills in Korean conversation that could help participants engage Korean speakers in exchanges outside the classroom. Study participants wanted the linguistic means to initiate conversations and carry out simple tasks, such as ordering a cup of coffee. Instead, they learned how to ask the price of oranges at a local market, talk about parents and grandparents, and explain their line of work. Formal language instruction offered some help; however, they also knew how little time they had in their sojourn. They needed to develop strategies to start and maintain direct interaction with Korean speakers in the shortest time possible.

Study participants found that, more than limitations in language abilities during direct interactions, finding conversation topics of mutual interest limited language contact and use. Divergent timetables and how each group used their time played a significant role in the selection of a topic of conversation. First, as the previous sections mentioned, Korean speakers spent weekdays taking courses, often until late in the evening, had part-time jobs, and visited their families on weekends. In contrast, study participants attended fewer courses on weekdays, which finished before three in the afternoon, and had no other obligations on weekends. Thus, the Korean speakers had less non-obligated time, as compared to study participants, and likewise were engaged in fewer leisure pursuits and hobbies, such as playing sports, learning musical instruments, and enjoying film and television. Study participants found themselves attempting conversations with Korean speakers based on the hobbies in which they took part, either in their home country or in Korea, but these conversations rarely led further as the Korean speakers knew little or nothing about the activities. Secondly, both study participants and Korean speakers knew little of each other's popular culture, such as famous television shows, dramas, and music. For Korean speakers with limited non-obligated time, listening to Korean pop music (K-pop) was often a primary source of their relaxation and means of leisure. Study participants, with few exceptions, listened to other music sources than those which were offered locally, most of which were different stylistically from Korean popular music. Finally, study participants struggled to manage conversations based on differences in small talk and discourse style between themselves and Korean speakers. For example, study participants misunderstood simple questions asked by Korean speakers. Such questions included “where are you going?”, “did you have lunch?”, and “are you busy?”. While study participants interpreted these questions literally, the Korean speakers had simply asked the Korean equivalent of “how are you?” in several ways.

5.2.3 Discovering language use strategies in direct interactions. The first language use strategy study participants discovered to speak directly with Korean speakers involved weekend travel outside the university district with their cohort only. Without the linguistic safety net of highly proficient English-speaking Korean students, study participants entered public spaces in Korean language only and were forced to use the limited vocabulary they were learning through self-study. Likewise, study participants pieced together meaning in sign-reading as they navigated themselves through unfamiliar, urban environments. The absence of English signage in mostly public settings resulted in study participants losing their way and trying restaurants they would have otherwise avoided. This direct interaction strategy helped cohort relationship-building, as they shared, experimented, and discovered new ways to use and learn the Korean language. The result built up their confidence in acting independently in unfamiliar and previously avoided social and linguistic contexts.

A second language use strategy study participants discovered when they spoke with Korean speakers occurred in their shared living spaces. The Korean speakers in the shared living spaces included Korean students, who spoke some English, and Korean-speaking academic sojourners, who spoke Korean, but little English. Thus, the Korean language dominated conversations in shared living spaces. Study participants, who were unable to follow most spoken interactions among the Korean speakers, listened for patterns and observed body gestures, facial expressions, and paralinguistic cues. In turn, the Korean speakers made attempts to include study participants in conversation, using smaller chunks of dialogue in the hope that they could join in and respond. At first, study participants lost or misunderstood even the shortest expressions or words. Over time, however, they could pick out new expressions and words from

the conversations between Korean speakers to which they paid attention. The context in which this took place helped study participants better understand the meaning of these expressions and words and remember them for use in other contexts.

The informal language skills study participants developed in shared living spaces allowed them to better comprehend Korean pronunciation and basic writing. In formal Korean language classes, study participants studied one textbook unit per week, changing from topic to topic. In contrast, conversations in shared living spaces involved topic repetition on small talks and student life. Study participants could, then, expand their spoken Korean in areas such as comments on the weather, meals, and study schedules, as they first listened to and then joined in conversations with Korean speakers. Observing simple dialogues, which were repeated regularly on a small rotation of topics, enabled study participants to reuse some basic Korean conversations with roommates during their brief sojourn.

Study participants discovered a third language use strategy when they spoke with Korean speakers in social spaces, such as meeting for coffee, drinks, and meals on and off campus. As for observation in shared living spaces with Korean speakers, the language which was used in social spaces was at first beyond their capacity to comprehend. However, observation in social spaces provided repetition as they took place mainly in coffee shops, restaurants, and bars. The direct interactions study participants observed and used in social spaces differed from those of shared living spaces in several ways. First, social spaces offered more significant sources of visual cues, not only in terms of observing body language, facial expressions, and paralinguistic information from Korean speakers, but also in terms of environments. The social environments offered signage, menus, music, and television in places where cultural customs were regularly observable. Secondly, observation in social spaces included much larger groups than those in

living spaces. In the living space, for example, a total of 12 students lived in each dormitory suite including study participants. However, usually only three or four students were inside the suite at a given time, except to sleep. In social spaces, groups of study participants and Korean speakers included six or more students at a given time and it was common for these groups to exceed ten participants. These interactions allowed study participants to observe Korean speakers talking with one another and to practice conversation with a variety of Korean speakers. Finally, communication in social spaces included a rotating group of study participants and Korean speakers, partially as a result of the university's schedule of language exchange hours. Since study participants met different language exchange partners every few weeks, they formed new groups with whom they could spend time afterward, expanding their social network of Korean speakers as the semester progressed.

5.3 Non-obligated Time

Study participants' engagement in non-obligated time pursuits among their own cohort and the Korean speakers expanded their social networks and relationship building, and supported language development in the short term. Non-obligated time activities enabled study participants to access language resources informally and to use them to overcome language barriers and communication breakdown. Study participants accessed non-obligated time activities through attempts to interact and through mobile technologies. In particular, within their own cohort, they initiated social interactions and relationship-building, and then they used mobile instant messaging (after MIM) for mediated contacts in English. Study participants' non-obligated time included both scholarship-related activities and voluntary participation in campus clubs, sports, and community outreach projects. Non-obligated time helped study participants break through

restrictive Korean social circles and develop relationships with Korean speakers. It also helped them and Korean speakers discover conversation topics of mutual interest.

A significant challenge for study participants who attempted to meet and form relationships with Korean speakers was their perception of social exclusivity among first language Korean speakers. On campus, study participants observed how Korean speakers interacted mainly with students of their same academic major, age, and gender. At the research setting, study participants were assigned to an international studies department, which included short-stay academic sojourners only. In social spaces off-campus (e.g., bars and coffee shops), study participants perceived social barriers. In most cases, Korean speakers arrived and remained with their cohort for the duration of their social outings, unlike study participants, who would greet and converse with those outside their social circle. Early in their stay, study participants interpreted the “closed” social circles, when they were out in public, as a social snub, when, in fact,—as they learned later—this was not the case.

The research setting, aware that study participants would struggle entering new Korean speaking social circles, planned volunteer projects, on campus and within the nearby community, that would place study participants and Korean speakers together. The most common of these projects consisted in assisting Korean speakers with blood drives and charity fundraising which were run by Korean speakers’ campus organizations. Study participants filled whatever role was needed for an activity, such as collecting money from donors, handing out informational leaflets, and setting up and taking down tables and chairs at an event. Groups of study participants were assigned randomly and were rotated through different volunteer projects every few weeks. As a result, study participants interacted with Korean speakers through cooperative activities, helping when it was needed, and communicating verbally, with body language, and digitally by handheld

smart devices. After these projects were completed, study participants joined the Korean speaking volunteers for dinner (a common tradition locally, after a shared activity ends). Through the activities and the later informal gathering with food and drinks, study participants established new ties with Korean speakers, outside their dormitory and their scholarship-mandated language exchange hours. Similarly, the university provided each study participant with a list of volunteer projects they could select for interactions with Korean speakers off-campus. Off-campus volunteering included cleaning the local animal shelter and caring for its animals, cleaning trash from public spaces and planting flowers, and assisting at homes for the elderly. Volunteering at the local animal shelter was the most popular activity among study participants and Korean speakers.

In addition, study participants signed up for specific days and times, in conjunction with Korean speakers' time slot, in order to volunteer with them. Unlike the volunteer projects the university assigned (i.e., blood drives and charity events), off-campus volunteering allowed study participants far greater freedom in selecting their favourite activity and in the time they spent at the volunteer site. Moreover, these self-selected volunteer projects remained the same during their sojourn and, thus, the Korean speakers who volunteered alongside them most often remained the same. This kind of interactions nurtured relationships between study participants and Korean speakers on a one-on-one basis, with the Korean speakers later introducing study participants into their social circles, and even inviting them to visit their hometowns and travel on weekends.

5.4 The Digital Environment

So far, this chapter has explored the face-to-face challenges and solutions study participants found during their brief sojourn in Korea. In the following, the chapter will focus on the affordances which were available in the Korean environment and which helped study participants interact without face-to-face contact with Korean speakers. Definitely, Korea's advanced digital infrastructure allowed study participants to access and use language resources in informal contexts and innovative ways. Indeed, Korea's advanced digital environment is a combination of ultrafast and ubiquitous Wi-Fi and data networks, low-cost handheld smart devices, and mobile application ecosystems. Further, Korea's digital environment is unique among other developed and digitally integrated countries, as its early adoption of cabled internet and, subsequently, high speed data networks, its small land mass, and several of the world's leading IT manufacturing in semiconductors, electronic, and mobile devices, have nurtured a culture for digital acuity and innovation (Ju, 2014; Kim, Kim, & Choi, 2013; Yun, 2016). This section begins by exploring the devices, applications, and services available in Korea's advanced digital environment, and the mutual acuity for handheld smart devices and communication applications among study participants and Korean speakers. Next, it discusses the role of non-obligated time and digitally mediated language use between study participants and Korean speakers. Then, the section analyses the MIM chat room and its sociolinguistic, linguistic, paralinguistic, and nonlinguistic resources. Finally, it concludes by examining study participants' blending of face-to-face interactions with digital, screen-to-screen interactions.

5.4.1 Devices, proprietary applications, and internet services. Korea's digital environment is categorised into three parts for analysis: Devices, proprietary applications, and internet services.

They provided study participants with affordances that coupled with an acuity for mobile technologies and offered these students innovative ways to make language contact with Korean speakers during a brief sojourn in Korea.

Devices. In Korea, handheld smart devices (e.g., touchscreen phones and tablets) which are produced locally are available at low cost. More than 86% of Korea's population own at least one handheld smart device. Koreans between the ages of 18 and 45 replace their devices every one to two years (Sanakulov & Karjaluoto, 2017; Shin & Koh, 2017). All study participants brought at least two mobile devices with them for use in communication and study; however, most study participants upgraded their mobile devices within the first month of their stay. While in their home countries they had to subscribe to expensive telecom contracts, in Korea study participants could simply walk into any shopping centre, select the newest device model, and purchase it. Likewise, if their devices were damaged by accident, most shopping centres either repaired the device within 48 hours or replaced the device the same day. The possibility to use the latest mobile device technology gave study participants full access to the applications and internet services available in their environment.

Proprietary applications. Since the earliest introduction of handheld smart devices in 2007-08 (Apple iPhone), Korea's development of applications has been centred on the market of mobile devices, rather than on the market of personal computers, and thus on the design of proprietary applications for these devices exclusively. Most locally made handheld smart devices come preloaded with proprietary software, which is a combination of the device manufacturer's and of mobile data network providers' applications. The most popular proprietary application, a MIM

called KakaoTalk, first appeared in 2010 and was designed specifically for handheld smart devices (Choi, 2013). Within five years, more than 93% of Korean owners of smart devices used this MIM, which has more than 170 million active users globally. KakaoTalk is available for any device running Android, iOS, and Microsoft Windows operating systems.

As study participants expressed a preference for using only free applications on their mobile devices, they, too, used Korean proprietary applications, which were free and offered promotional incentives for shopping and data usage. Study participants took advantage of the promotional incentives for local proprietary applications and earned credits that they could spend on other applications. One common example study participants reported involved earning credits through proprietary mobile games. Downloading and achieving high scores in games sent credits to the KakaoTalk emoticon and sticker store, where they downloaded otherwise premium emoticon and sticker packages for free. They either used these earned emoticon and sticker packages to expand their own digital language repertoire or to send the packages as gifts to their Korean speaking friends.

Internet services. In 2012, Korea was the first country to achieve 100% penetration of wireless broadband. Since then, its telecom companies have competed for the top place in wireless broadband and Wi-Fi download speeds (Park, Kim, & Kim, 2017). Study participants, who were unable to obtain mobile data network contracts due to their short stay or due to financial restrictions¹¹, had access to free, high-speed Wi-Fi connections at nearly all times. Free wireless

¹¹ Many Korean telecom providers offer contracts with a one-year minimum, for which study participants were not eligible.

connectivity allowed them to use and communicate through their devices almost anywhere, from the dormitory to the subway and coffee shops, without losing connection.

Study participants entered Korea with an acuity for handheld smart devices, internet, and mobile applications, matching a similar acuity among Korean speakers'. Both cohorts, with ages ranging from 19 to 24, were born in the middle to late 1990s. They were born in societies where email, internet access, and personal computing were part of everyday life. Thus, in their teenage years they obtained cell phones and used instant messaging applications on their personal computer. By high school age, around 2011-2012, handheld smart devices were growing in popularity along with the rise of social networking. Later, as university students, both cohorts had been using handheld smart devices, social networking, and mobile applications for smart devices. The shared mutual acuity for handheld smart devices and mobile applications supported an instant digital connection between study participants and Korean speakers, regardless of differing devices, operating systems (OS), social network membership, and proprietary applications. As to handheld smart devices, study participants were more likely to own Samsung and LG smartphones running Android OS, which they purchased in their home country, rather than Apple products. In most cases, the smartphone models were identical to those Korean speakers owned. However, study participants differed from Korean speakers in social networking membership. Prior to their arrival, study participants used Facebook daily and Instagram. Fewer used Snapchat and Twitter regularly, but had accounts for both. In Korea, social networking membership is most common through proprietary MIM application add-on features and through YouTube. Facebook membership has only recently grown, after local search engine companies discontinued their personal-computing-based social network sites (Mansumittrchai, Park, & Chiu, 2012; Marcus & Krishnamurthi, 2009; Shim, 2008). MIM membership varied among study

participants with some using Facebook Messenger, WhatsApp, and other applications, often sending messages from several MIMs, depending on who they needed to contact.

As the chapter previously mentioned, study participants reported that the international student coordinators at the university requested them to download and begin using a Korean proprietary MIM application, KakaoTalk, prior to their arrival. Initially, study participants used the Facebook group feature to contact the university's representatives and to ask questions to other academic sojourners on campus or about to depart for Korea, as themselves. They found this helpful, particularly when they had to decide what to pack in their luggage and to ask about university facilities. Nevertheless, the problem with Facebook groups was that the interactions took place asynchronously, thus some messages and questions were buried. This asynchronous information exchange ended after study participants followed the university's request to install the MIM KakaoTalk. They could create specialized chat rooms with their cohort and the administration, and other chat rooms with students who were already in Korea or with those who were ready to depart. Moreover, they sent and received responses in real time, a feature that saved many study participants in their last-minute preparations for Korean life. More importantly, the early exposure to KakaoTalk and using a MIM application as a primary communication tool helped study participants overcome any technical issues prior to their arrival and prepared them to its use upon entering the country.

5.4.2 The MIM chat room. The MIM chat room enabled mutual access to language resources for study participants and Korean speakers. For study participants, MIM language resources supported language use and development in an unfamiliar language. For Korean speakers, MIM language resources encouraged practice in English conversation and allowed them to modify the

use of Korean based on study participants' perceived Korean language abilities and their own English proficiency. The MIM chat room offered a range of language resources that were predominantly sociolinguistic and linguistic, but also paralinguistic, and non-linguistic (shown in Figure 5.3). The sociolinguistic category includes symbols, stickers, photos, videos and digital gifting. The linguistic category comprises text messages, voice, and video calls and memos. The paralinguistic category contains written and audio-recorded vocalising that indicates intonation or shift in emotion, accompanying the linguistic information which is exchanged in the chat room. The nonlinguistic category includes visual information from emoticons, stickers, photos, and videos not containing typed text or recorded audio. Additionally, MIM chat rooms enabled access to language resources through application features that included vertical scrolling and integrative search.

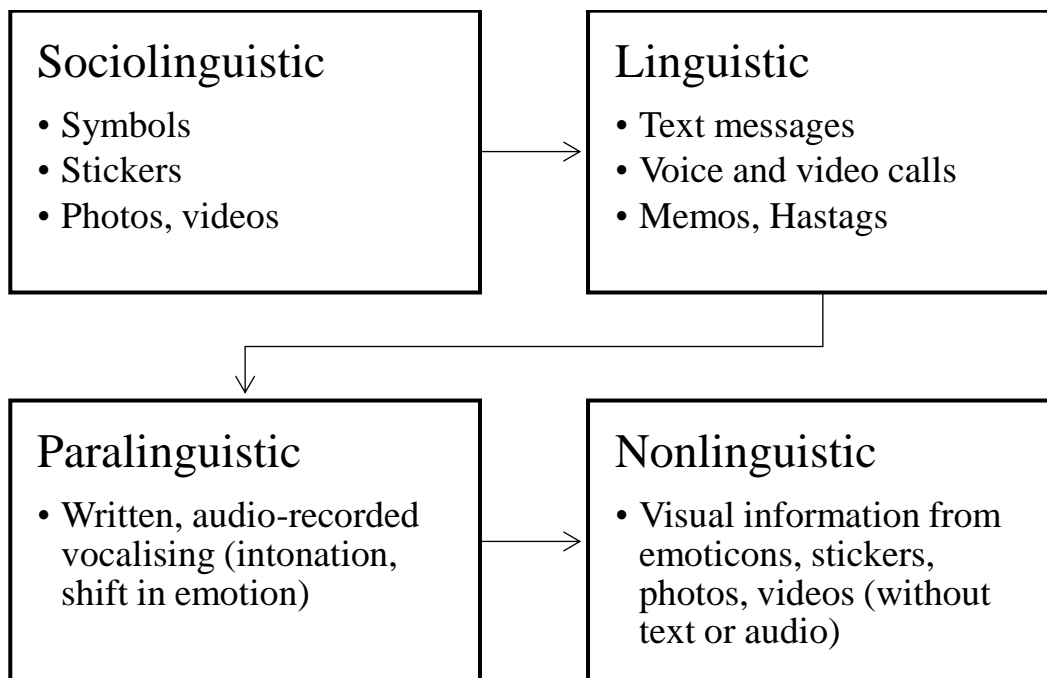


Figure 5.4. Language resources available in the MIM chat room.

The following section discusses the language resources present in MIM chat rooms and the features supporting language use between study participants and Korean speakers. It also discusses how study participants and Korean speakers accessed MIM language resources, with an analysis of their chat room discourse.

Sociolinguistic. Sociolinguistic resources in the MIM chat rooms included typed keyboard symbols, photos, videos, and a virtual gift shop.

Symbols. Through MIM exchanges with Korean speakers, study participants learned various keyboard symbols which were unique to Korean language and digital discourse. Symbols, such as those in Table 5.1, include punctuation and brackets standard on all digital language keyboards and Hangeul characters on the Korean language keyboard, which is used to create shapes, replace words, and signal emotions or cultural practices.

Table 5.1. MIM keyboard symbols in Korean language and digital discourse.

Korean MIM Keyboard Symbols	Meaning	Use
ㅋㅋㅋ, ㅎㅎㅎ	Laughter	What happened? ㅋㅋㅋ
ㅍ	Supressed Laughter	You did WHAT? ㅍ
@.@, >.<, ‘ㅅ’	Shock, Surprise	I don’t believe it @.@
ㅍㅍ, ㅍㅍ	Sadness, tears	Why? ㅍㅍ
^^, ^.^	Happiness	That’s so great! ^^

Stickers. Stickers, a type of small expressive image, functioned sociolinguistically when Korean interlocutors used them to communicate a social or cultural concept in the MIM chat room.

Stickers helped study participants clarify meaning in chat room discourse that text, voice, and video calls as linguistic input alone could not.

Photos. Photos helped study participants explain social and cultural similarities and differences when they used the Korean language. Study participants typically exchanged photos synchronously, along with spoken conversation. Most often, photos helped clarify simple ideas on everyday subjects, such as food, fashion, news, and weather.

Videos. Similarly, videos helped provide visual context when study participants expressed concepts related to their society and culture in the Korean language. They typically exchanged videos asynchronously with Korean speakers, given the length of many videos online.

Gift shop. An integrated digital gift shop also served as a sociolinguistic resource for study participants. Gift giving is one of many cultural misunderstandings study participants experienced during their stay, as they received small gifts (e.g., coffee and cakes) from Korean speakers. Gift giving in Korea also occurs when a group goes out to eat and one person pays for everyone—usually without the other group members knowing until they leave the restaurant or bar. This made study participants unsure of how they had to reciprocate their Korean hosts' generosity. The convenience of an integrated gift shop gave study participants ways to send gift cards, digital tokens for coffee, and other items to express their gratitude. They also used the gift shop when they were unsure on how to establish contact with the Korean speakers directly.

Linguistic. Linguistic resources in the MIM chat rooms included text messages, voice and video calls, memo writing, and hashtags.

Text messages. In the MIM chat room, users can type short message service (SMS) style texts using their on-screen keyboard. Linguistic input as a text message is possible using any language keyboard which is installed on the users' device. Study participants manually installed a Korean language keyboard on their mobile devices, most prior to their arrival in Korea. Few used the Korean language keyboard at first, not knowing either how to read Hangeul characters or to select the characters in the correct order to form syllables and then words. They could practice reading Hangeul when they received text messages from Korean speakers. As reading led to greater familiarity with Hangeul, study participants could review their received messages and try to type responses while they read the message and typed on the Korean keyboard simultaneously.

Voice and video calls. From the menu which is located at the bottom of the MIM screen, users can select other means of linguistic input through free voice and video calls. Both features run via Wi-Fi connections by default, though users can use data network plans at their discretion. The whole call is recorded as a text message and can be reviewed later as any other type of linguistic input. For study participants, voice calls were an essential tool to contact others within their cohort on short notice, especially in the absence of data network plans. Likewise, they used the video calling feature to stay connected with friends and family back home. Voice calling for conversation, however, was rare between study participants and Korean speakers.

Memos. Study participants used the chat room memo feature to record short voice and video messages that helped them remember new words and expressions when on- and off-campus. In most cases, study participants stored memos in their personal chat room for later reference. They also received memos from Korean speakers in response to questions they encountered in public when they were alone. For example, if study participants were uncertain on what to say in a task-oriented context, such as shopping or dining out, they could send a text message to a Korean speaker and receive a voice memo with the correct Korean dialogue. Study participants either listened and repeated what they heard in the memo or played the memo recording for the intended Korean interlocuter.

The Korean speakers used the memo feature with study participants when they asked for help with the English language and when they sought correction in the use of new words and with pronunciation. Typically, the Korean speakers sent a text message stating their request and then sent the recorded memo after it. Then, study participants selected the memo for playback and responded with a text message or a recorded memo with corrections, if they were needed. The Korean speakers rarely asked for lexical or phonological corrections face-to-face, thus the asynchronous memo feature offered a simple way to receive feedback without the accompanying anxiety of asking a study participant a direct question. Likewise, the memo feature gave study participants time to respond completely and thoughtfully. Unless the Korean speakers deleted the recorded memo manually, they could replay it for personal study at their leisure from the chat room or download it to the storage of their handheld smart devices. Also, study participants could reference the memo when they met in person with Korean speakers when clarification or additional examples were needed.

Hashtags. Hashtags allow users to locate and link internet content to chat room discourse. After selecting the hashtag symbol, a box appears with the most popular internet content trend at that moment. Hashtag recommendations include weather, sports, and news data, and users can select a recommended item or enter a custom hashtag. Custom hashtags link internet content and personal chat room data from within the existing chat room or from other chat rooms, such as the user's personal chat room. In both one-to-one and group chat rooms, hashtags helped study participants share internet content with others, without leaving the MIM application. It also helped them locate and share existing chat room entries as reminders of previously entered data without retyping text or resharing media files and internet content. In one-to-one chat rooms, study participants often used the hashtag feature when they located and shared content from their personal chat rooms. They did this most often to share information or use recurring language, which was saved in the personal chat room between themselves and Korean speakers. In group chats, using hashtags helped study participants direct group members to earlier messages.

Paralinguistic. Paralinguistic resources in the MIM chat rooms included written and audio-recorded vocalising that accompanied the study participants' and Korean speakers' linguistic input.

Written, audio-recorded vocalising. The MIM chat room enables paralinguistic language contact through typed and audio-recorded vocalising, which completes typed and visual chat room entries. Both written and audio-recorded paralinguistic language contact in the MIM chat room appeared in the Korean language and was typically initiated by the Korean speakers. Written paralinguistic language use included an exchange of typed single syllables, as Table 5.2 shows.

Table 5.2. Typed single syllables as paralinguistic language contact in a MIM chat room.

Paralinguistic Language	Purpose	Example Message
~ ~ ~	Friendly intonation (typed)	Korean speaker: James, do you have time? ~ ~ ~ Study participant: Sure. What's up?
ㅋㅋㅋ, ㅎㅎㅎ	Laughter	Study participant: I missed the dormitory curfew ㅋㅋㅋ Korean speaker: ㅎㅎㅎ Where could you sleep?
응, 아...	Indicates agreement or acknowledges understanding	Study participant: Did you see my message? Korean speaker: 응
와...	Indicates surprise	Korean speaker: What score did you get? Study participant: 98! Korean speaker: 와...

The typed single syllables acted as confirmatory “sounds” or filler sounds, such as the English utterances “Mmm-hmm” and “uhh”. Before gaining confidence in reading Hangul script, typed single syllables as paralinguistic language contact confused study participants, as they interpreted these entries as words with denotative meaning.

Audio-recorded vocalising appeared in two forms in the MIM chat room. First and most common was the use of animated emoticons and stickers that produced sound when the user selected them. Rather than “speaking” full words, the animated emoticons and stickers produced short sounds that accompanied the message that the expressive images conveyed. Secondly, audio-recorded vocalising was exchanged as part of asynchronous voice messages, which were sent almost exclusively by the Korean speakers. As the previous section on linguistic chat room entries highlighted, the Korean speakers sent voice messages in English to receive feedback on their English pronunciation and for public speaking related to class projects. Instead of borrowing English language paralinguistic sounds, however, the Korean speakers used Korean paralinguistic vocalising to accompany the recorded English message. Whereas study participants noted they had difficulty in filtering out contradictory paralinguistic information when they spoke face-to-face with a Korean speaker, the asynchronous recording allowed them to identify contradictions accurately and thus provided added feedback for Korean speakers.

Nonlinguistic. Nonlinguistic resources in the MIM chat rooms include visual information without accompanying text or audio, emoticons, stickers, photos, and videos.

Visual information without text or audio. The MIM chat room also offered nonlinguistic resources as visual entries without text or audio. In this sense, users exchange visual entries in the chat room that convey meaning in the form of illustrated facial expressions, body language, digital photos, and videos. Illustrated facial expressions and body language in the chat room are expressed through emoticons and stickers, respectively. Digital photos and videos are sent in place of written or spoken chat room entries from the users’ device or from internet sources.

Nonlinguistic MIM resources proved key for communication between study participants and Korean speakers to verbalise simple thoughts, acknowledge ideas, and express emotional meaning without knowing the words or expressions in the others' language.

Emoticons. Emoticons as nonlinguistic contact served as a means to establish contact between study participants and Korean speakers without the use of spoken, recorded, or written text. The most common examples were emoticons representing hand gestures.

Stickers. Stickers, small expressive images taking larger screen space as compared to emoticons, offered study participants a way to communicate without the spoken or written word. Stickers acted as a means for feedback in the chat room (much like a sociolinguistic use of stickers), and confirmed, denied, and acknowledged other chat room entries. However, in the nonlinguistic context, stickers replaced body language and facial expressions, rather than explain social or cultural context in chat room discourse.

Photos and videos. Photos and videos were used as nonlinguistic contact when neither typed nor spoken language use was needed, and the photos and videos conveyed information relevant to the interactions between study participants and Korean speakers. Most often, nonlinguistic contact involved study participants or Korean speakers showing pictures of places they had visited together. Likewise, shared videos contained footage of prior travels.

5.4.3 Application design. The design of the MIM applications offered important features that helped study participants improve their language use and fostered self-reliance with the Korean

language. Study participants described frequently how the greatest strength of the design of the MIM applications was its feature-rich, lightweight ecosystem. In other words, study participants could create, save, and search language while they accessed games, shopped, and streamed television, music, and other internet media, without leaving the application. Moreover, the size of the application, around 125 megabytes, allowed them to take advantage of its many features and functionalities without slowing down their handheld smart device or burning through its battery life. Among the design features of the application, study participants found vertical scrolling, integrative search, and the personal chat room indispensable.

Vertical scrolling. In the MIM chat room, users navigate through messages and media by scrolling vertically on the touch screen of their handheld smart device. Scrolling-up and scrolling-down arrows appear when the user touches the screen and disappear after the user removes his/her finger from the touch screen. The most recent messages are displayed first by default and older messages are accessed when the user swipes downward on the touch screen. Each chat room entry, whether a text message or visual media (e.g., emoticons, stickers, photos, and videos) display a time stamp beneath and a number indicating if the message has been read. The number indicates those who received the message; therefore, if the chat room is one-to-one, the number one will appear next to the time stamp. If the chat room is used by a group, the number next to the time stamp will correspond to the number of group members receiving the message. If the message has been read, the number beside the time stamp disappears. Users who scroll through older messages can return immediately to their most recent messages by selecting a large downward arrow icon that appears when they navigate away from the most recent chat room entries.

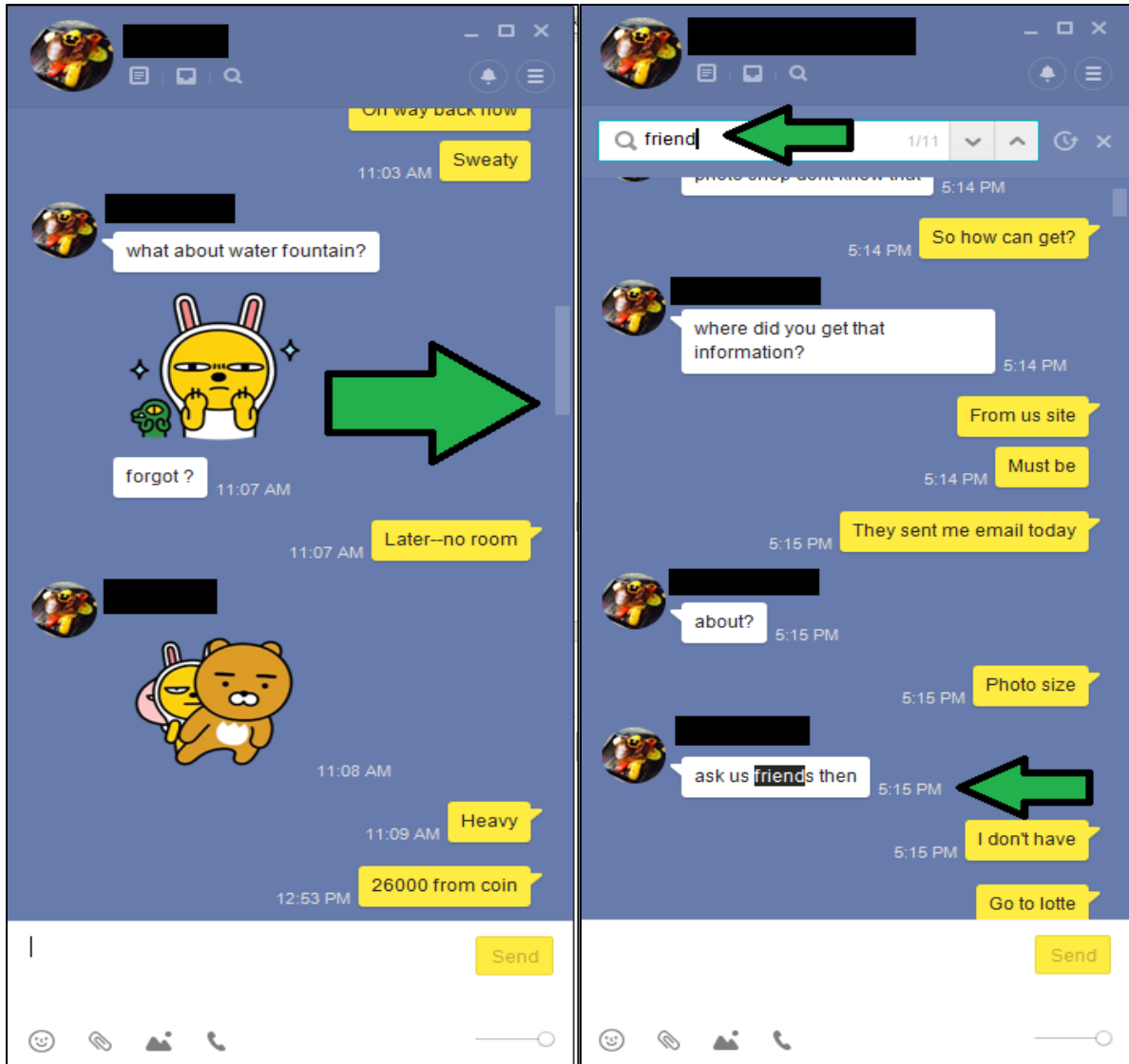


Figure 5.5. Vertical scrolling functionality in the MIM chat room (left) and integrative search functionality in the MIM chat room (right).

Vertical scrolling allowed study participants quick access to their messages, from the present back to the start of the chat room. When they were alone, they could review chat room entries containing exchanges in English and Korean for self-study and review any visual media supplementing their understanding of text message entries. When they were in public, vertical

scrolling helped study participants overcome language barriers as they identified needed Korean expressions and blended them with real time direct interactions. If they experienced difficulties in speaking in Korean, they could show their mobile device to their Korean interlocutors.

Vertical scrolling through visual media, such as photos, also helped study participants communicate with Korean speakers in the absence of spoken or written Korean. Thus, using MIM chat room language with the vertical scrolling feature supported study participants' independence with their Korean language use, both for self-study and when they interacted with Korean speakers on their own.

Integrative search. The search functionality, which can be accessed by selecting the “magnifying glass” symbol (Figure 5.4), allows the user to access all chat room contents from the most recent to the first message. After selecting the search icon, the on-screen keyboard (in the users' default language) appears. Keyboards in other languages are accessible by selecting the “globe” icon in the lower left corner of the screen. Above the keyboard, the user can find frequently typed words and up/down navigation arrow symbols. Frequently typed keywords or manually typed keywords in the search input panel will appear highlighted until the user selects the X symbol to close the search interface. The user can select frequently typed words for quick navigation through chat room contents or use the arrow symbols to browse through other typed search results. In the upper right corner of the search interface, the user can find an archive symbol which, once selected, superimposes a calendar over the on-screen keyboard. The user can use the calendar to select all the messages he/she sent on a given day.

Integrative search allowed study participants access to all conversations with their cohort and with Korean speakers, including text messages, stickers, emoticons, photos, videos, and

other visual media. Moreover, sociolinguistic, linguistic, paralinguistic, and nonlinguistic resources which were exchanged in the chat room acted as an ongoing and growing reference tool.

Study participants also located chat room contents through integrative search and copied sought messages and media to their personal chat room. They saved important information, vocabulary, and expressions in the personal chat room as a quick reference for Korean language use on and off-campus.

Personal chat room. In addition to one-to-one and group chat rooms, study participants utilized a personal chat room feature where they saved information from other chat room conversations, the internet, and recorded text, audio, and video memos. The personal chat room functioned as any other, allowing input of text or visual media, including entries such as emoticons and stickers. The personal chat room acted as part scrapbook, where study participants recorded the thoughts and memories they experienced during their sojourn. Above all, however, the personal chat room became a personalised language study tool, especially the chat room resource, to overcome language barriers and support study participants' independent use of the Korean language. When study participants used the vertical scrolling and search functionalities in other chat rooms, they located the most relevant entries for their own linguistic, social, or cultural experiences. Moreover, many study participants used personal chat rooms to maintain conversations with Korean speakers, as they amassed text and visual content from other chat rooms and from the internet.

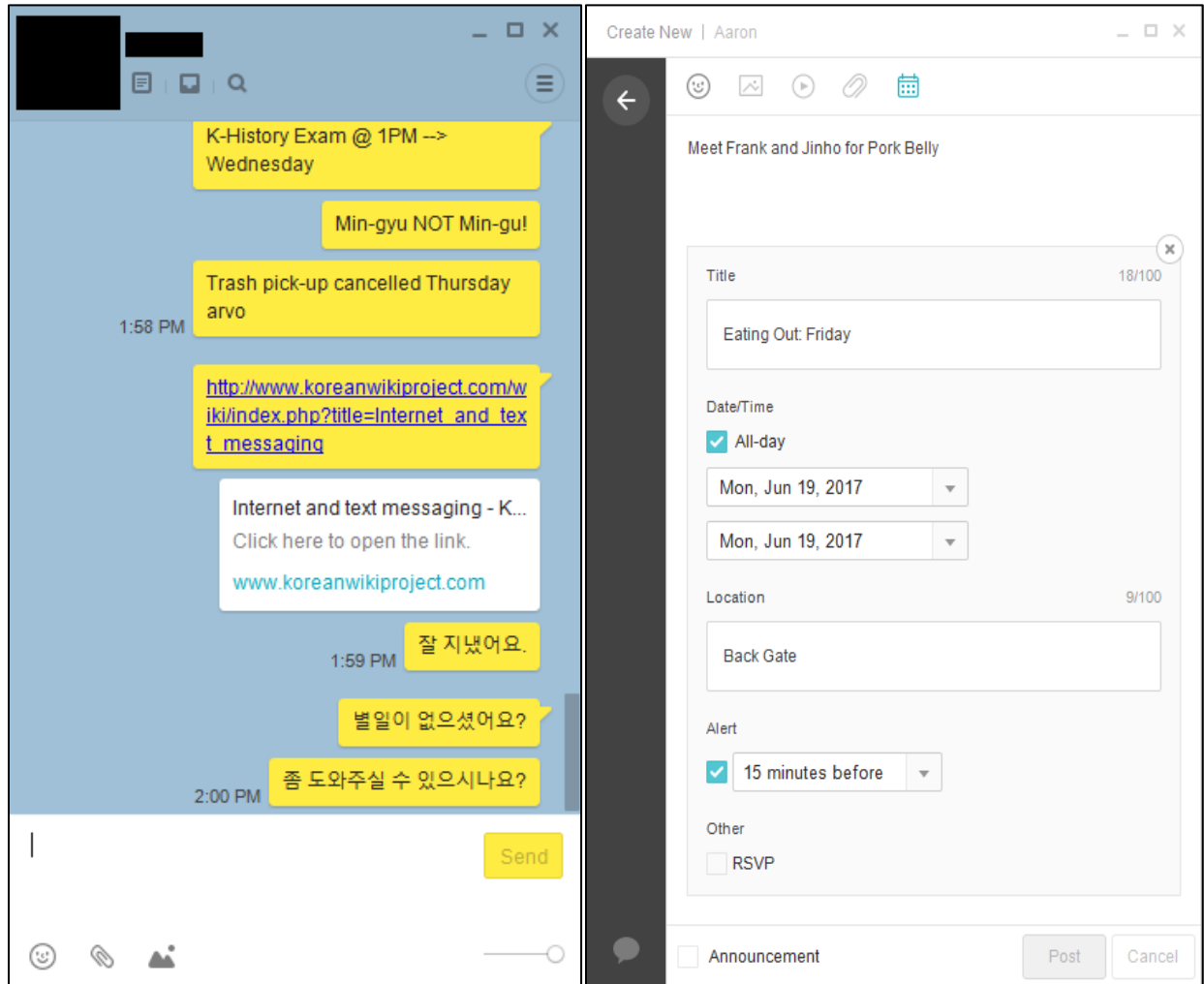


Figure 5.6. An example of entries in a personal MIM chat room (left) and the appointment planner (right) accessible by selecting the menu icon in the upper-right corner of the chat room.

Figure 5.5 shows an example of a personal chat room. The personal chat room entries include personal reminders in English, internet links, Korean vocabulary, and longer Korean messages study participants saved for use when they were out in public.

5.4.4 Discourse in the digital environment. The following section provides discourse examples between study participants and Korean speakers in their shared digital environment.

Screen-to-screen. Screen-to-screen language contact and use describe interactions which are mediated by handheld smart devices between two or more people. Unlike face-to-face interactions, which required traditional, “complete” language and socio-cultural knowledge and which was rarely present between study participants and Korean speakers, screen-to-screen interactions afforded partial language features for experimentation in language use. Among study participants, screen-to-screen language contact and use occurred through MIM.

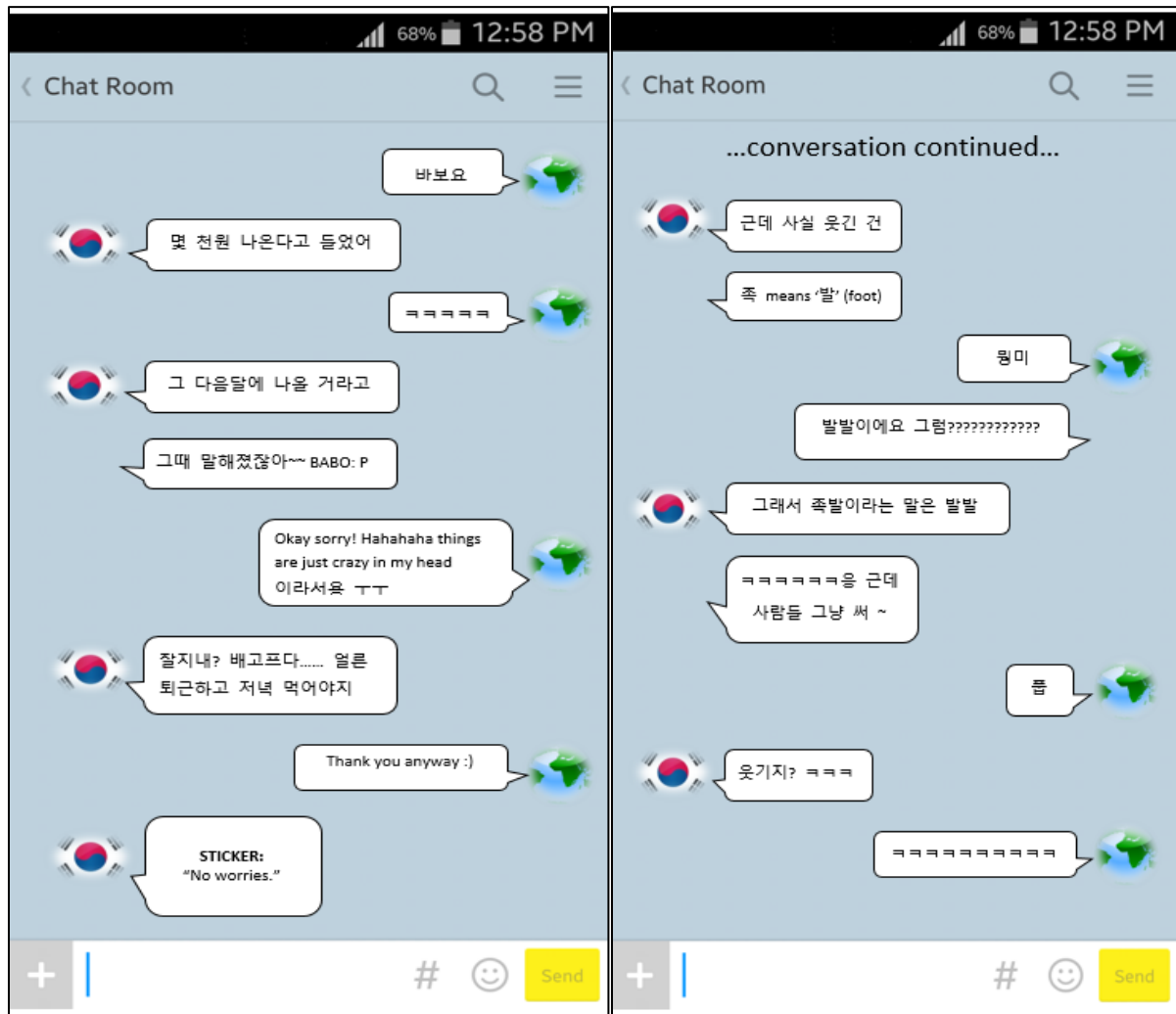


Figure 5.7. A MIM conversation between a study participant and a Korean speaker with high English language proficiency.

One-to-one chat room with Korean speakers (high English proficiency). The conversation in Figure 5.6 begins with an exchange of text message entries between a female study participant and a Korean speaker about what they might have for lunch. It begins when the study participant types Korean text (바보), literally “idiot”, with a polite sentence marker. The study participant was referring to herself (as an idiot), but, by starting the conversation this way, the Korean speaker could interpret the word “idiot” as directed towards her. Moreover, the use of the polite sentence marker also supports this possible interpretation. Next, the Korean speaker replied with a series of short, but grammatically complete questions/statements in Korean. The study participant read and understood the Korean messages, and used a confirmatory sticker (“No worries”). The Korean speaker fully comprehended the English messages and replied in Korean. She used a series of repeated symbols (ㅋㅋㅋㅋ) representing laughter (equivalent to the English “lol”) and suggested the study participant to go to a pork restaurant. The study participant continued by asking what type of pork was served, and the Korean speaker answered “Jok-ball”. Then, she asked the study participant if she knew the dish, which led her to ask about the English meaning of “ball”. “I thought “ball” meant “foot” in Korean”, the study participant replied. The Korean speaker answered with a confirmatory sticker (thumbs up). “What is the meaning of “jok” then?”, the study participant asked. More laughter typed as (ㅋㅋㅋㅋ) and the Korean speaker answered: “Foot”. The study participant repeated the typed laughter and asked: “So the name of the dish is literally “foot, foot”?”. The Korean speaker typed more laughter and (in Korean) asked if this new insight made her smile.

In this one-to-one chat room excerpt, an English-speaking Korean speaker began and maintained a Korean-language dominant exchange with a study participant. The Korean speaker typed simple, yet, complete questions and statements, and helped the study participant know how to respond in Korean following the same structure of the original text entries. Stickers from both the study participant and Korean speaker filled in the gaps between text entries, confirming correct meaning in the Korean messages. Several entries of typed laughter (ㅋㅋㅋㅋㅋ), even though they were not understood fully the first time, eventually resulted in the study participant using the Korean typed laughter in its correct context later in the conversation. Additionally, the conversation about what to have for lunch led the study participant to question whether she understood the name of the proposed dish. The Korean speaker confirmed this in part and proceeded to teach the study participant a new word: “Jok”. Finally, the conversation concludes with the study participant’s realisation that the name of the dish “jok-ball”, literally meaning “foot foot”, is intended to be a form of Korean humour.

Another frequent example of chat room discourse between a study participant and a Korean speaker with high English language proficiency occurred when the study participant needed help in using the Korean language off-campus. In Table 5.3, a study participant asks about hospital visit procedures in Korea.

Table 5.3. A study participant asks a Korean speaker about visiting a Korean hospital.

Study participant: (English) Hi Jiho—quick question.

Korean speaker: 잭! 뭐 해 (Jack! What’s up)?

Study participant: Do you know of any nearby hospitals that can understand English?

Table 5.3. A study participant asks a Korean speaker about visiting a Korean hospital.

Korean speaker:	(Sticker “Thinking”) ... maybe some doctor or nurse can, but not sure. In 서울 (Seoul) you can find. 괜찮아요 (are you okay)?
Study participant:	It's my ankle—twisted it during Taekwondo practice yesterday.
Korean speaker:	I see—in Korea we have many different options. There's the big 병원 (hospital), clinic and 한의원(Han-e-won).
Study participant:	I know about the clinics, what's 한의원(Han-e-won)?
Korean speaker:	한의원(Han-e-won) means Korean traditional medicine.
Study participant:	What would you recommend?
Korean speaker:	If you don't need the pain medicine, the 한의원(Han-e-won) would be good. Show this to them: (Korean message)
Study participant:	(Korean) Thank you!

In this exchange, most of the initial dialogue was in English until the Korean speaker began to explain the local options for medical care. The Korean speaker inserted both Romanised Korean terms and some Hangul, prompting the study participant to ask for further explanation. The Korean speaker translated the medical terms, but then returned to use Korean. The study participant followed, repeating the medical terms in Korean as well. The conversation ended with the Korean speaker typing a short message in Korean that the study participant could show to local medical professionals to explain the injury. The Korean message allowed the study participant to receive medical attention independently, even if the hospital staff were unable to communicate in English.

As in the first example, the contact between study participants and highly proficient English-speaking Korean speakers in the chat room supports study participants' Korean language use and introduces new Korean vocabulary and cultural information. Also, in both examples, the study participant read and wrote Korean, while mimicking Korean language patterns he observed from the Korean speaker's text entries.

One-to-one chat room with Korean speakers (low English proficiency). Figure 5.7 shows a sample exchange between a male study participant and a Korean speaker with low English language proficiency. The Korean speaker started the exchange, asking in Korean if the study participant had read a course-related memo. Though the study participant could read Hangul, the length of the message and the wording used exceeded his ability to comprehend the intended meaning of the messages. The study participant decided to wait, show the message to an English proficient Korean speaker later in the day, and reply afterwards. Several hours passed without a reply from the study participant, thus the Korean speaker sent another text response. This time, the Korean speaker selected three key words from the original message and wrote the English equivalent in Hangul script. The three key words which he changed in the second message were “memo”, “check”, and “message”. The Korean speaker followed up the text message with an animated sticker showing a cartoon animal reading from a clipboard. After seeing the altered wording, the study participant responded with a question blending English and Korean: “Did I 읽다 (read) the 메모 (memo)?”. In the question, the study participant used the SVO construction in the English language, but he replaced the content words “read” and “memo” with Hangul: The first was a direct translation of the Korean root verb “read” and the second was the Hangul-script form of the English word “memo”. The Korean speaker responded with the word

“yes” in both English and Korean, along with an emoticon with an inquisitive expression. The study participant repeated the English and Korean words for “yes (네)” and wrote the simple Korean expression for “I understand (알겠어요)”. The Korean speaker concluded the chat room exchange by thanking the study participant in both English and Korean.



Figure 5.8. A MIM conversation between a study participant and a Korean speaker with low English language proficiency.

In this chat room scenario, a time delay signals the Korean speaker to revise his message in order to allow the study participant to better understand. The Korean speaker likely anticipated the study participant might have difficulty in understanding his message. However, he was unaware of the extent of the study participant's Korean language skills. Furthermore, the Korean speaker was also limited by his own English language proficiency, which became apparent in modifying only three words from the original message and yet still typing these words in Hangul script. This minor revision allowed the study participant to attempt an understanding of the message, rather than to seek outside help and reply later. The study participant used a simple question for clarification, blending the languages. The use of the root verb for "read (읽다)", though it was incorrect grammatically in this instance, coupled with a content word which he borrowed from the Korean speaker's message "memo (메모)", allowed the study participant to attempt a reply. The exchange was thus successful, confirmed by both using confirmatory remarks in English and Korean and emoticons/stickers. This chat room discourse demonstrates a mutual attempt of language use between a study participant and a Korean speaker, during which neither of them had previous knowledge of the other's language proficiency. Moreover, this discourse shows that the study participant and the Korean speaker had had no prior contact with one another and only had the chat room space for their language contact.

Yet another example of chat room discourse between a study participant and a Korean speaker with low English language proficiency involved interactions which consisted almost entirely of stickers and emoticons. In such cases, the linguistic input (i.e., text messages) was only a few words in length. Other than a basic greeting or a name of a person or place, this brief linguistic input was translated electronically. Study participants with prior language learning experiences or travel abroad understood the limitations of translation through services such as

Google Translate and used translation as a last resort for communication. However, many study participants had no prior language study or travel abroad experiences and, early in their sojourn, discovered the limitations of Google Translate within MIM chat rooms with Korean speakers. At times, an exchange of stickers and emoticons after a translated text message helped clarify the meaning. Study participants who used this strategy for chat room interaction later abbreviated their text messages and replaced what they could with stickers and emoticons.

Group chat rooms with Korean speakers. Study participants and Korean speakers used group MIM chat rooms regularly to disseminate information, ask questions, and share in conversation between three or more individuals. The English proficiency among Korean speakers in group chat rooms varied, and, in most cases, study participants and Korean speakers used the Korean language when they texted. In the screenshot of an example of chat room in Figure 5.8, a Korean-speaker group leader for a course project opens a new group chat room announcing the project title, group members, and their corresponding responsibilities. In this instance, eight students were added to the group chat room, that is one study participant and seven Korean speakers. One by one, each group member responded with a typed Korean response “yes” or “ok” or an equivalent emotion or sticker. Once the group members had acknowledged the group leader’s project announcement, they proceeded to ask questions to the group leader and to one another regarding their responsibilities.

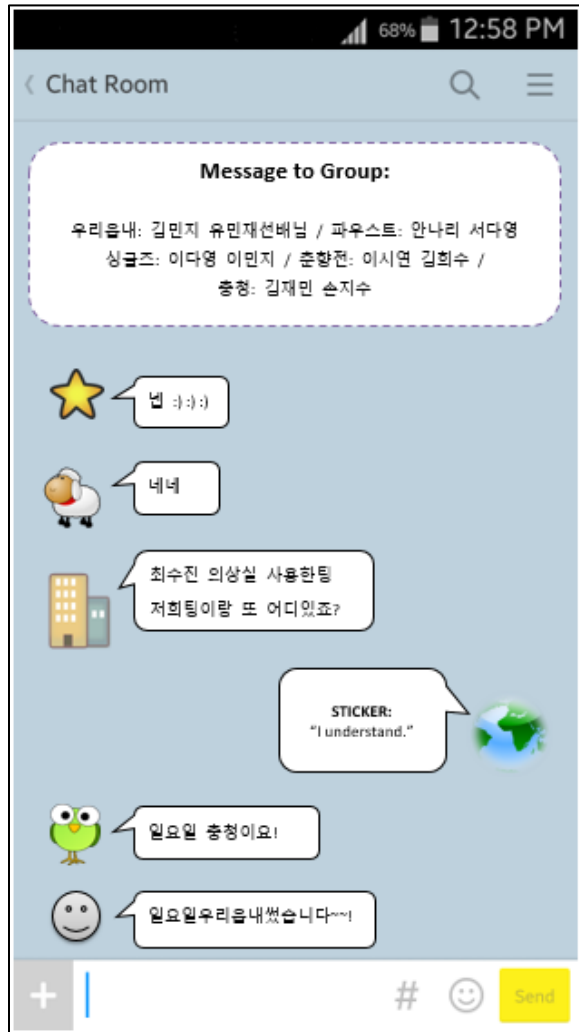


Figure 5.9. A group chat room consisting of one study participant and several Korean speakers.

As a group chat room member, the study participant observed Korean language exchanges including text, emoticons, stickers, and keyboard symbols between Korean speakers of varied ages, gender, and social familiarity. The study participants identified differences in statement and question endings on Korean verbs, demonstrating to them how to phrase their language politely (formal verb endings are applied when speaking to those older than oneself). They also identified differences between males and females in the choice of words and their selection of emoticons and stickers as responses. Social familiarity between Korean speakers was shown using

relationship titles, with friends calling one another “brother” or “sister” and new classroom acquaintances by their given names.

Another example of group chat room discourse involved the use of polling and bulletin board features within the MIM chat room. The example in Table 5.4 shows a group chat room of six individuals, three study participants and three Korean speakers, who ask each other about getting together over the upcoming weekend. As indicated previously, many Korean speakers returned to their hometowns on weekends, leaving study participants to their own cohort. On this occasion, however, the Korean speakers wanted to travel with study participants. In this example, a Korean speaker initiated the conversation with a typed greeting in English, followed by two brief questions.

Table 5.4. A group chat room where study participants and Korean speakers plan a weekend travel together.

Korean speaker 1:	Hi hi~~ Are we meeting on Friday? Exchange time after go?
Study participant 1:	Yes! Where do you want to go? Seoul?
Korean speaker 2:	(in Korean) 전주(Jeonju) good!
Study participant 1:	Anywhere is good.
Korean speaker 3:	(in Korean) Take KTX (high speed train)?
Study participant 2:	What about the 서해(West Sea)?
Korean speaker 3:	아 (Ah)! Good idea (emoticon, thumbs up).
Study participant 3:	Did we decide?
Korean speaker 3:	잠시만요 (Wait a minute)...

Table 5.4. A group chat room where study participants and Korean speakers plan a weekend travel together.

POLL: a) Seoul, b) Jeonju, c) West Sea

Korean speaker 1: 시작 (Start)!

After each member had selected their preferred destination, the poll results appeared in line with the other text and emoticon entries. The use of the polling feature saved time and prevented miscommunication between the chat room members.

Interactive modalities of language contact. As the chapter has shown so far, Korea's advanced digital environment facilitated study participants' language contact and use in two ways. First, it facilitated face-to-face language contact. Secondly, it facilitated screen-to-screen language contact when study participants used MIM on their mobile devices. The next section introduces the face-to-screen language contact between study participants and Korean speakers, and explores the innovative ways by which they blended all three types of language contact to use the Korean and English languages (Figure 5.9).

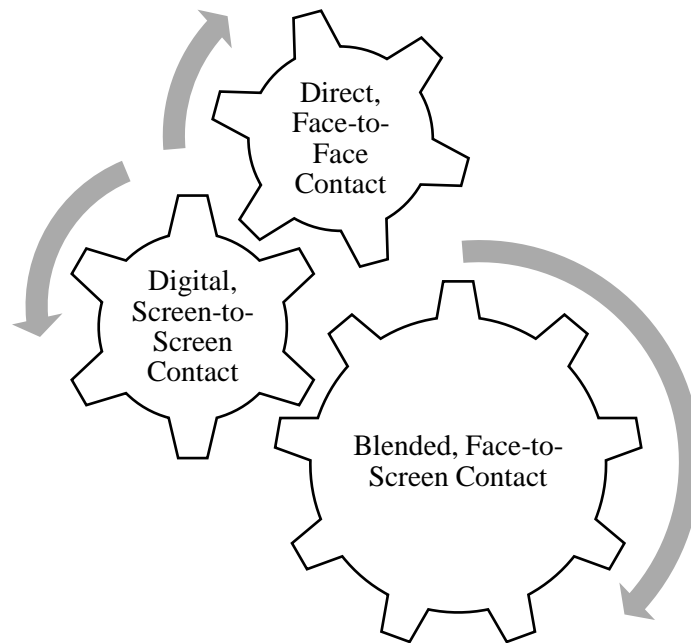


Figure 5.10. Three interactive modalities of language contact in Korea's advanced digital environment.

Face-to-screen. Face-to-screen language contact is defined here as combining direct and digital interactions simultaneously, whether this happens synchronously or asynchronously between interlocutors. In practice, synchronous face-to-screen language contact involved two or more individuals sharing physical propinquity while blending digital interaction through a mobile device. Moreover, synchronous face-to-screen language contact occurred between study participants with basic Korean language skills (i.e., they read Hangeul and used simple words and expressions) and Korean speakers with high English conversation proficiency. For example, study participants and Korean speakers might sit together in a dormitory lounge or coffee shop and begin to speak directly about their evening plans, as the transcript in Table 5.5 shows.

Table 5.5. A face-to-screen exchange between a study participant and a Korean speaker over evening plans.

Study participant:	Hey Ted, any plans tonight?
Korean speaker:	Plans?
Study participant:	Are you meeting any one? Any promise? (<i>Promise is a Konglish term for appointment, often used for social gatherings</i>)
Korean speaker:	Promise? No. You?
Study participant:	Ah, yes. My friends from the U.S. and I are going out to Cheonan (nearby city) for drinks after soccer practice.
Korean speaker:	Oh, good good.
Study participant:	Yeah, it's a new place I think. I think it's called Sam... Go... not too sure.
Korean speaker:	(In Korean) Yes, yes, it is three, nine for the food price. What drinking there?
Study participant:	One second...

The study participant explained in Korean they would meet friends for drinks in a nearby city. The Korean speaker understood and asked a follow up question: “What kind of drinks do they serve there?”. The study participant understood the question, or at least the content words “what”, “drinks”, “there”, but he was unable to explain the drinks and other menu items in any language but English. The study participant proceeded to search the internet for an image and sent the image through their shared chat room. The Korean speaker viewed the image on his mobile device and resumed the conversation directly by listing several words in Korean. The study

participant understood somewhat and typed what he thought he had heard the Korean speaker say in Hangul via text in the MIM chat room. The Korean speaker responded with a sticker confirming the study participant had heard correctly, and the study participant completed the exchange by combining the learned Korean word with English, this time converted into Hangul. The original question through a live back and forth between the spoken and digital word negotiated meaning and prevented lag in language use.

Another equally common example of synchronous face-to screen language contact occurred when the study participants and Korean speakers compared cultures. Cultural differences with Korean speakers were a frequent conversation topic which allowed both cohorts to learn new cultural perspectives that brought them closer together. In Table 5.6, a study participant and Korean speaker discuss a social gathering among Korean university students and invite the study participants to join in.

In the discourse below, a Korean speaker and a study participant are completing their weekly English language exchange hours on campus. The following dialogue excerpt continues a conversation about dating culture in the United Kingdom.

Table 5.6. A synchronous face-to-screen exchange between a study participant and a Korean speaker about “Bang-ting”, a type of Korean university social gathering.

Korean speaker:	Do you know Bang-ting?
Study participant:	Bang-ting?
Korean speaker:	You know bang meaning in Korean? (Types the word bang in Hangul as MIM text message entry, shows to study participants)
Study participant:	(pauses) Room?

Table 5.6. A synchronous face-to-screen exchange between a study participant and a Korean speaker about “Bang-ting”, a type of Korean university social gathering.

Korean speaker:	Yes! Right! Kind of room meeting with many people?
Study participant:	Like where?
Korean speaker:	(lists place names in English and Korean) ...Gisuksa (dormitory), pub, different restaurant.
Study participant:	Like this? (Takes out phone, opens MIM chat room, scrolls through entries, shows picture of large study participants cohort at restaurant)
Korean speaker:	(pauses) Maybe? You know gisuksa... I mean dormitory, sorry.
Study participant:	Yes.
Korean speaker:	Go to many rooms with friends... ah... can't think... ah sorry!
Study participant:	It's okay! So, you visit different dormitory rooms and meet people?
Korean speaker:	Yes! (Opens MIM chat room, locates bang-ting photos and sends to study participants)
Study participant:	Huh... don't think I've done that before.
Korean speaker:	(Korean speaker types a text message entry into chat room) There—I spelled the bang-ting into Korean. At bang-ting, meet new people and lots of drinking (ㅋㅋㅋㅋㅋㅋ)
Study participant:	Thanks.
Korean speaker:	Send me message later if you want to come.
Study participant:	Today?

As in the first exchange in Table 5.5, this dialogue involved direct and digital interactions exchanged in real time with English and Korean face-to-face conversation and a combination of photos and typed text messages exchanged in the MIM chat room.

Asynchronous face-to-screen language contact most often began within the MIM chat room and involved later a more abbreviated face-to-face contact. It typically involved language contact between study participants with minimal Korean language skills and Korean speakers with low English conversation proficiency. The topic in asynchronous face-to-screen language contact varied widely, with study participants and Korean speakers discussing everything, from class projects and weekend plans to non-obligated time, such as community volunteering and campus club activities. Moreover, asynchronous face-to-screen contact included both one-to-one exchanges (typical among synchronous face-to-screen contact) and group exchanges.

Table 5.7 reports a one-to-one asynchronous face-to-screen exchange between a study participant and a Korean speaker about volunteerism at a local animal shelter. The study participant had already volunteered at the animal shelter twice per week for a month. The Korean speaker was interested in joining the study participant because they knew each other from English language exchange hours and needed to accumulate volunteer hours before graduation. The following exchange transpires first in the MIM chat room.

Table 5.7. An asynchronous face-to-screen exchange between a study participant and a Korean speaker about community volunteerism.

Korean speaker:	Anna, hi~ (animated sticker appears above typed text message showing a cartoon bear giving a thumb up) Help me, please. (in Korean) City animal shelter needs volunteers Monday mornings, February 28 to March
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Table 5.7. An asynchronous face-to-screen exchange between a study participant and a Korean speaker about community volunteerism.

25. Feeding cleaning and other animal care needed. Call X.

Study participant: Hi, Min-bee. How are you?

The study participants replied immediately to the Korean speaker's first message, but received no reply in return from the Korean speaker after her greeting. The Korean message which was sent after the initial greeting is short, but not intelligible to the study participant. The study participant proceeds to use her online translator and copies the Korean message. The translation makes little sense, but she can make out "animal shelter", "city", and the months and days. She then returns to the chat room later and addresses the Korean message.

Study participant: Hi Min-bee, do you need volunteer hours? (In brackets after the English message, the study participant types the translated word for volunteer in Korean)

Korean speaker: Yes! (animated sticker appears showing a cartoon cats face showing a surprised and happy expression). (In Korean) Together?

Study participant: *The study participant, who is familiar with the word "together" in Korean, assumes that the Korean speaker wants to join her during her animal shelter volunteer hours.*

(thumbs up emoticon) (English) Yes! (Korean) Together—Monday—8:30AM.

Korean speaker: (Korean) Thank you thank you—(English) Thank you (animated sticker

Table 5.7. An asynchronous face-to-screen exchange between a study participant and a Korean speaker about community volunteerism.

appears above message with a dancing cartoon rabbit)

A second example of asynchronous face-to-screen language contact common between study participants and Korean speakers regarded discussions on class projects. These exchanges, most often between one study participant and two or more Korean speakers, involved chat room entries posted to the group and then the posted topics discussed in person. With Korean speakers as the majority, little English, if any, was used either by the study participants or the Korean speakers. Only minimal Korean was required by the study participants in chat room responses; a simple “yes” or “I understand” or “thank you” were most common. The Korean language entries by Korean speakers in the chat room, however, required both self-directed research and the help of Korean speakers who were not members of the group, in order to allow study participants to understand. When meeting in person with group members, the study participants used the typed chat room entries and their language research to follow and engage in the Korean language conversations with group members. If they attempted Korean language use and were misunderstood, the study participants referred the Korean speakers back to the chat room entries.

Whether the face-to-screen contact occurred synchronously or asynchronously, the result involved both physical and digital propinquity blended to enable language use between study participants and Korean speakers. Asynchronous contact occurred throughout study participants’ sojourn and shifted towards synchronous contact when contact frequency through the MIM chat room increased. Typed language in asynchronous contact challenged study participants to search, locate, and combine new words and expressions, as asynchronous contact favoured the Korean

language. Over time, they incorporated chat room content into their synchronous contact, shifting their tendency to use English (as initial synchronous contact typically involved English-proficient Korean speakers) for the Korean language.

5.5 Conclusion

Chapter 5, as the second of two chapters on findings and analysis in this thesis, explored study participants' host reliance, direct interactions, and non-obligated time experiences and how these experiences shaped their language contact and use with Korean speakers. It also explored Korea's linguistic landscape, and digital resources this country offered for language contact and use between study participants and Korean speakers. It examined the role of a proprietary MIM application and its sociolinguistic, linguistic, paralinguistic, and nonlinguistic uses. Moreover, several screen-to-screen and face-to-screen dialogues were analysed. The dialogues allowed to observe language contact and use between study participants and Korean speakers of high and low English proficiency, in groups, and in synchronous and asynchronous modalities. In the following, Chapter 6 discusses study participants' shift from host-reliance to self-reliance through an innovative blending of direct and digital propinquity using MIM.

Chapter 6: Discussion

6.0 Introduction

This chapter presents a discussion of a new theoretical model, *sociolinguistic digital acuity*, for understanding language contact and use in globally mobile contexts based on the findings and analyses of data in Chapters 4 and 5. It begins by examining how study participants moved away from their reliance on English-proficient Korean speakers towards self-reliance. Self-reliance enabled participants to broaden their experiences during their short stays, expand their social networks with Korean speakers, and develop a social and linguistic repertoire for Korean language use. Next, it discusses how study participants used a bricolage of application features and functionalities of handheld smart devices such as mobile instant messaging (MIM) to discover creative means for language contact. The final section presents the new theoretical model for language contact and use developed herein: *sociolinguistic digital acuity*.

Sociolinguistic digital acuity (hereafter SDA) describes the convergence of digitally mediated language resources, MIM functionalities, and interactive modalities that supports language contact and use and cross-cultural understanding between study participants and Korean speakers.

6.1 From Host- to Self-Reliance through MIM Bricolage

A bricolage is a creative work or activity in which an individual uses all available materials or resources at his or her disposal to make something new (Fox, 2007). Qualitative researchers use bricolage as a way to conceptualize the many data sources available to researchers in the field and the iterative data analysis they use to discover emergent theory (Dezeuze, 2008; Lindlof & Taylor, 2011). In a different sense, however, and the sense used herein, language contact and

cross-cultural communication research have also introduced this term to describe the many ways people interact verbally and non-verbally to achieve their communicative goals (O’Sullivan, Hartley, Saunders, Montgomery, & Fiske, 1994). Moreover, the growing methods for human interaction with technology have also been linked to the process of bricolage and communicative acts (Deuze, 2006; Gillen, 2016; Livingstone, 2004).

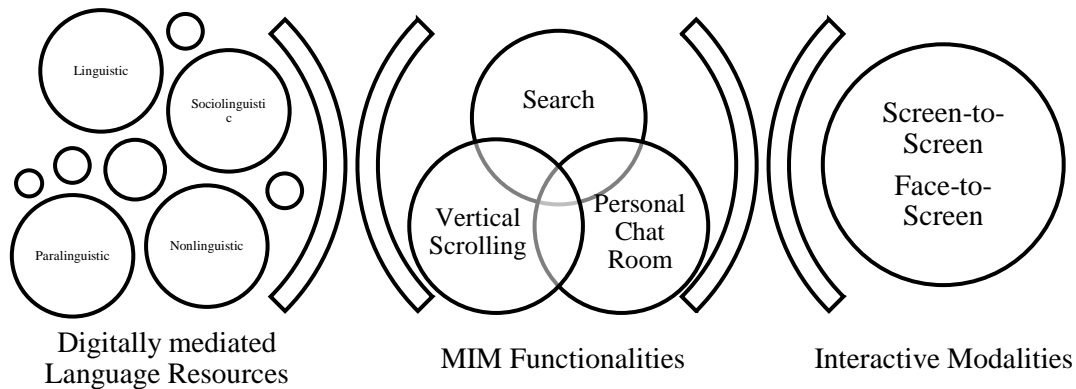


Figure 6.1. Visualising the mobile instant messaging (MIM) bricolage.

Findings and data analyses from this study have uncovered an additional bricolage-like linguistic activity, the creative communicative acts that arise when two or more languages are in contact through the digital medium of a mobile instant messaging (MIM) chat room. Study participants discovered creative possibilities for language contact and use through the MIM chat room, using it as their own means for experimenting, interpreting, and innovating using linguistic and socio-cultural resources outside of formal learning and long-term study. A bricolage in MIM involved the study participants combining digitally mediated language resources, interactive modalities, and MIM chat room functionalities.

Digitally mediated language resources. The text, visuals, and internet media the study participants and Korean speakers exchanged within shared chat rooms in MIM could be categorized as sociolinguistic, linguistic, paralinguistic, and non-linguistic digitally mediated language resources.

Sociolinguistic resources exchanged through MIM aided the study participants' understanding of their unfamiliar social and cultural surroundings and provided opportunities to use their newfound knowledge in authentic communicative contexts inside and outside the MIM chat rooms. In face-to-face interactions with Korean speakers, the study participants observed cultural nuances of the Korean language (e.g. the formal versus informal verb conjugations and lexicon) too challenging to decipher through spoken communication. In the MIM chat rooms, sociolinguistic resources such as emoticons and stickers, photographs, and videos revealed patterns in the cultural practices bound to the Korean language, and were later of practicable use when meeting Korean speakers in person or in the digital space within MIM chat rooms. Moreover, sociolinguistic resources within MIM chat rooms helped the study participants practice social customs, such as gift giving, and explore local music and celebrity culture, broadening their options for conversation.

Linguistic resources included conventional communicative methods, such as sending a typed message or making a voice phone call. They also included more recent communicative possibilities such as video calling, where the interlocutors could both hear and see one another, and recorded memos, where the interlocutors sent and received audio messages asynchronously. The latter could be listened to and replayed, allowing the interlocutors time to understand and respond at their own pace.

Paralinguistic and non-linguistic resources in MIM chat rooms heightened the effectiveness of digitally-supported language contact. Often, typed text messages alone could not convey the emotion intended by the interlocutors, but when keyboard symbols and emoticons and stickers accompanied the text messages, the interlocutors managed to convey feelings such as gratitude, happiness, worry, and urgency. Likewise, paralinguistic and non-linguistic resources in MIM chat rooms clarified misunderstandings that emerged when deeper social and cultural information was embedded in the text.

MIM Chat Room Functionalities. Personal chat rooms, one-on-one and group chat rooms, polling, the ability to vertically scroll through past comments, and integrative search, collectively termed here as *MIM chat room functionalities*, helped participants archive, retrieve, and reuse language resources through their handheld mobile devices. Within the personal chat room, the study participants assembled content manually from existing chat room conversations (both one-on-one and group), the internet, and the internal storage of their handheld devices, allowing them to select the features most appropriate for using the Korean language with Korean speakers or when studying on their own.

One-on-one chat rooms archived the communication interactions between study participants and Korean speakers automatically. Study participants had only to scroll through their list of contacts and select a contact to reopen the chat room, which contained all of the original exchange. Using search and vertical scrolling, study participants isolated portions of conversations or media and then exported these into personal chat rooms or copied them through the standard ‘copy-paste’ clipboard functions for use in new interactions with either the same interlocutor or someone new in a different chat room. Reusing existing messages this way saved

time, reinforced important vocabulary and expressions, and ensured accuracy in the target language. Too often study participants worried that they might mistype or misuse parts of the Korean language learned and used elsewhere in their digital communication. Searching, retrieving, and reusing existing messages ensured confidence that their intended meanings were understood.

Group chat rooms enabled a means for observation of chat room functionalities in authentic communicative scenarios. At the time of data collection, the group chat room offered ten standard functionalities (text, voice, video, memos, gift shop, polling, location sharing, contact sharing, media capture, and hash tags). Study participants were unfamiliar with many of these functionalities, but even more unfamiliar as to their purpose within Korean and cross-cultural discourse. Contact sharing, for instance, replaced asking others for their personal information face-to-face. Media capture also replaced questions about music and other topics for small talk in their physical environment. Korean speakers shared data retrieved using media capture with others in the group chat room, avoiding repetition in the questions exchanged and opening new areas of conversation emerging from the media-capture data.

Interactive Modalities. The MIM chat rooms also provided new possibilities for interaction between the study participants and Korean speakers that circumvented too challenging, direct, face-to-face encounters. Both screen-to-screen and face-to-screen modalities reduced the language barrier and related anxieties of both English- and Korean-speaking interlocutors, encouraging extended conversations.

The screen-to-screen interactive modality offered both the study participants and Korean speakers opportunities for language contact without sharing a physical space. Their divergent

schedules and opportunities for free time and leisure activities prevented regular face-to-face language contact, with Korean speakers spending more time attending lectures and studying at the campus library. Yet the screen-to-screen interactive modality supported synchronous and asynchronous interactions whether the study participants and Korean speakers interacted from different buildings or cities, on public transit, or sitting together at the dormitory.

Likewise, the face-to-screen interactive modality used in both synchronous and asynchronous interactions fostered language contact at a more personal level, with both physical and digital propinquities shared. When communicating synchronously, the study participants and Korean speakers shifted between spoken conversation to their handheld smart devices and MIM chat rooms for locating and defining unknown words and for showing media such as pictures, videos, and internet content supplementing or substituting for typed and spoken language.

When communicating asynchronously, study participants and their Korean interlocutors interacted in the MIM chat rooms when apart, then exchanged devices or continued their communicative act in person later. As in other asynchronous exchanges, the study participants had time for searching chat rooms, accessing saved language in their personal chat room, consulting reference and translation tools, and searching the internet to interpret the messages sent by Korean speakers. Once in a shared physical space with a Korean speaker, they showed the results of their asynchronous research and used its content to clarify questions posed to them or find a conversation topic of mutual interest.

With both screen-to-screen and face-to-screen interactive modalities as part of their MIM bricolage, the study participants and Korean speakers extended their interactions and explored conversational possibilities in depth, an activity which would otherwise have been limited by their incomplete knowledge of the other's first language.

Experimentation. Throughout the process of MIM bricolage, the study participants experimented with digitally mediated language resources, interactive modalities, and MIM chat room functionalities until these three areas of language, contact, and technology converged to create an optimal set of conditions for enabling language use between themselves and their Korean-speaking interlocutors. Experimentation with MIM bricolage involved the participants' constant experimentation with language use. The discourse samples in Chapter 5 highlight ten representative examples of successful communication between participants and Korean speakers with varying English-language proficiencies; however, not all attempts at language use were concluded successfully (i.e. with a mutual understanding between participants and Korean speakers on the topic negotiated between them). Experimentation with language use, particularly early in the study, led to failure as participants struggled to understand the social etiquette required of face-to-face- or screen-to-screen-only contact. Using emoticons and stickers to conclude discourse, for example, or the expectation of their Korean-speaking interlocutor of a visual reply (though nothing in the discourse itself suggested a reply was needed) frustrated some Korean speakers enough to discontinue contact with participants. Moreover, their Korean-speaking interlocutors expected synchronous replies in certain contexts, which the study participants did not understand.

Interpretation. Except by highly proficient English-speaking Korean speakers, little of the language used in the MIM chat rooms could be described as 'complete' or in many cases, correct. Instead, mutual limitations in linguistic and socio-cultural understanding forced the study participants to negotiate meaning and interpret language use in their screen-to-screen and face-

to-screen interactions with Korean speakers. In purely linguistic interactions within the MIM chat rooms, words and phrases were exchanged more frequently than complete sentences or short paragraphs. The participants had arrived in Korea with a background in text messaging that, in their formative years, was restricted by the high charges per character sent of their telecom provider. Thus, they reported keeping their text messages sent in MIM chat rooms brief out of habit. The Korean speakers, unfamiliar with using the English language, whether spoken or written, reduced their message length out of low proficiency.

Short text-only messages helped the study participants communicate and understand chat room discourse and at the same time limited their understanding of what Korean speakers tried to convey to them. Nevertheless, participants interpreted the text messages within the context of their current discourse by reviewing saved language in other chat rooms. When using language in the MIM chat rooms, however, it was uncommon that only text messages were exchanged. The varieties of visual media and internet content shared in the chat room discourse served as a means of communication alone and when paired with text messages. The Korean speakers used emoticons and stickers not because they had no other means of communicating with participants, but because they used emoticons and stickers with everyone they interacted with in MIM chat rooms. The study participants, unfamiliar with the variety and frequency of emoticon and sticker used as language, needed to interpret their meaning and respond using the same means of visual language resource. Much of the time, interpreting emoticons and stickers required less effort than text-only messages, but finding and using the ‘correct’ emoticons and stickers sometimes presented complications. All participants shared embarrassments that occurred at some point during their stay when an emoticon or sticker created a confrontation or severed ties with a Korean speaker unintentionally.

In sum, the study participants' shift from host to self-reliance via experimentation and interpretation of the chat room interactions, with all its features, functionalities, and possibilities for trying new interactive modalities, nurtured acuity in an innovative means of language contact and use supported by the sophisticated digital environment of the Korean study setting. It helped the study participants develop a closer bond to their Korean host community and, the language skills and socio-cultural understanding cultivated through MIM use, facilitated their ability to socialize with confidence in unfamiliar surroundings.

The chapter now turns to a discussion of this innovative means of language contact and how it intersects with the process of MIM bricolage.

6.2 Sociolinguistic Digital Acuity (SDA)

A thematic coding of the data revealed a new concept for describing language contact, *SDA*, which can be used to understand the interactions between the study participants and Korean speakers in a sophisticated digital environment. An *SDA* emerges when digitally mediated language resources, MIM functionalities, and interactive modalities converge, optimising the conditions for language contact between users of disparate languages and cultures in contexts of hyper-mobility.

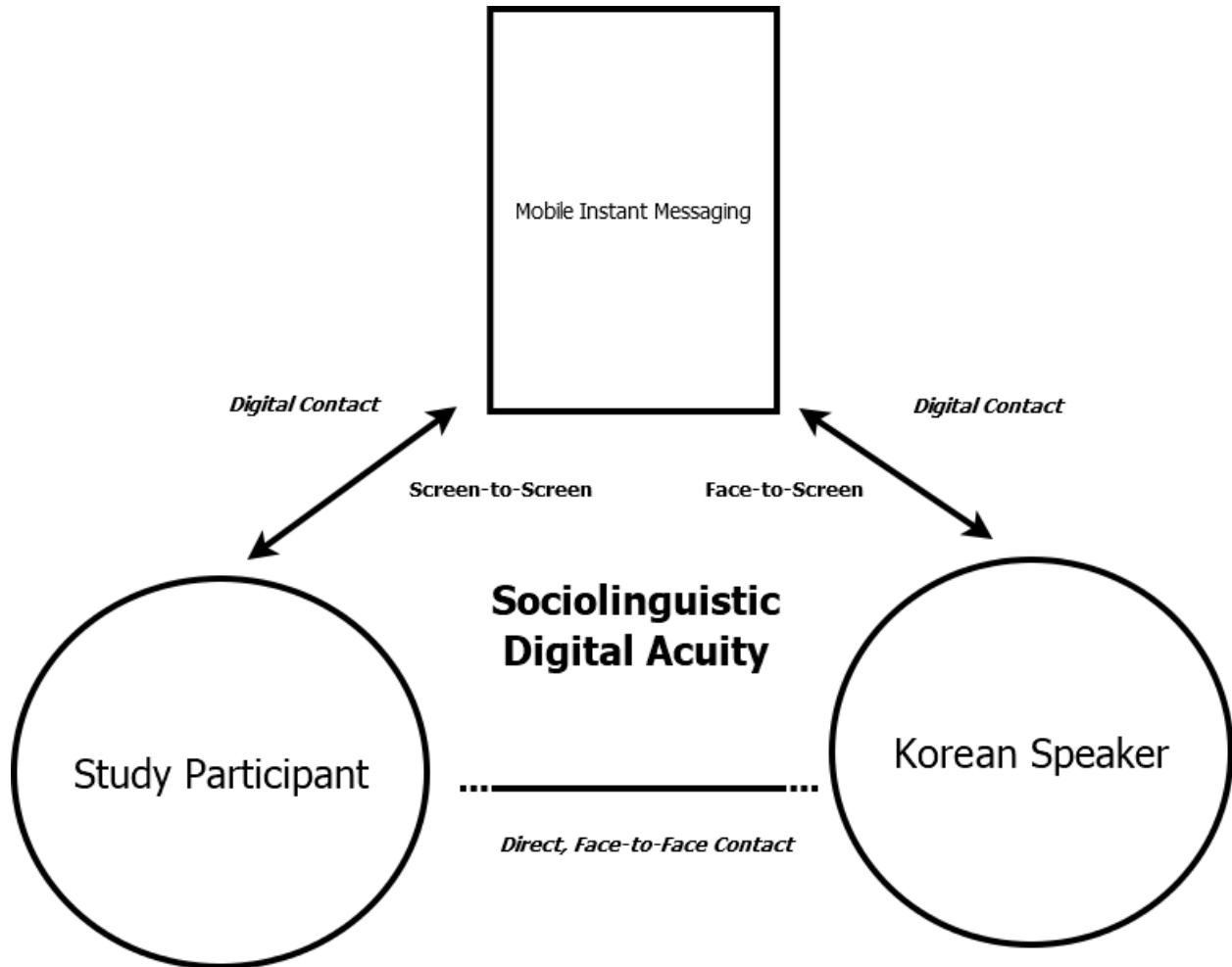


Figure 6.2. A conceptual diagram of SDA.

An SDA fosters a physical and digital propinquity unbounded by time or level-appropriate language-learning curricula and results from experimentation, success and failure, personalization, and self-direction. Relationship building, and friendship are also re-conceptualized with SDA as language used through handheld smart devices alters and even accelerates interpersonal and cross-cultural contact. Finally, SDA describes language users' perspicacity for interacting with unfamiliar semiotic resources and patterns present in their

environments, supporting self-reliance as they pursue a deeper understanding of those environments.

An SDA develops informally as language users access and discover language resources outside formal classroom environments. In the temporary context of academic sojourn, formal class instruction is only one of many obligations of academic sojourners during a short stay. Academic sojourners like the study participants arrive in the host country with minimal existing impressions and expectations of the language and culture, with the need to manage university courses, scholarship requirements, and social engagements, all competing for time with attending and studying for language classes.

Cross-cultural understanding emerged through SDA while blended direct–digital modalities permeated social spaces and their rules for initial entry. Korea’s social spaces often limit membership to a group of individuals acquainted through work, university, and hobby connections. Among university students, social-space membership is restricted further by academic major, age, and gender. Participants attempting to enter Korean social spaces directly were ignored, rejected, or informed that the meeting was private.

An SDA is independent of time and linearity. For some participants, SDA was discovered within weeks of the sojourn period as they embraced blended direct–digital modalities through handheld smart devices and MIM for language contact and use as well as entry into Korean social spaces. Those who discovered SDA later than others in their cohort tended to show resistance towards MIM use, preferring direct interactions as their primary means of language contact, even in the absence of the language skills needed for basic language interaction with Korean speakers. Many of these participants reflected a pattern reported across participants that digital contact was used only after direct contact was made with others in their home country, for

confirming appointments or requesting voice and video calls. Moreover, during each data collection phase, participants remarked that within their cohorts, using mobile devices while in direct contact with another study participant was deemed socially inappropriate. Thus, the rate of discovering SDA relied in part on the individual study participants' abilities to abandon the rules for both direct and digital modalities learned from their own culture and embrace those of the host culture. An SDA unbounded by time was also reflected in the consistency with which the participants utilized MIM features, such as building language resources in a personal chat room and searching for prior digital language in one-to-one and group chat rooms. Participants were all familiar with these MIM features but varied in how early they adopted them in their day-to-day interactions. Early adopters experimented with innovative language possibilities through direct–digital modalities within a month or less of arrival in Korea, whereas late adopters expressed regret during interviews that they had not been more methodical with MIM features before the end of their sojourn. The participants using the personal chat room early in their stay often added keywords and labels for each chat room entry for easy retrieval later.

An SDA fosters personalization rather than curriculum-centred or curriculum-specific learning. From a language-acquisition perspective, the study participants arrived in Korea as absolute beginners in the Korean language having struggled to master even basic content presented in course textbooks in formal language-learning contexts. Moreover, they found the textbook curriculum inappropriate or incongruous to their everyday interactions with Korean speakers. Throughout their development of SDA, study participants selected the aspects of Korean language relevant to their interests and goals. Some study participants prioritized conversational skills for establishing friendships with Korean speakers. Others prioritized task-oriented language that helped them when shopping and travelling. Others still were more

concerned with fulfilling hobby and leisure interests and focused on skills needed for interacting with Koreans through virtual gaming environments or when playing sports or musical instruments.

Likewise, self-direction featured prominently in the process of finding SDA. While the need for certain basic Korean expressions and vocabulary (e.g. greetings, numbers, and location names) was common across the participants, they otherwise recorded, asked, and used the language most pertinent for their needs and experiences during their stay within MIM chat rooms.

Developing SDA also influenced the ways the study participants networked socially and established relationships with Korean speakers and their broader Korean host community. Rather than initiating interpersonal connections with other students through courses, club memberships, and leisure activities, they often 'met' Korean speakers for the first time through MIM chat rooms. Once a connection was established within the MIM chat rooms, study participants would meet the Korean speaker in person. Likewise, much of the relationship-building that took place between them occurred not face-to-face, but screen-to-screen. Daily greetings, personal updates, conferring on weeknight or weekend plans, and conversational small talk were exchanged in the MIM chat rooms, fostering propinquity digitally when conflicting schedules prevented their meeting physically. Within the broader Korean host community, SDA helped participants immerse themselves within the local area and its culture. They asked questions rather than avoid challenging and even uncomfortable linguistic scenarios with Korean interlocutors using MIM chat rooms and, as a result, they discovered new cuisine, touristic endeavours and group membership (such as attending religious services, sports and arts performances).

Finally, finding SDA heightens the ability of individuals to interpret and use all available semiotic resources in their environment to establish language contact and facilitate language use.

Language use in MIM chat rooms introduced many of the same linguistic patterns observed when study participants deciphered Korean language, mixed English–Korean and ‘Konglish’ signs, restaurant menus, public transit notices, and other semiotic information in their environment. Saved language in their personal chat rooms and searchable language in chat rooms shared with Korean speakers acted as portable reference tools when alone and when in public with other English-speakers.

Korea’s advanced digital environment contributed both to the available semiotic resources and to the means the study participants used when interacting. With handheld smart devices at hand, participants accessed the MIM chat rooms, using the archived language and social experiences to decode the complex messages in their surroundings. Likewise, through taking pictures and making video recordings of signs, their catalogues of archived language and social experiences expanded.

6.3 Intersecting Points: SDA and MIM Bricolage

When visualized within four quadrants, MIM bricolage and SDA intersect, representing a shift in study participants’ experimentation with their handheld smart devices and MIM chat rooms as well as a dynamic development in their SDA (Figure 6.3¹²). Their interest in and willingness to use handheld smart devices for language contact with Korean speakers varied early in the sojourn period, and thus some developed heightened SDA before others.

¹² Note: The characters used in this figure represent, but do not reflect the actual number of, participants involved in this study.

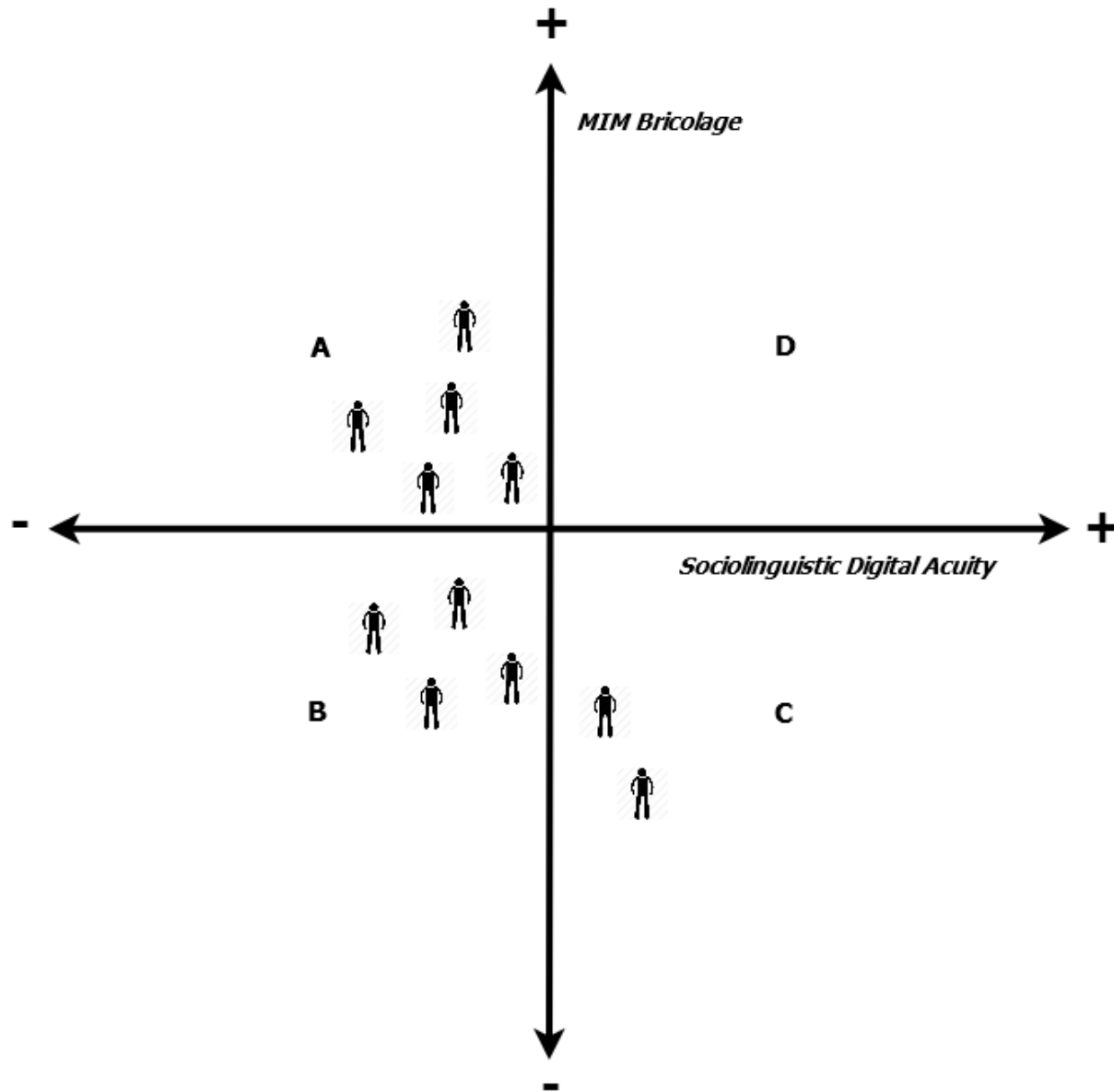


Figure 6.3. Study participants at the beginning of their sojourn period.

Quadrant A of Figure 6.3 shows how many study participants began their sojourn with minimal SDA, having no prior experience with the Korean language and its culture. They did, however, communicate actively with friends and loved ones in their home countries through handheld smart devices and had installed and began learning the basic features and functionalities of MIM

at the outset of their sojourn. Their experience and interest in digitally mediated communication through handheld smart devices provided enough background knowledge to support their use of the many communicative features available in MIM chat rooms, such as emoticons, stickers, photos, videos, and shared internet content. They did experience a genre or platform shift using these communicative features, having learned and used stickers through social networks and emoticons and other media in text messaging.

Quadrant B of Figure 6.3 shows study participants with minimal SDA who used handheld smart devices infrequently and ignored the recommendation of the hosting university to install MIM on their devices prior to their arrival. Those represented in Quadrant B rarely brought their devices with them when out with others and left them inside their pockets or bags when spending time with their cohort at coffee shops, restaurants, and on public transit. They viewed digital communication as impersonal and even impolite when spending time with others face-to-face. Their reluctance entailed social consequences in early interactions with Korean speakers, who seemed to carry, check, and use their handheld smart devices in all face-to-face interactions. Some study participants interpreted this behaviour as shyness, while others felt they were being ignored.

Quadrant C of Figure 6.3 shows study participants with some SDA at the outset of their sojourn who used handheld smart devices infrequently and had not yet installed MIM on their devices, upon arrival in Korea. These study participants had attempted self-study of the Korean language (memorizing Korean Hangul script) and read up on issues like culture shock and Korean manners immediately prior to or at the outset of their sojourn. Like the study participants

represented in Quadrant B, those in Quadrant C showed reluctance to use and experiment with mobile technologies and MIM chat rooms.

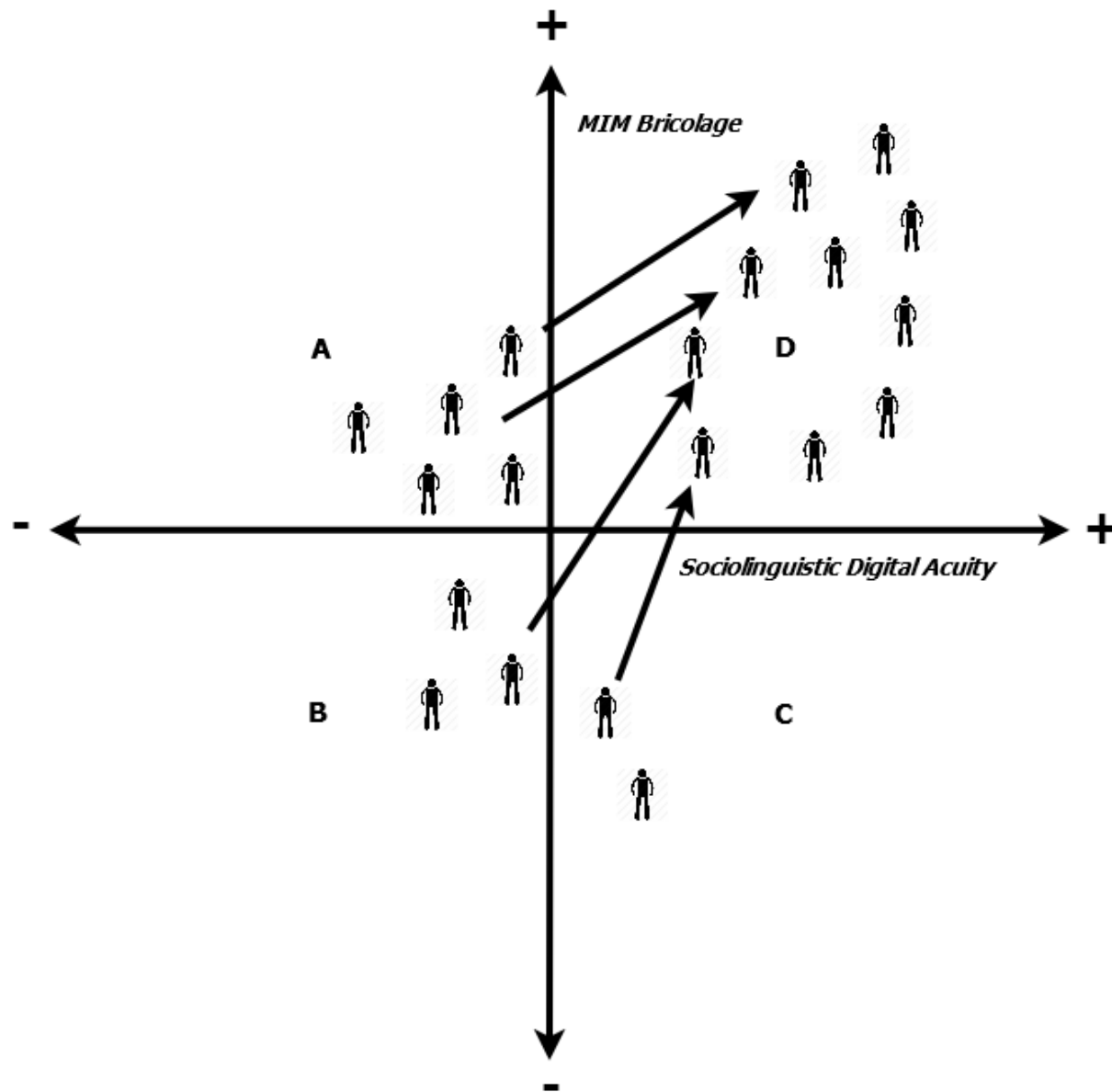


Figure 6.4. Study participants at the end of their sojourn period.

Quadrant D of Figure 6.3 shows the intersection of high MIM bricolage and SDA. Though each began their sojourn in Quadrants A, B, or C, the study participants discovered and improved upon their SDA during their brief stay as they embraced the use of handheld smart devices and experimented and innovated with language use through MIM bricolage. The arrows overlaying the four quadrants in Figure 6.4 represent the shift from participants' early attempts at language contact to their development of SDA by their sojourn's end.

It is difficult to represent accurately the dynamic processes behind MIM bricolage and developing SDA using a static model like that employed in Figure 6.4. However, what Figure 6.4 does help explain is how MIM bricolage works in conjunction with, and not as a separate entity from, SDA. It also shows that however reluctant the study participants were towards digital communication; their achievement of SDA was observable in the study data.

6.4 Sociolinguistic Digital Acuity (SDA) as Language Contact

At a time of increasing superdiversity, global mobility, and pervasive mobile technology use, the social and linguistic contexts for cross-cultural interactions alternate from the direct to the virtual and overlap in ways that challenge existing language contact theory and the research methods used to assess and interpret them.

An SDA adds digitally mediated interaction, MIM bricolage, and blended direct and digital modalities for cross-cultural interactions within language contact theory and research.

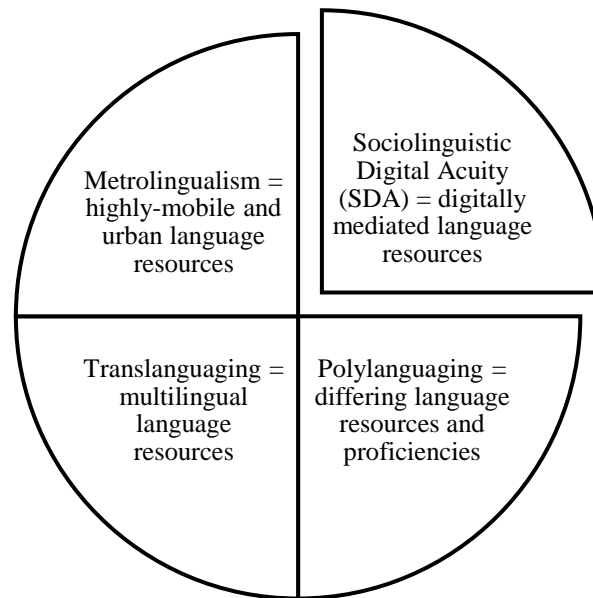


Figure 6.5. Conceptual focus on language resources in sociolinguistically grounded language-contact theories.

An SDA expresses how short-stay, globally mobile populations access linguistic and socio-cultural resources through physical and digital means when aided by an advanced digital environment. The temporary nature of their stays limits the extent to which they can learn language formally and informally when considering ‘languages’ as discrete systems. The participants in this study accessed language resources, typed and observed in their surrounding linguistic landscape. Like poly-, trans-, and metrolingualism, SDA reassesses the possibilities for language contact and use in globalized, highly mobile, and diverse places. Along with the exchange of language resources exemplified in these existing conceptual and theoretical frameworks, SDA explores the roles technology plays in enabling the exchange of language resources, particularly when interlocutors lack prior knowledge of a language (like the study

participants) or are inexperienced using a language learned academically (like the Korean speakers).

Of the three language-contact theoretical approaches, metrolingualism and SDA share the greatest similarity as both identify how global mobility, linguistic diversity, and multimodal language resources explain the complexities of human interactions as they occur in present-day language contact. Research on metrolingual contact, however, focuses on the urban environment and the mixing of peoples, cultures, and languages within it. An SDA centres on the digital environment and the blending of digital and physical realities.

Translanguaging as a form of language contact centres on the interactions of the bi- or multilingual with one another and is often studied within the pedagogical contexts of a formal language learning environment (Canagarajah, 2011a; Garcia & Wei, 2014; Wei, 2011). An SDA, in this research context, operates on the opposite end of this language contact continuum, with monolinguals using language outside of formal learning environments. Despite the clear differences between SDA and translanguaging, both describe the conscious efforts of users of different languages to select language resources for innovative cross-linguistic and cross-cultural contact.

Polylinguaging as a form of language contact describes how two or more people interact when language proficiencies are limited either in terms of formal language study or by other social and cultural constraints within their surroundings. Thus, polylinguaging is a process of exchanging language resources or parts of a language rather than two or more whole, discrete languages. Like polylinguaging, SDA involves the use and development of language resources and not whole languages. Yet the focus of development for SDA is not only on how these language resources are used, but also the medium through which they are used, deciphered,

archived, and reused. Moreover, the processes leading to SDA are situated within temporary environments where social and cultural disparities converge with linguistic limitations. At present, empirical data on polylinguaging demonstrates the exchange of language resources between interlocutors who share more long-term environments and at least some cultural and linguistic similarities (Jaspers & Madsen, 2016; Jörgensen, et. al., 2016; Kusters, et. al., 2017).

6.5 Conclusion

An SDA as language contact adds a new dimension for understanding language contact and use. A significant barrier when exploring the relationships between new ways of establishing language contact in an advanced digital environment like Korea is the multidisciplinary nature of the findings and research outcomes that cannot be situated neatly into sociolinguistic terminologies or research methods. Discourse analysis remains the prevailing method for understanding language contact and use, including the interactions made through social media platforms such as Facebook (Blommeart, 2013b; Dovchin, 2016; 2017; Jörgensen, Karrebæk, Madsen, & Møller, 2016; Ritzau, 2015). While discourse analysis of digitally mediated language contact provides valuable insight into how users of two or more languages experiment and innovate with language resources, it is limited to the language exchanged (whether text-only or including expressive images and other visual media) and does not factor in the creative processes that interlocutors use with other features and functionalities of the applications and devices used. The theoretical model presented in this chapter as SDA and the findings and analysis leading to its discovery demonstrates the importance of both the discourse itself as a language resource and the new ways language resources are used through bricolage.

Chapter 7: Conclusion

7.0 Introduction

This chapter concludes the thesis by answering the research questions presented in Chapter 1. A primary research question guided the preparatory phases of research planning and data collection. Six secondary research questions emerged through the data collection and analysis presented in Chapters 4, 5, and 6. These research questions reflect a process of exploring the data to uncover practicable outcomes for future sociolinguistic research on mobile technologies and language contact. They also reflect the process of identifying the emergent theoretical concept of language contact and digital language resources, SDA, discussed in Chapter 6. This chapter discusses study limitations and possibilities for future research and presents concluding statements. Following this chapter, the reference section and appendices are provided. The appendices include ethics documentation, data collection instruments such as survey and semi-structured interview questions, and additional mobile instant messaging (MIM) chat room screen captures to compare with the discourse examined in Chapters 5 and 6. The appendices also include screen captures of coding and other data analyses in the CAQDAS packages Quirkos and NVivo and a glossary of thesis terminology.

7.1 Answering the Research Questions

The following question initiated the exploratory methods used in this study: *How do short-stay English-speaking academic sojourners in Korea experience language contact and use with Korean speakers?* This primary research question provided a foundational line of inquiry that identified the study participants within the Korean environment and the context of language interactions with Korean speakers. The wording of the question is aimed to avoid preconceptions

from the researcher's interests and observations as well as extant findings and theory in the literature. The topic of mobile technologies, such as handheld smart devices, applications, and wireless internet, was excluded intentionally. If participants did use these to establish language contact, this would have to emerge from the data collected. Likewise, the mention of language learning, formal or otherwise, was excluded.

The key to the primary research question was to isolate the target study population (short-stay and English speakers), their linguistic interactions with non-English speakers within an established linguistic theory (language contact and use), and their interlocutors by language (Korean speakers). Thus, long-stay academic sojourners who might have access to formal language learning resources were excluded from the study, as were speakers of first languages other than English. This narrowed the target study participants further, ensuring that first-language users of languages that might share linguistic traits with the Korean language were not considered. Furthermore, the term 'Korean speakers', rather than 'Koreans' or 'Korean hosts', was chosen to include the many long-stay academic sojourners and international faculty members fluent in the Korean language and familiar with its culture who might interact with the study participants.

Secondary research questions emerged during data collection and analysis. With each stage of data collection and iterative analysis, the line of inquiry narrowed, isolating key findings to inform the methods and questions used later. These emergent research questions are as follows:

- 1) How do English-speaking academic sojourners experience language contact with Korean speakers in informal settings?

- 2) In what ways do English-speaking academic sojourners experience language contact using handheld smart devices?
- 3) What resources within MIM chat rooms facilitate language use between English-speaking academic sojourners and Korean speakers?
- 4) How do English-speaking academic sojourners manage language resources within MIM chat rooms to facilitate language use with Korean speakers?
- 5) What outcomes emerge from language contact and use supported by MIM chat rooms?
- 6) What theoretical implications does MIM-supported language contact and use have in the study of increasing global mobility and sociolinguistics?

Question one: How do English-speaking academic sojourners experience language contact with Korean speakers in informal settings?

The first research question examined the informal settings and interactions between the study participants and Korean speakers. These informal settings included on-campus locations in shared living spaces, in dormitory common areas, and across the many coffee shops, bakeries, and cafeterias serving university students. They also included off-campus settings both in the surrounding university district and in outside areas available using public transit. Whether on or off campus, the participants struggled when establishing language contact informally. At the outset of their sojourn, the participants shied away from informal contexts that required them to use the Korean language. After they began learning basic Korean expressions, they felt comfortable using greetings and expressions of gratitude in the Korean language but could offer little other Korean language in a direct interaction. As their familiarity grew with the Korean

speakers they met in shared living spaces and dormitory common areas, so did the confidence of the participants when trying to establish small talk and conversation with Korean speakers.

However, they experienced considerable difficulties engaging Korean speakers in small talk and conversation in several ways.

First, the rules for small talk between study participants and Korean speakers differed, often putting greater distance between them rather than nurturing camaraderie. For example, it was customary when among their own cohort for participants to comment on the weather or say hello to one another, regardless of interpersonal familiarity. The Korean speakers, however, found these comments unusual because the participants were strangers to them or embarrassing because they had difficulty responding in English. When establishing conversation, there were, of course, linguistic difficulties that limited the possibilities for topics and the continuation of discourse. However, topic limitations were more likely found in the disparate interests, hobbies, and free-time activities between the study participants and Korean speaker. The Korean speakers rarely engaged in leisure pursuits outside of listening to local Korean pop music and playing games on their mobile devices, while the study participants played instruments or sports or engaged in other activities like creative writing, film studies, and dance.

Despite the communicative challenges participants experienced in informal settings, they did discover a means of interaction they shared with Korean speakers: digital communication. This mutual interest in digital communication between the two cohorts, along with their abilities to adapt to new social networks and handheld smart-device applications, created an interactive space for communication that they used when side by side, on different ends of the university campus, or in entirely different cities. Thus, the participants established language contact with Korean speakers using handheld smart-device applications in informal settings, most often using

a proprietary MIM application called KakaoTalk. Handheld smart-device applications and KakaoTalk allowed the participants time to process the Korean language before using it with others. The Korean speakers, used to communicating digitally with friends, family, and classmates, communicated without the awkwardness or embarrassment they felt in direct, face-to-face interactions. Though the linguistic and socio-cultural reasons for language contact in informal settings differed, the participants and Korean speakers generally communicated successfully when incorporating digital communication into their informal interactions.

Question two: In what ways do English-speaking academic sojourners experience language contact using handheld smart devices?

Surveys revealed that the study participants used their handheld smart devices to establish language contact with Korean speakers. Thus, the second research question uncovered the ways the study participants used their handheld smart devices, such as device base applications, social media, the internet, and communication applications through mobile data networks and Wi-Fi connections. With handheld smart devices, the study participants and Korean speakers had access to basic device functionalities like email, GPS, internet browsing, SMS, social networks, multiplayer gaming, and communication applications. They established language contact almost exclusively through MIM, a type of instant messaging service designed for handheld smart devices. With MIM as the primary facilitator of the participants' language contact and use with Korean speakers, the participants communicated, learned, and shared linguistic and socio-cultural content without the need to leave the MIM application. The participants found MIM applications' combination of language possibilities (sociolinguistic, linguistic, paralinguistic, and non-linguistic) and application functionalities (personal, one-to-one, and group chat rooms;

vertical scrolling; and integrative search) convenient and practical given the wide-ranging selection of applications available in the mobile application markets offered by Android, Apple, and Windows devices. Prior to their sojourn, the participants were accustomed to using handheld smart-device applications for specific purposes, such as using email to contact their professors, Facebook to share information with their friends, WhatsApp for instant messaging, and standalone applications for dictionaries and translation. Using KakaoTalk eliminated the need to change from one application to another because the study participants could access typically standalone applications within the MIM interface. Moreover, unfamiliarity with the Korean language limited participants' access to applications for such purposes as public transit because they could not search for the application (as this required Korean search terms), and if they did locate the application they could not understand its Korean language content. Through MIM, they navigated subways in major cities, hailed taxis to their dormitory buildings, browsed restaurant reviews, and booked hotel rooms. This 'ecosystem' of language and application resources provided additional means for language contact and use, particularly when alone in public. For example, if participants were at the dentist, hospital, bank, or shopping centre, their saved Korean texts, photos, videos, translations, and other information were accessible in a single location, rendering it easy for them to show their Korean-speaking interlocutors information from the handheld smart device without having to switch between applications, web pages, and other device functionalities.

Furthermore, the participants' MIM uptake replaced their use and dependence on social networking services such as Facebook and Twitter. The shift from social networking to MIM reveals a digital and sociolinguistic difference that participants experienced almost immediately upon their arrival in Korea. Only a few years before the time of data collection, Facebook use in

Korea was uncommon, with local sites such as CyWorld¹³ dominating the social networking market. Recently, however, the popularity of Facebook has increased, with membership as ubiquitous as the use of KakaoTalk among Koreans under 60 years old (Jin, 2017; Lee, 2017). The fact that KakaoTalk and MIM use preceded Facebook uptake by several years has influenced how Koreans use the social network (Jung, Shim, Jin, & Khang, 2016; Koo, Lim, Kim, & Cho, 2014). The participants found that the Korean speakers in the research setting all had Facebook accounts but used it primarily for sharing new stories and reading comics and ‘web toons’.¹⁴ Thus, when study participants attempted language contact with Korean speakers via Facebook, they often received no reply or, if they did receive a response, it arrived much later than expected. Likewise, the participants found that Korean speakers rarely responded to messages sent through Facebook Messenger, preferring to conduct any communication through KakaoTalk.

The pervasiveness of MIM in the Korean environment also influenced the language contact the study participants attempted with faculty and staff in the research setting, with MIM replacing email almost entirely. In other words, professors created MIM class chat rooms at the beginning of each term for disseminating course information and making announcements. Students were instructed to ask questions within the chat rooms rather than face-to-face so that each student in the class could view all questions and replies and add follow-up questions when needed.

¹³ While CyWorld is an active social networking site in Korea, its membership has declined appreciably since 2013, when Facebook use began to increase (Kim, Sohn, & Choi, 2011; Jung et al., 2016; Marcus & Krishnamurthi, 2009).

¹⁴ Comics and cartoons (or ‘web toons’, locally) optimised for reading on handheld smart devices are a popular source of entertainment among young people in Korea. Many study participants reported that the profiles and ‘walls’ of the Korean speakers met at the research setting contained little personal information, instead hosting links to a variety of these popular comics and cartoons.

Question three: What resources within MIM chat rooms facilitate language use between English-speaking academic sojourners and Korean speakers?

The third research question identified the specific language resources available in MIM chat rooms and which of these language resources were most effective for language use with Korean speakers. Resources facilitating language contact and use in MIM chat rooms involved sociolinguistic as well as linguistic, paralinguistic, and non-linguistic possibilities of language input and application functionalities, offering chat room customisation, vertical scrolling, and integrative search.

Sociolinguistic possibilities for language input included keyboard symbols, stickers, photos, videos, and a digital gift shop. What the participants found most striking about Korean digital discourse in MIM chat rooms was the frequent use of keyboard characters and small expressive images like stickers to express their feelings, reactions, and ideas without text messages compared to their own digital discourse in their home countries. Through experimentation, producing both successful and problematic interactions with Korean speakers, participants realised keyboard characters and small expressive images were not supplementary, but a key component of MIM chat room interactions in the local Korean context. Not returning keyboard characters or small expressive images as a response (i.e., using a text message only) sometimes offended Korean interlocutors or led to confused face-to-face interactions later.

Moreover, they discovered that familiar emoticons were not always interpreted by the Korean speaker as the study participant had intended. The use of keyboard symbols and small expressive images as sociolinguistic input led to frustration for many participants, who feared they had not used this input correctly, and compounded communicative barriers already present

from their lack of Korean language competency. They overcame their frustrations and learned ways of using sociolinguistic input to expand their communicative repertoire, in part from the various chat rooms they belonged to, cross-referencing the meaning of keyboard symbols and small expressive images between chat rooms and through observation in group chat rooms. Through observation, they learned patterns within existing sociolinguistic input options and new forms of self-expression transferable to future one-to-one chat room interactions.

Photos, videos, and digital gifts also expanded sociolinguistic possibilities for language input. Using photos and videos, participants and Korean speakers exchanged cross-cultural knowledge of music, film, fashion, food, and sports that is difficult to express conversationally or in writing. They exchanged photos and videos in face-to-screen contexts, allowing both the participants and Korean speakers ways to initiate and extend conversations that would otherwise have been difficult to carry on because of divergent interests, hobbies, and quantity of leisure time. The digital gift shop helped participants convey their gratitude and appreciation for the kindness shown by Korean speakers during their stay.

Linguistic possibilities for language input, such as text messages and voice and video calls within the MIM chat room, informally supported and improved the writing, reading, listening, and speaking skills of the study participants. Because chat room discourse favoured the Korean language, the study participants practised writing in the Korean language and received feedback from the Korean speaker regardless of their English proficiency. Reading practice in the form of receiving text messages (and reviewing them later through integrative search of the text saved in a personal chat room) helped improve both the skill of reading Korean script and the ability to spell (and later speak) Korean vocabulary and expressions correctly. In face-to-face interactions or when listening to Korean music or watching Korean television and film, the

participants often heard words that they mispronounced or misspelled in later practice. In the chat rooms, however, they would type words or expressions heard or observed elsewhere and receive corrective feedback from the Korean speaker. Listening to and speaking in the Korean language occurred less frequently in the MIM chat rooms.

Paralinguistic possibilities for language input included audio-recorded and typed ‘vocalising’ that accompanied text messages exchanged in MIM chat rooms. In screen-to-screen interactions, study participants and Korean speakers could not express laughter, vocal inflections, or intonation with text messages alone.

Non-linguistic possibilities included visual information sent in MIM chat rooms without text or sound. Most often, non-linguistic information was only substituted for body and hand gestures in screen-to-screen interactions. Unlike the visual information serving sociolinguistic language input (for example, stickers with culture-specific information marking MIM discourse), non-linguistic input signalled universal, readily understood information, such as a sticker of a hand waving or thumb and index finger indicating ‘okay’.

Participants discovered ways to customise their chat rooms by selecting colours, photos, and decorative themes. Most Korean speakers used pictures of famous celebrities, pets from home, or popular travel destinations instead of their own photo for their chat room avatar. Moreover, typed text descriptions accompanying their avatars used the Korean language, containing their name or an expression or quotation too difficult for the study participants to decipher. Customisation in the chat rooms helped study participants identify and recall Korean speakers in the absence of personally identifying text and visual media. It also helped them keep track of Korean speakers they had met in person briefly or online only.

Chat room customisation also allowed participants and Korean speakers to add and remove others from a chat room and enabled private contact within group chat rooms. For example, if plans were discussed for a weekend outing in a one-to-one chat room, they could invite others that might join them in the chat room to receive their input. Likewise, if participants joined a group chat for a specific purpose that was no longer relevant to them, they could remove themselves from the chat room discretely, and the remaining members could continue their discourse. Another feature of chat room customisation was private contact options within group chat rooms. This enabled the study participants and Korean speakers to exclude a member or members of the chat room without their knowledge, exchanging private discourse only among selected group members. Study participants learned of the sociolinguistic affordance of the private contact within group chat rooms when group members varied in age. If younger group members had an issue with an older Korean group member, they could not express this directly. Instead, the younger group members would create a private space within the group chat to discuss how to manage their concerns with the older group member. For participants early in their sojourn, this method of screen-to-screen interaction seemed unusual and unnecessary. Over time, however, they learned of the importance of customising their discourse to ensure that cultural practices were observed. Learning this from the screen-to-screen modality helped them transfer this knowledge into other face-to-face and face-to-screen interactions with Korean speakers.

Vertical scrolling and integrative search, two basic functionalities of MIM chat rooms, transformed the communicative resources of chat room discourse into a reusable reference tool for self-study in the Korean language and when interacting with others screen-to-screen and face-to-screen. Vertical scrolling allowed participants to recall messages sent from the start of the

chat room to the present. With integrative search, vertical scrolling became a more effective tool as participants could isolate the words, numbers, photos, and other media with a search query and then scroll from one search result to another.

Question four: How do English-speaking academic sojourners manage language resources within MIM chat rooms to facilitate language use with Korean speakers?

Considering the many language resources available in MIM chat rooms, the fourth research question explored how participants managed these resources to enable language use with Korean speakers. Participants experimented, interpreted, and innovated using language resources and application functionalities of the MIM chat room to facilitate language contact and use with Korean speakers. While they entered Korea with a propensity for using handheld smart devices, instant messaging, and social and other internet media, they were unfamiliar with Korea's primary communication tool, KakaoTalk. KakaoTalk's prominence in everyday Korean communication, from informal conversation to work and study, required that the study participants incorporate its use if they sought contact with Korean speakers. Study participants who resisted using KakaoTalk early in their sojourn experienced social disconnectedness with Korean speakers and even the members of their own cohort who had adopted MIM as recommended by their hosting university. Study participants who were quick to incorporate the use of MIM in their daily communication formed new relationships easily and participated in social excursions on and off campus more frequently than those resisting MIM use.

In either case, KakaoTalk as an MIM differed from other MIM applications that the study participants had used in their home countries, such as Facebook Messenger, WhatsApp, and iMessage. Study participants reported Facebook Messenger as the most impractical of the MIM

applications because it allowed them communication with Facebook friends only. Moreover, Facebook Messenger consumed significant device storage space and battery life. WhatsApp offered the study participants the means to add contacts from a variety of sources, but they found few of their friends and acquaintances used the application at home or abroad. With iMessage, the study participants could communicate with others either through their network data plan or Wi-Fi, with two provisos: when their interlocutors owned Apple products, such as the iPhone and iPad, and when they had saved their interlocutors' contact information at some point on their device.

KakaoTalk helped both participants and Koreans speakers avoid the shortcomings of Facebook Messenger, WhatsApp, and iMessage while contributing additional features that supported digital language contact. Membership in KakaoTalk and the ability to find and add others as 'contacts' was possible after obtaining a phone number, email address, or KakaoTalk username. Furthermore, contacts could be shared within MIM chat rooms. If a Korean speaker wanted to place a participant in contact with someone else, they selected the intended contact and the contact's information was added to the chat room conversation. Having multiple ways of obtaining MIM contacts and being unburdened by the restrictions posed by social media and proprietary software helped broaden participants' digital social circles (and later in-person or blended in-person–digital social circles).

As for the similarities between Facebook Messenger, WhatsApp, iMessage, and KakaoTalk, each enabled use of small expressive images such as emoticons and stickers in addition to text messages. Thus, the study participants arrived with a familiarity with accessing and using emoticons, stickers, and text messages. However, within Korean digital discourse, the frequency and applicability of each of these digital language resources differed from that in the

participants' home countries. They reported that, in their prior experiences with MIM, emoticons and stickers were most often ornamental rather than supplemental, decorating their text messages and breaking up longer sections of text. Moreover, if the emoticon or sticker replaced written language, it replaced a single word or concept instead of complete thoughts. When participating in Korean digital discourse, emoticons and stickers were more likely to serve as discourse markers, express humour, and replace body language or hand gestures. Participants learned how to navigate challenging interactions with Korean speakers through experimentation with, interpretation of, and innovation with emoticons and stickers, which was impossible when meeting face-to-face.

However, language resources extended beyond text, voice, video, and visual media. Language resources in MIM chat rooms included information-sharing functionalities like announcements in group chats, links to internet content, and hashtags. The study participants received announcements more often than they sent them, as they were the linguistic minority in most group chat contexts. Announcements sent by Korean speakers in shared dormitories and as campus club leaders kept participants informed of news and events that they otherwise would have needed to discover themselves, receive via email, or observe from campus posters that they might have been unable to decipher. Sending and receiving internet links offered another means of language contact and use in a digital environment. Sending links to news and magazine articles or YouTube videos helped initiate or contextualise screen-to-screen and face-to-screen interactions or to let the other person know that participants had viewed information online that reminded them of a conversation or experience they shared. Hashtags offered another means of sharing information with Korean speakers, linking internet content to messages sent inside the chat room.

The virtual gift shop feature as a sociolinguistic resource surprised even the most sceptical and thrifty of the study participants. When they first viewed the gift shop feature, many reported how unusual it felt to buy and send small gifts using an MIM application. Few, if any, paid for applications or sticker packages in their home countries, favouring free applications whenever possible. In time, however, they discovered that the gift shop feature offered them a way into Korean-speaking social circles and a means of expressing themselves in a way common in Korea. Korean social circles presented challenges for establishing language contact between participants and Korean speakers on and off campus. On campus, Koreans attended classes within their own departments and took part in club activities restricted by their academic major or campus commitments. Off campus, Korean speakers socialised among their own cohort rather than interacting with others.

Question five: What outcomes emerge from language contact and use supported by MIM chat rooms?

The fifth research question identified practicable outcomes for future sociolinguistic and mobile-learning research and for globally mobile populations that face challenges like those reported by the study participants in this thesis. As Deumert (2014), Blommaert (2012), and others have reported in their theoretical writings on sociolinguistics, globalization, and mobile technologies, existing research with empirically based findings is limited (Williams, 2017).

This research offers several outcomes important for sociolinguistic research and informal mobile and blended learning. First, this research presents empirical evidence of a third place (or space) that connects users through a digital platform, MIM, in two distinct interactive modalities that enable language contact and support language use in the short term. The screen-to-screen

interactive modality links two or more language users without physical contact, reducing the anxieties and linguistic limitations of face-to-face contact. The face-to-screen interactive modality that study participants used to bridge communicative gaps between English and Korean as well as to supplement or extend their conversations with MIM chat room media reflects the integrative place mobile technologies, such as handheld smart devices, have in human interactions at present.

Second, empirical evidence from this research suggests possibilities for language use among users of divergent and unrelated languages. Until recent advances in communication technologies via the internet and mobile devices, sociolinguists had remained sceptical of findings showing a systematic way for users of unrelated languages to improve their communicative abilities when in contact. Chinese learners of Korean can transfer and compare parts of the Korean language to their own because there is some shared vocabulary between the languages. However, an English learner of Korean has no common or shared vocabulary, grammar, or other component of language and, to paraphrase Weinreich (1953), the interference for such an individual would be too vast and varied to study. This study reveals that, with mobile technologies and MIM, users of unrelated languages (English and Korean) can blend, experiment, learn, and use each other's languages and thereby demonstrate new possibilities for assessing interference in language-contact research.

The findings on mobile and blended learning from this research offer both personal and pedagogical outcomes. Personal outcomes include MIM used for self-directed and informal language learning. Study participants felt decreased motivation towards formal Korean language because the curriculum did not provide the basic conversational skills that would help them experience Korea independently. Moreover, their Korean language instructors spoke little

English, preventing participants from asking even the simplest questions to help alleviate communication difficulties and language barriers.

The MIM chat rooms, in contrast, provided a space for language, targeting concrete scenarios they experienced when interacting with Korean speakers. Using the features and functionalities of the MIM chat room, they asked questions of their Korean interlocutors, received corrective feedback, attempted to use language acquired from online and television media, and saved messages for later review in the personal chat room. They had access to the personalised study guides they assembled in MIM chat rooms everywhere they brought their handheld smart devices, and the chat rooms allowed them to communicate on their behalf in writing when they were uncertain how to read or pronounce text messages. The affordances of MIM chat rooms as self-directed language-use resources focused participants' study, transforming the daunting challenge of learning a new and unfamiliar language into a manageable, concrete task.

Pedagogical applications, considering the self-directed possibilities of MIM bricolage, include the use of MIM in flipped-classroom language instruction. As reported in the literature discussed in Chapter 2, Korean researchers are exploring English language instruction using a proprietary MIM application within formal classroom settings and for use in flipped-classroom instruction (Kim & Yoon, 2014; Kim & Hur, 2013; Pollard, 2015). The limitations for MIM use among Korean school-age students are well documented; outside of controlled research contexts, they are not permitted to use handheld smart devices during the school day. Flipped-classroom possibilities for these Korean English language learners are greater because handheld smart-device adoption, even among school children at the primary level, is widespread and widely accepted for use during free time and at home. The findings from this research have potential

applications for in-classroom and flipped-classroom use of handheld smart devices and MIM for Korean language learners in tertiary settings, in which there are no restrictions on device use. Furthermore, if used by instructors, MIM chat rooms could supply linguistic support for short-stay English speakers learning Korean, enabling them to customise their learning experience to best suit their needs.

Pedagogical applications also include possibilities for collaborative language interactions and study within MIM group chat rooms. Online software learning management systems, such as Moodle, have been adapted for mobile device internet browsers. However, use of such an interactive learning environment is not integrated into the hardware features of the device. Moreover, membership is restricted to specific institutions and courses, rendering the instructor, in most cases, the sole administrator of discussion boards and other features. With MIM group chat rooms, both instructors and students can create, manage, and interact with the participants. As discussed earlier in the thesis, many Korean university professors create MIM group chat rooms for their courses, enabling dissemination of information to students within an interactive environment already used by the students for everyday purposes. Students can just as easily create a group chat room for communication with their classmates or for projects involving two or more students.

Question six: What theoretical implications does MIM-supported language contact and use have in the study of increasing global mobility and sociolinguistics?

The sixth research question uncovered the theoretical possibilities of language contact and use via MIM. In the research on sociolinguistic globalization, global mobility and language contact are affected by both. There is a tendency to view language use and language learning as

random or serendipitous rather than as a process that can be described and applied in contexts outside the original research setting and its outcomes (Blommaert, 2012; Deumert, 2014). The theoretical concept emerging from the data analysis, SDA, provides one possibility for explaining the non-linear process of language contact and use with mobile technologies in a practicable manner.

Moreover, the creative processes for innovating with language use, termed MIM bricolage in Chapter 6, intersect with an individual's development of SDA. Study participants who were open to communicating screen-to-screen with Korean speakers or who consciously adopted local styles of screen-to-screen interactions developed SDA more rapidly than those who resisted the local preference for screen-to-screen over face-to-face interactions.

An SDA offers a new theoretical perspective on language contact and use centred on language using digital resources that can be experimented with and used in unfamiliar linguistic and cultural environments. Polylinguaging, translanguaging, and metrolingualism each describe a process of communication using available language resources with and without formal language learning between speakers of two or more languages in contact. An SDA differs from these ways of language contact in its emphasis on blending of digital language resources with face-to-face interactions, offering new language-contact possibilities between users without formal language training.

7.2 Limitations

The advanced digital environment of Korea limits the generalisability of this study's findings as globally mobile populations sojourning in other countries may not have the same technological climates for facilitating language contact and use. Moreover, Korea's recent growth as an

economic superpower through manufacturing and exports in the IT industry have created language policy conditions that change rapidly, with little time to study one before it is replaced by another. Only a year before this study was undertaken, the Korean government repealed a language policy that sought to place one English-speaking language instructor in every public school. This policy was repealed just as its primary objective was realised, yet before any in-depth research was undertaken to assess its outcomes (Lee, 2014; Ramirez, 2013).

Despite the significant investment in academic sojourn, from scholarships to construction of new living spaces to the creation of new academic departments specialised in sojourners' instruction, the same fate may be in store for this policy as that of its predecessor. Studies like this one, investigating the experiences of English speakers at Korean universities, have yet to surface at the time of this writing; however, a few studies have documented the negative experiences of long-stay, Korean-speaking academic sojourners in undergraduate and graduate programmes in the country (Kim, 2016a, 2016b; Moon, 2016). Complaints from long-stay academic sojourners include unreasonable language prerequisites, mismanagement of academic programmes, and visa restrictions that limit programme spending. Thus, Korean policy makers and universities hosting academic sojourners may face recruitment difficulties later. Along with the rapid change in language policies demonstrated by the termination of the language instructor initiative, this has the potential of limiting study findings should the research conditions for participants and settings change.

Using short-stay academic sojourners as study participants also limits the findings, in the sense that they are a recent phenomenon in Korea and elsewhere in East Asia and that they require financial and educational prerequisites not found in other short-stay populations. Moreover, the research setting for this study, at the time of data collection, hosted 10% of its total

enrolment as academic sojourners, higher than other tertiary settings outside the Seoul metropolitan area. Tertiary settings with high academic sojourner populations are likely to offer more opportunities for sojourner and non-sojourner interactions and wider-ranging support services than tertiary settings hosting fewer sojourners.

Despite these limitations, this study opens a new chapter in sociolinguistic research on language contact and use in an ever-globalized world in several ways. First, it shifts from a focus on long-stay migrant populations, who are often required to learn the language of their destination prior to arrival, to short-stay globally mobile populations, who arrive with little linguistic or cultural knowledge of their host countries. Second, it shifts from a focus on non-English speakers studying in native English-speaking countries like Australia, the United States of America, and the United Kingdom, to the reverse: a growing trend caused by cheaper international transportation and increased business and tourism investment in non-English-speaking countries. Third, it shifts from comparing language contact and use among users of similar languages, as many studies in European contexts have done, to language contact and use among users of dissimilar languages and cultures, between which little or no link can be established. As a source of sociolinguistic study, the Asia-Pacific region warrants further attention as non-English-speaking, non-European cultures offer new work and study opportunities for all ages.

7.3 Future Research

In a time of fast-paced technological change, sociolinguistic researchers can investigate further links between language contact and use and mobile technologies. Using the theoretical concept of SDA presented in this thesis, future research could explore other short-stay, globally mobile

populations and their language contact and use with linguistic and cultural contexts other than their own. At present, MIM is the fastest growing communicative application on handheld smart devices, outpacing Facebook, Twitter, and Instagram. However, this trend is growing throughout East Asia, as examined in Chapter 2, and will likely differ from country to country (Cho & Cho, 2015; Im, 2014). Researchers in settings where Facebook or a similar social media platform is prominent may assess how SDA emerges given the differences in digital language resources available between social media and MIM.

Recently, MIM applications like KakaoTalk (Korea), LINE (Japan/Korea), WeChat and QQ (China), Viber and WhatsApp (USA) have become more similar in their user interfaces and offered features. The growing convergence among MIM applications, regardless of their country of origin, supports further opportunities for sociolinguistic researchers to explore their communicative affordances in cross-cultural and cross-linguistic contexts broadly rather than limiting them to proprietary versions of applications found in one research setting but not another. Future research could explore other countries where globally mobile populations converge with MIM use to better understand the sociolinguistic affordances available in these applications.

Future research may also consider using SDA as a starting point for linguistic analysis of interference among speakers of different languages in sophisticated digital environments, such as Korea. Face-to-screen and screen-to-screen interactions like those introduced in this study offer possibilities for analysing patterns in interference, whether lexical (through text messages), phonological (through recorded voice, video, and memos), or grammatical (through text, voice, and video and when combined with small expressive images like emoticons and stickers). Likewise, exploring SDA in conjunction with well-established concepts like Communities of

Practice, discourse communities and speech communities may provide an additional layer of analysis for understanding linguistic interactions supported by mobile technologies.

While quantifying linguistic interactions and interference patterns in MIM chat rooms was not a focus of this study, mobile technologies support such analysis through exported discourse and other mobile device data. Quantitative and mixed-method analyses of social media data from Facebook and Twitter are now so prominent that research software packages like SPSS, NVivo, and ATLAS.ti each offer tools for text mining and assisted analysis (Chan, Lacka, Yee, & Lim, 2014; He, Zha, & Li, 2013). The MIM chat rooms like those used by this study's participants are exportable as screen captures, which maintain the text and visual aspects of chat room interactions, and as text-only documents, which convert visual chat room interactions to text.

7.4 Concluding Statements

In a world where the ubiquity of wireless and high-speed internet and mobile technologies reaches even the most remote areas of each continent, social science research and the field of sociolinguistics must welcome the reality of language contact made possible through rapid globalization and technological change across languages and cultures regardless of location, vocation, socio-economic status, age, and other limitations present in studies less than a decade old.

In Korea and Japan, for example, mobile technology use emerged alongside use of (non-mobile) computer technology (Deumert, 2014). In many other parts of the Asia-Pacific region and around the world, recent adoption of mobile technologies has emerged where computer technologies previously existed only in urban centres, among the wealthy and higher classes of a

society. Thus, the inequalities reported in earlier research do not apply where mobile technologies and mobile data networks are cheaper, faster, and accessible to all areas and classes of society.

Sociolinguistic research into the relationships between globalization and language contact must also begin searching outside European and North American settings, where cross- and intercultural interactions are a part of everyday life or result from immigration and displacement brought on by global terrorism. Within the Asia-Pacific region, immigration patterns and flows of tourists and sojourners are creating new and unexpected conditions for language contact, especially in areas without colonial histories with the West. The spread of English as a lingua franca allows this region's diverse populations the means to establish international business partnerships, government diplomacy, and economic treaties. At a local level, English as a lingua franca also enables communication between travellers staying for the long or short term and the citizens within cities and smaller communities, who are experiencing the effects of globalization and global mobility for the first time.

In places like Korea, where English language learning is widespread yet applied at an academic level rather than a social one, language contact is not as neatly defined as a Korean and non-Korean speaker using English for communicative purposes. Instead, a sophisticated digital environment offering handheld smart devices, their applications, and ultra-fast and free wireless internet supports a collaborative and exploratory cross-linguistic and cross-cultural space. As a result, the non-Korean speaker experiences authentic Korean language use without a textbook, teacher, or translator.

Korea is not alone in the Asia-Pacific region as an emergent site for expanding mobile technology use and wireless internet infrastructure nor in its recent relationship with English

language learning and influx of English speakers arriving for both work and study. Japan shares many similarities on these points. So, too, the Chinese government has recently invested significantly in English-teaching schemes in schools, universities, and private tutoring centres (Bolton & Graddol, 2012; Le Ha, 2013). Yet Korea is the present vanguard for integrating these two phenomena at the corporate, commercial, political, and local levels. Mobile technologies and trends fade as rapidly as they arise, creating an unpredictability about future communicative methods, but the patterns emerging from this research demonstrate language-contact possibilities discoverable as digital resources between interlocutors from divergent cultural and linguistic backgrounds despite time constraints and limited language learning.

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Appendixes

Appendix 1 [Data Production]

Appendix 1 provides documentation for data collection procedures. It contains the following:

- A.1.1: Participant Information for USQ Research Project Interview
- A.1.2: Consent Form for USQ Research Project Interview
- A.1.3: Research Homepage Information
- A.1.4: Pilot Questionnaire
- A.1.5: Survey Questions for Phase One of Data Collection
- A.1.6: Semi-Structured Interview Guide for Phase One of Data Collection
- A.1.7: Survey Questions for Phase Two of Data Collection
- A.1.8: Semi-structured Interview Guide for Phase Two of Data Collection
- A.1.9: Discussion Group Handout for Phase One of Data Collection

[University of Southern Queensland Letterhead]

A.1.1 Participant Information for USQ Research Project Interview

Project Details:

Title of Project: Exploring language development among globally mobile populations: A grounded theory of academic sojourners in North Asia

Human Research Ethics Approval Number: H15REA001

Research Team Contact Details*

Principal Investigator Details XX

Supervisor Details XX

Description:

This project is being undertaken as part of a Doctor of Philosophy (PhD) Project. The purpose of this project is to better understand how native English speakers learn the Korean language informally when staying in the country for only a short time.

The research team requests your assistance because your experience as an international student in the Republic of Korea could help inform future students overcome the social and linguistic challenges of short-stay study and travel abroad.

Participation:

Your participation will involve participation in an interview that will take approximately 45 minutes of your time. The interview will take place at a time and venue that is convenient to you.

Questions will include how you have learned and developed Korean language skills informally during your short-stay in the Republic of Korea. Informal language learning refers to time spent using and studying Korean outside of structured classroom instruction. Questions will also include how you use mobile technologies such as smart phones, tablets and social media to assist this informal language learning.

Your participation in this project is entirely voluntary. If you do not wish to take part you are not obliged to. If you decide to take part and later change your mind, you are free to withdraw from the project at any stage. You may also request that any data collected about you be destroyed. If you do wish to withdraw from this project or withdraw data collected about you, please contact the Research Team (contact details at the top of this form). Your decision whether you take part, do not take part, or to take part and then withdraw, will in no way impact your current or future relationship with the University of Southern Queensland or [Research setting] University.

Expected Benefits:

It is expected that this project will not directly benefit you. However, it may benefit future students that enrol in Korean universities and learn the Korean language during short-stay study abroad.

Risks:

There are minimal risks associated with your participation in this project. Potential risk may involve a time imposition. If you are unable or uncomfortable with a 45-minute interview, the principal researcher can make time adjustments to meet your needs.

Any information discussed or collected involving social or other interactive media will be done with your complete permission. Any personally identifiable data that may remain from this by accident will be promptly removed to protect your identity.

KakaoTalk, an application used in this study to observe social media use among participants, does retain chatrooms for a period of 3 days. After data in a chatroom has been collected, the principal researcher will immediately delete the chatroom retaining its contents only in an offline format for the principal researcher's records only. Upon deletion of the chatroom the recorded information in the chatroom will be removed from the KakaoTalk servers within the 3-day period.

Privacy and Confidentiality:

All comments and responses will be treated confidentially unless required by law. Any data collected as a part of this project will be stored securely as per University of Southern Queensland's Research Data Management policy.

Consent to Participate:

We would like to ask you to sign a written consent form (enclosed) to confirm your agreement to participate in this project. Please return your signed consent form to a member of the Research Team prior to participating in your interview.

Questions or Further Information about the Project:

Please refer to the Research Team Contact Details at the top of the form to have any questions answered or to request further information about this project.

Concerns or Complaints Regarding the Conduct of the Project:

If you have any concerns or complaints about the ethical conduct of the project, you may contact the University of Southern Queensland Ethics Coordinator on (07) 4631 2690 or email ethics@usq.edu.au. The Ethics Coordinator is not connected with the research project and can facilitate a resolution to your concern in an unbiased manner.

Thank you for taking the time to help with this research project. Please keep this sheet for your information.

[University of Southern Queensland Letterhead]

A.1.2 Consent Form for USQ Research Project Interview

Project Details:

Title of Project: Exploring language development among globally mobile populations: A grounded theory of academic sojourners in North Asia

Research Team Contact Details*

Principal Investigator Details XX

Supervisor Details XX

Statement of Consent:

By signing below, you are indicating that you:

- Have read and understood the information document regarding this project.
- Have had any questions answered to your satisfaction.
- Understand that if you have any additional questions you can contact the research team.
- Understand that you are free to withdraw at any time, without comment or penalty.
- Understand that you can contact the University of Southern Queensland Ethics Coordinator on (07) 4631 2690 or email ethics@usq.edu.au if you do have any concern or complaint about the ethical conduct of this project.
- Are over 18 years of age.
- Agree to participate in the project.

Participant Name XX

Participant Signature XX

Date XX

Please return this sheet to a Research Team member prior to undertaking the interview.

A.1.3 Research Website [Homepage]

Are you a research participant? [[Take the Survey](#)]

Find out more about Aaron's current project on Korean language development among short stay exchange students [here](#). Aaron Pooley is an instructor at [Research setting] and PhD student at the [University of Southern Queensland](#). Questions? contact@apslr.com

[About]

Welcome! AP / SLR was created to provide a single access point for my doctoral research project, integrating participant resources, data collection methods and related research.

The aim:

The aim of this research is to explore **how language develops among globally mobile populations**. Globally mobile populations involve those who leave their home country to live, work and study elsewhere for the short-term.

International exchange students in their study abroad are one example of a globally mobile population—and the focus of this study.

In the Republic of Korea (hereafter Korea), exchange student numbers are expanding rapidly. Moreover, many of these exchange students come from language backgrounds markedly different than the Korean language.

The research question:

Given the temporary nature of an exchange student's stay in Korea and the challenges of using a language so different than their own, this research asks: *How does language develop among globally mobile populations as they experience linguistic and cultural diversity in host country environments?*

The researcher:

In 2009 I left the United States for Korea and I've been here ever since. Through the University of Southern Queensland (USQ) and the support of family, friends and supervisors I completed a Master's of Applied Linguistics. My study now continues through USQ as I pursue my PhD.

I am currently a lecturer in the Department of English Language & Literature at [Research setting] University. My office is in XX. Send any questions to: contact@apslr.com. **Aaron**

Pooley

A.1.4 Pilot Questionnaire

- 1) Briefly explain situations when you have difficulty communicating with Korean speakers.
- 2) What strategies do you use to overcome challenges when communicating with Korean speakers?
- 3) On weekdays, how do you spend your free time?
- 4) On weekends, how do you spend your free time?
- 5) What are some common topics for conversation when communicating with Korean speakers?
- 6) What types of mobile devices do you own and use on a regular basis?
- 7) What types of social media services do you use such as Facebook, Twitter or Instagram?
- 8) What types of applications do you use most on your mobile devices?
- 9) Do you use your mobile devices when attempting communication with Korean speakers?
If so, how?
- 10) In what situations are you mostly like to use the Korean language? Provide some examples.

A.1.5 Survey [PHASE ONE]

Welcome. This survey is part of a project to better understand how exchange students develop Korean language skills outside the classroom and adjust to life in Korea. This survey will take about 5 minutes to complete. Thank you for your time and assistance. If you are interested in contributing to further research, please select this option at the end of the form. More information on this project can be found at <http://www.apslr.com/>

Language

1. What is your first language?
2. What was your proficiency in the Korean language PRIOR to your arrival?
3. How many hours of formal Korean language study (in the classroom) do you attend each week?
4. What language do you use when communicating with Korean students?
5. Please list (3) or more situations in which you have communication difficulties with Koreans.
6. Please list (3) or more situations in which you experience cultural misunderstandings with Koreans.
7. Is most your communication with Koreans done directly (face-to-face) or digitally (on the phone, via email, social media, etc.)?

Campus Life

8. How many hours do you attend courses in a week?
9. How many hours per day of free time do you have?

10. What extracurricular activities are you involved in on campus?
11. Is your study abroad in Korea to seek:
12. How long do you plan to stay in Korea?
13. How long have you been in Korea?
14. What is your current academic major/program (in Korea)?
15. What is your academic major (in your home country)?
16. What are your living arrangements?

Mobile Devices and Apps

17. What are the 3 most common ways Korean students contact you?
18. What 3 mobile apps do you use most to contact Koreans?
19. Which 3 ways do you most often supplement your text/instant messaging with Koreans?
20. What are the most common KOREAN expressions/questions/statements you use when communicating with Koreans via mobile device?
21. What 3 apps/services do you use to overcome communication difficulties in Korean?
22. Which of these devices do you use each week?
23. Which of these operating systems do you use each week?
24. How often do you purchase new apps?
25. Please select your 3 primary reasons for using a mobile device.
26. How often do you replace/upgrade your mobile device?

Demographic Information

27. What is your full name?

28. What is your home country?

29. What is your age?

30. Would you be interested in participating in additional research on Korean language development?

A.1.6 Semi-Structured Interview Guide [PHASE ONE]**[Language]**

1. Explain language barrier.
2. What aspects of language barriers are felt most?
3. Have these changed since your first few weeks? If so, how?
4. How would you describe your level of Korean language now as compared to those first few weeks in Korea?
5. Have you found formal language classes useful for learning Korean? How?
6. What are the best things to do and places to go for learning Korean outside of the classroom?
7. If you could talk to your ‘past self’...go back in time to those first few weeks here in Korea and give yourself some advice for learning Korean...what would that be?
8. Many responses from the discussion groups used the expression ‘deal with it’ or ‘roll with it’ when experiencing language or culture challenges. How would explain what ‘deal with it’ means? What’s involved in this?
9. If there’s some aspect of the Korean language that you need to learn in a hurry (like going to a post office or meeting a friend’s parents) what’s your ‘go to’ source to learn this?
10. In both the surveys and in the discussion groups, many expressed a language problem involving ‘explaining things’. What things need explaining? What’s involved in this?

[Social life & free time activities]

11. Outside of class, what do you spend most of your (free time) doing?

12. Is how you spend your free time different when with Koreans than foreigners?
13. What types of free time activities are easiest, most accessible for spending time with Koreans?
14. What types of free time activities are difficult to engage in or inaccessible?

[Technology]

15. KakaoTalk, Facebook and Instagram were the most used services reported by the exchange students. How do you use these to connect with Koreans?
16. Do these services have different purposes? (E.g. I use Facebook for this...KakaoTalk for that...)
17. Do you find technologies like smartphones, social networking and others make communication easier for you? How?
18. Is there a device (like a smartphone) or service (like KakaoTalk) you feel you couldn't live without for connecting with Koreans? Why is that?
19. Can you think of any examples where technologies and social networking might have some negative aspects?

[Lessons learnt]

20. How do you feel your exposure to the Korean language might help you in the future when learning other languages?
21. How do you feel cultural experiences here might affect your future travels?
22. Is there anything you'd do differently if you could start this experience all over again?

23. What advice might you share with someone who's decided to be an exchange student in Korea?
24. Would you return to Korea someday in the future? Why?
25. Any other thoughts you'd like to share?

Thank you.

A.1.7 Survey [PHASE TWO]

Welcome. This survey is part of a sociolinguistic study on intercultural communication between academic sojourners and Korean students. The following questions will explore your language experiences and the resources you use to assist communication during your stay in Korea. This survey will take about 3 minutes to complete. Thank you for your time and assistance. If you are interested in contributing to further research, please select this option at the end of the form. More information on this project can be found at <http://www.apslr.com/>

Background

1. What is your home country?
2. In your home country, what languages do you use for communication?
3. What influenced your decision to choose Korea as a study abroad destination?
4. How long have stayed you in Korea?

Language Use

5. At this time, how would you describe your overall Korean language level?
6. Which Korean language skill is most challenging for you to use?
7. When do you use the Korean language most?
8. Which Korean language skills do you feel have improved most since your arrival in Korea?
9. What resources do you use most to overcome language barriers?

Mobile Technologies

10. Do you have a Korean language keyboard (Hangul script) installed on your mobile device(s)?
11. What mobile tools are most useful in overcoming language barriers?
12. In what ways do you use the Korean language through your mobile device?
13. Do you practice using the Korean language through KakaoTalk (or another mobile instant messenger)?
14. In Korea, which language or languages do you use most through mobile technologies?
15. In what ways have mobile technologies helped you communicate with Koreans when direct communication failed?

Contact Information

16. What is your full name?
17. What is your age?
18. What is your email address?
19. Did you participate in this research project (surveys, discussion groups, interviews) during the spring semester of 2015?
20. Would you be interested in participating in additional research?

A.1.8 Semi-Structured Interview Questions [PHASE TWO]**[Language]**

1. How would you describe your Korean language level now as compared to your first few weeks in Korea?
2. What resources have been most useful in helping you communicate in Korean?
3. When do you struggle most with language barriers?
4. Have you found formal language classes useful for learning Korean? How?
5. Outside of any formal Korean language classes... what resources do you find most useful for language study?
6. What activities allow you to use the Korean language most? What are the best locations for using Korean?
7. What are your 'go-to' resources for understanding the Korean language when situations go beyond your ability to communicate?

[Social life & free time activities]

8. What do you spend most of your (free time) doing? Is this time spent mostly on or off-campus?
9. What types of free time activities are most accessible for spending time with Koreans?
10. When do you feel language barriers limit free time activities with Koreans?

[Technology]

11. What features of KakaoTalk (written messages, emoticons, stickers, sending files) do you use most when communicating with Koreans?
12. Could you describe what a typical KakaoTalk chatroom looks like when communicating with Korean students... *who use English* to communicate with you? Could you describe what a typical KakaoTalk chatroom looks like when communicating with Korean students... *who have limited English language skills*?
13. How would you explain the positive advantages of a digital space (like KakaoTalk) for using the Korean language?

[Lessons learnt]

14. What Korean language advice might you share with someone who's decided to be an exchange student in Korea?
15. Any other thoughts you'd like to share?

Thank you.

A.1.9 Discussion Group Handout

Name _____ / How many semesters have you attended SCH? [_____]

Discussion Groups / Researcher: Aaron Pooley / University of Southern Queensland /

	Challenges List difficulties, concerns or challenges related to this context. Are there language challenges? Cultural challenges?	Solutions List ways you overcome language and cultural challenges. What's involved?
1		
2		
3		

Data Collected: May 19, 2015 / Semester 1 /

Appendix 2 [Coding, CAQDAS]

Appendix 2 provides screen captures of the computer-assisted qualitative data analysis software (CAQDAS) packages Quirkos and NVivo. Quirkos and NVivo helped the researcher organise, sort and store data securely.

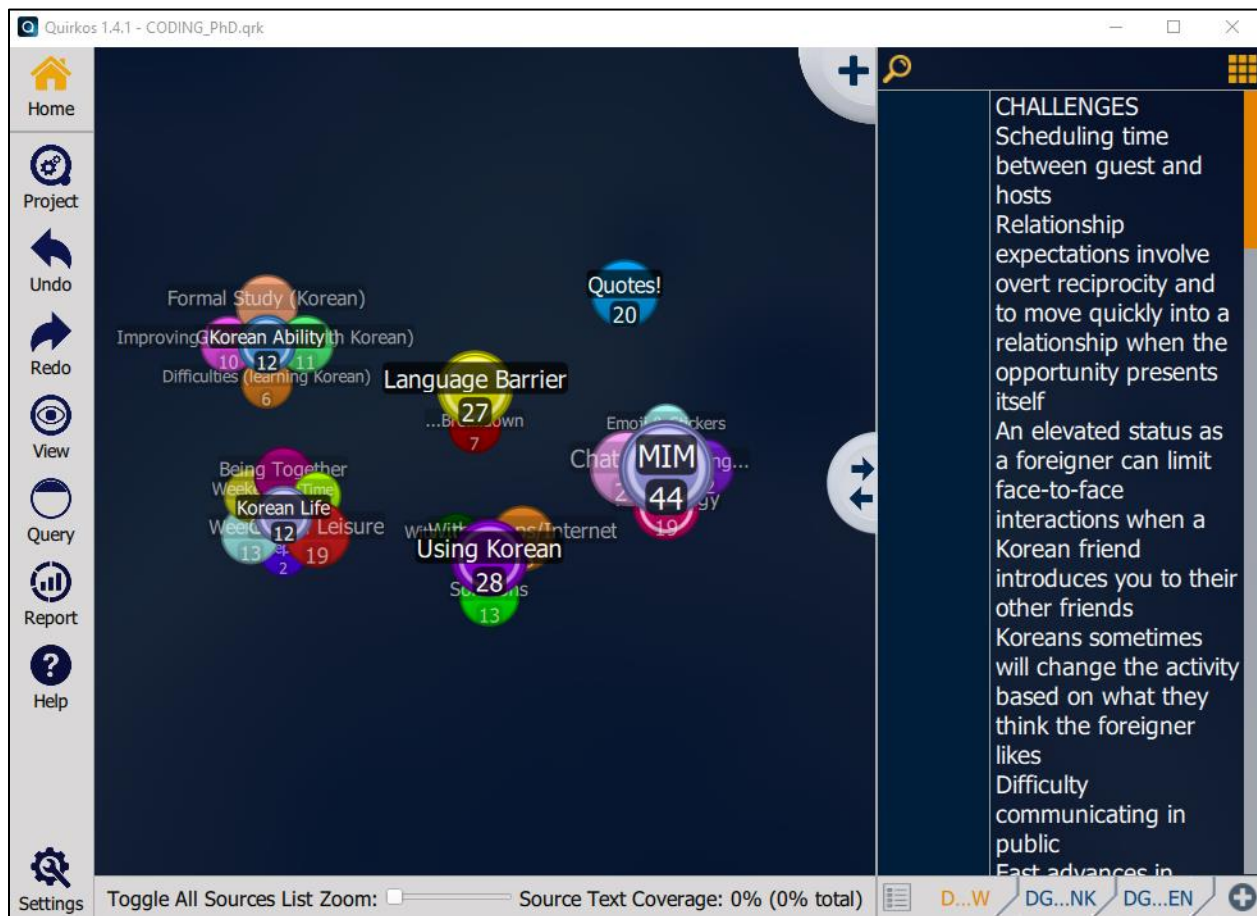


Figure A.2.1. The main interface of the CAQDAS Quirkos, version 1.4.

Screen capture A.2.1 shows the main interface of the CAQDAS Quirkos, version 1.4. On the left, a vertical panel of icons offer search and project adjustment features and a report function that summarises project codes. In the centre of the screen capture are codes, clustered together through associations made in cycles two (selective) and three (thematic) of project coding. The centre codes in each cluster represent selective codes. Beneath each code is a number representing the number of codes with that coding label. Selecting a code within the cluster will open a new screen showing documents only for the selected code. On the right, a project document is displayed, allowing the researcher to code the document in-vivo. By selecting the icon in the upper right corner, Quirkos will display the assigned properties for the document such as gender and age. At the bottom right, several documents are shown as tabs (D...W, DG...NK, DG...EN). The researcher can switch between project documents by selecting the needed tab.

Quirk Title	Parent	Grandparent	Description	Author	Date	Total Codes
Language Barrier			Exchange students struggle to communicate with Korean speakers and vice versa.	Aaron W. Pooley	Feb 12, 2016 11:17:51 AM	27
...Breakdown	Language Barrier		Attempts made to communicate fail.	Aaron W. Pooley	Feb 15, 2016 2:04:59 PM	7
Korean Ability			ES describe their prior study of the Korean language (or the lack thereof) as well as their current sense of Korean language skills.	Aaron W. Pooley	Jan 27, 2016 2:20:30 PM	12
Difficulties (learning Korean)	Korean Ability		ES explain what they struggle with most when using the Korean language.	Aaron W. Pooley	Jan 27, 2016 12:19:16 PM	6
Improving (Korean abilities)	Korean Ability		ES talk about how they think their language abilities have improved during their semester.	Aaron W. Pooley	Jan 27, 2016 11:58:42 AM	10
Formal Study (Korean)	Korean Ability		ES share to what extent (if any) their formal Korean language classes have had on their Korean abilities.	Aaron W. Pooley	Jan 27, 2016 12:06:32 PM	15
Getting Help (with Korean)	Korean Ability		ES talk about others' willingness to help them improve their Korean skills.	Aaron W. Pooley	Jan 27, 2016 12:06:08 PM	11
Using Korean			ES share the places and situations they are able to use Korean most.	Aaron W. Pooley	Feb 12, 2016 11:05:41 AM	28
Solutions	Using Korean		ES find ways to overcome language barriers and/or prevent communication breakdown.	Aaron W. Pooley	Jan 27, 2016 2:21:59 PM	13
With...Devices	Using Korean		ES use feature phones and tablets as a communicative solution.	Aaron W. Pooley	Jan 27, 2016 2:21:52 PM	6
With...Apps/Internet	Using Korean		ES explain the non-social media, non-MIM apps and online services to help them use Korean.	Aaron W. Pooley	Jan 27, 2016 2:23:39 PM	18
Quotes!			Note to self: Use these quotes as the main thread of data production chapter.	Aaron W. Pooley	Feb 15, 2016 2:05:03 PM	20
Korean Life			ES share the ins and outs of living for a short stay in Korea.	Aaron W. Pooley	Feb 22, 2016 11:32:52 AM	12
Accepting	Korean Life		ES discuss challenges/difficults that are a part of everyday life in Korea.	Aaron W. Pooley	Jan 27, 2016 12:12:45 PM	2
Weekdays	Korean Life		ES describe a typical weekday and related leisure activities.	Aaron W. Pooley	Feb 22, 2016 11:32:47 AM	13

Figure A.2.2. A coding report from the CAQDAS, Quirkos.

Screen capture A.2.2 shows a partial coding report. The term Quirk refers to a code in the Quirkos program. Thus, a quirk title is a code label. Columns labelled parent and grandparent display coding labels arranged by hierarchy in the project. The description column shows a short summary of the code or memo reminding the researcher of attributes or associations related to the code. The three columns to the right of the screen capture display the project’s author, the dates each code were last saved, and the number of codes made per each quirk in the project.

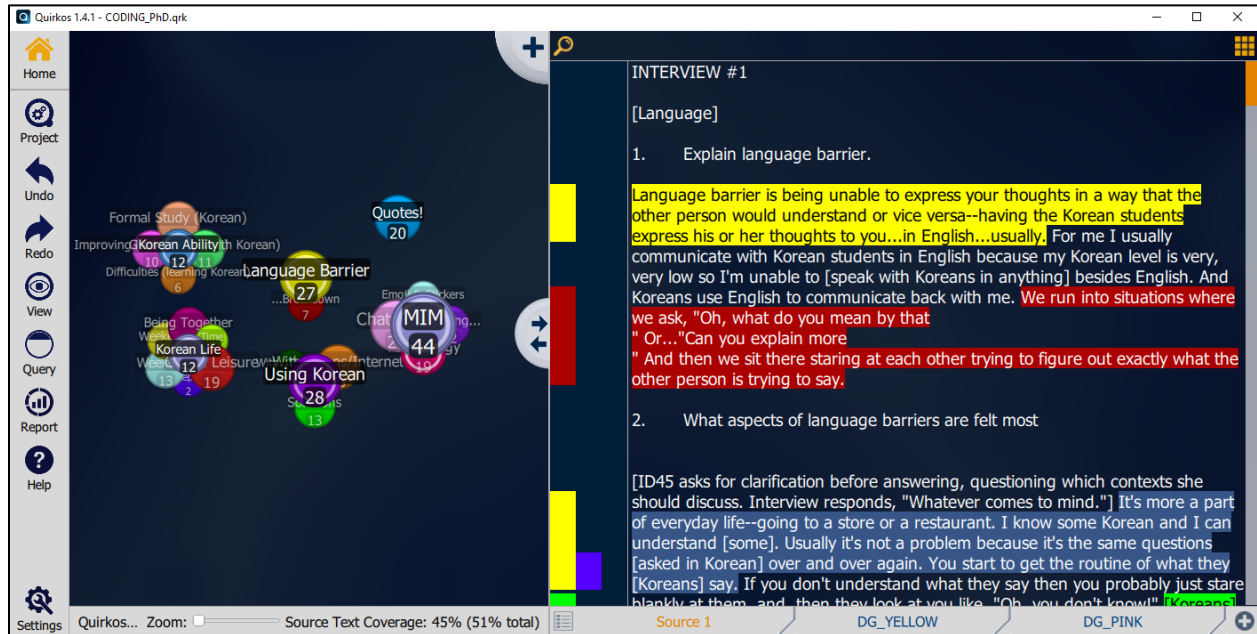


Figure A.2.3. Coding in CAQDAS, Quirkos.

Screen capture A.2.3 shows the basic coding interface in Quirkos on the left with an interview transcript on the right. The transcript in this example is sorted by semi-structured interview guide topic (in this case ‘language’) and question. When the researcher selects the transcript text, they then ‘drag’ the text and ‘drop’ it into the appropriate code on the left. The selected text in the interview transcript will change in colour to match its assigned code (colours are chosen manually by the researcher when the code is first created). In the centre of the screen capture, the code’s colour is shown as a vertical bar representing the number of lines in the transcript. The coloured vertical bar acts as a quick reference for identifying codes when scrolling through each interview transcript in the Quirkos project.



Figure A.2.4. Assigning properties to data within CAQDAS, Quirkos.

Screen capture A.2.4 shows the basic Quirkos interface on the left and project document source properties on the right. Source properties, such as gender, age and other demographic or contextual information are assigned manually by the researcher. If assigned, the researcher can search and sort through memos, transcripts and other project documents as source properties. Source properties can also be displayed in a visual chart when selecting the report function.

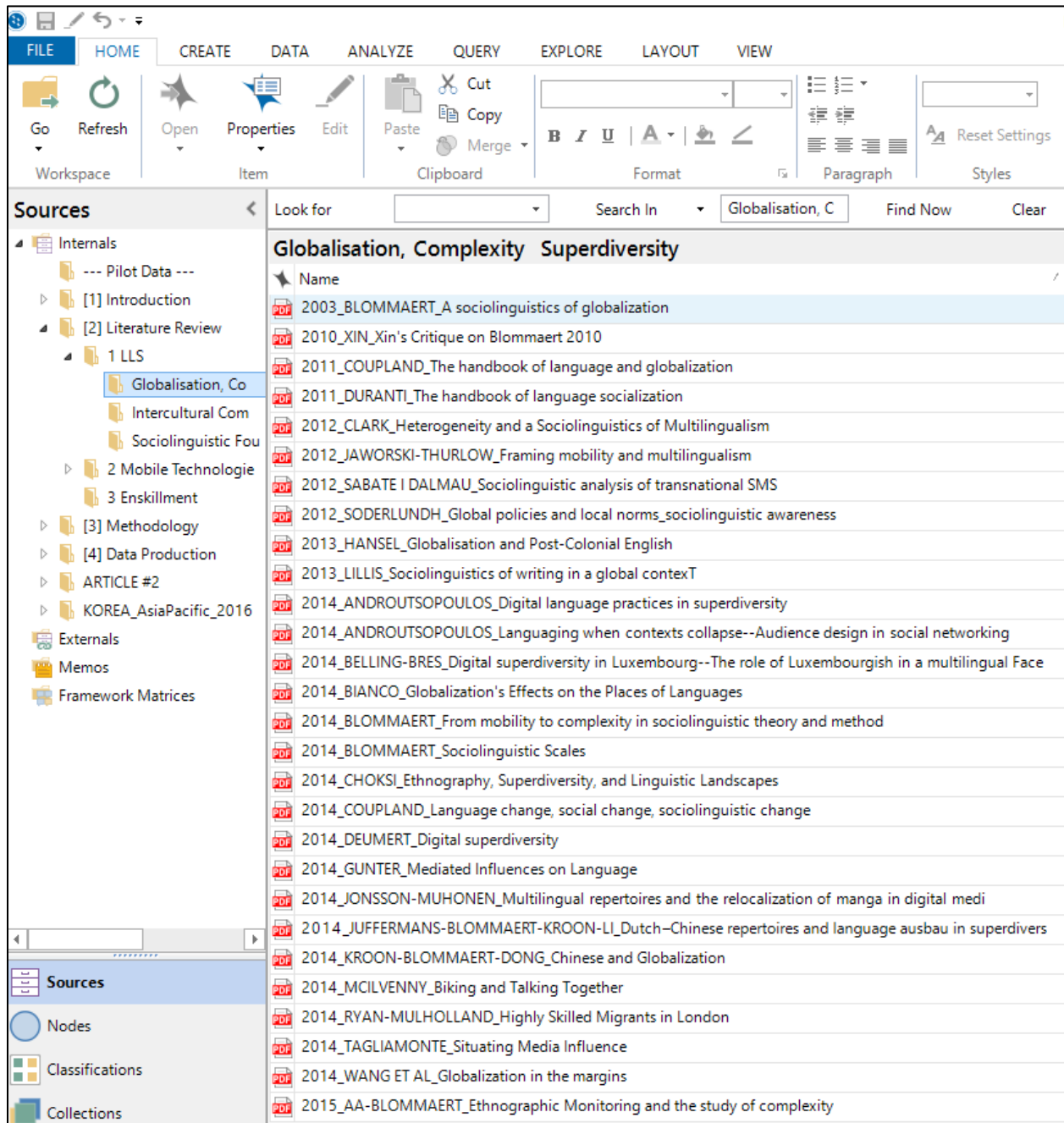


Figure A.2.5. Organizing the literature review using NVivo.

Screen capture A.2.5 shows an example from the researcher's NVivo project used when storing, reading and coding the literature for the thesis. Folders storing literature review documents are shown left. Sorting is made possible by creating folders and subfolders with labels describing the

documents within. In the main screen area, the name of each literature review document is given. The researcher sorted literature review documents first by publication year, followed by author(s) name and article title.

Appendix 3 [Glossary]

Glossary of Thesis Terminology and Concepts

Academic sojourner. An academic sojourner refers to an individual seeking educational experience outside their home country, either for obtaining formal qualifications or for self-improvement in language, social and cultural exchange experiences (Berry, 1997; Brein & David, 1971; Brown, 2009).

Affordances. The term affordance or affordances refers to elements in an environment that aid an individual's perception of or engagement with a physical object or social interaction (Chemero, 2003). The term was first defined by J.J. Gibson and is now used in various academic disciplines, from sociology to engineering to linguistics (Gaver, 1991; Hutchby, 2001). In any given environment, there are more affordances than any one individual can identify (McGrenere, 2000). There are also elements in any environment that limit or constrain access to and perception of affordances in an environment. This study uses the term affordances operationally for language contact and use, how short-stay English-speaking academic sojourners identified elements of their environment that put them in contact with Korean speakers and enabled them to use the Korean language (Allen, 2010; Fox, 2007).

Bricolage. A bricolage is a creative work or activity when an individual, termed bricoleur, uses all available materials or resources for making something new (Fox, 2007).

English-speaking. In this study, English-speaking refers to individuals that consider English their first language and are from countries where English is the primary language used. The English-speaking academic sojourners interviewed were from Australia, Canada, the United States of America and the United Kingdom. Throughout the thesis, English-speaking academic sojourners will be abbreviated as “study participants”.

Handheld smart device. A handheld smart device refers to any portable phone or tablet capable of accessing Wi-Fi or 3G/ 4G data network internet connections. Handheld smart devices run applications for communication, productivity, entertainment and education (Cummings, Merrill & Borrelli, 2010; Poslad, 2011).

Konglish. Konglish refers to words and short expressions in the Korean language that are borrowed and modified from English and European languages (Mueller, 2010). Konglish appears often in Korean signage, advertising, television and internet media, popular music and in everyday Korean discourse (Kent, 1999). It however is not intended for use with English speakers, and most Konglish terminology is not intelligible to English speakers. Rather than having origins in cross-cultural communication between Korean and English speakers, its origins are attributed to short-term exposure nationally to the English language as an academic subject (Byun, Chu, Kim, Park, Kim & Jung, 2011; Kim, 2011). Note, Konglish is a modern invention and dissimilar to the pidgin English used locally during the Korean War with English speakers (Wardhaugh, 2011). Common examples of Konglish are “ahpartah” for apartment, “fighting” for expressing encouragement and “promise” for appointment. Other Konglish includes “hof” and “arbite”, meaning beer hall and part-time job respectively and are derived from the German

language. In most cases, written Konglish terminology appears in Hangul script, the Korean alphabet, rather than in the Roman alphabet (Xue-bo, 2012).

Korean-speaking. Korean-speaking refers to any individual fluent in their use of the Korean language, whether they are Korean-born first language Korean speakers or long-stay academic sojourners having learned Korean as a second or more language for university admission. This distinction is made as the English-speaking academic sojourners in this study lived and interacted with both groups during their short stay. Long-stay academic sojourners in Korea are predominantly from China, Japan and surrounding nations in the Asia-Pacific region and must pass a formal Korean language proficiency exam before their arrival. Once in Korea, they attend classes in Korean and join academic departments of their choice just as local Korean students would.

Language contact and use. Language contact refers to linguistic interactions between two or more individuals from differing language and cultural backgrounds. Language use refers to the language(s) exchanged during language contact and the language skills, strategies and competencies utilized during language contact (Hickey, 2010; Matras, 2009). Research in language contact and use examines interactions of individuals, such as in second language acquisition (SLA) studies and areas of contact linguistics (Appel & Muysken, 2006; Sankoff, 2001; Sundqvist & Sylvén, 2014). This study however explores language contact and use grounded in a sociolinguistic perspective, which focuses on groups of speakers interacting with themselves and other speech communities informally.

Mobile instant messaging. Mobile instant messaging is an instant messaging service designed for internet capable handheld smart devices (Ha, Kim, Libaque-Saenz, Chang & Park, 2015). It combines text messaging like short message service (SMS) with multimedia features including emoticons, stickers, photos and videos (Choi, 2011). It also enables the user to make voice and video calls, memos and share internet content (Lee, 2015). Sending text and multimedia content through mobile instant messaging is free, unlike data network-bound SMS and combines its features into a single application ecosystem. In this thesis, mobile instant messaging is abbreviated as MIM.

Obligated and non-obligated time. In later analysis, the study participants time is described in two ways, that of obligated time and that of non-obligated time. Obligated time refers to committed or constrained time due to study, work and organisation membership (Newman, Tay & Diener, 2014). For the study participants, significant obligated time is tied up in scholarship-mandated language support hours, almost equal to their total course hours (SCH University, 2016). Non-obligated time refers to free time (Stebbins, 2014). On most weekdays, the study participants were free after three in the afternoon and on weekends they relaxed on campus or travelled to nearby cities. The obligated and non-obligated time of the study participants contrasts sharply with Korean-speaking students. The Korean speaking students often finished classes after seven in the evening and many commuted daily, leaving campus after their obligated course hours. The comparison of obligated and non-obligated time between the English-speaking academic sojourners and Korean speakers is explored in depth in chapters four and five.

Quirk(s). A quirk is another name for a code used in the CAQDAS package, Quirkos. Quirks, like codes, are labelled, grouped and linked to the data using a digital interface on a personal desktop or tablet computer.

Short-stay. For academic sojourners in Korea, a short-stay is one or two university semesters, each comprised of 15 weeks. During a short-stay, academic sojourners attend university courses, Korean language classes and language exchange hours, a scholarship-mandated program at each hosting university that provides Korean speakers with informal English contact with English-speaking academic sojourners. Short-stay academic sojourners experience cultural and language exchange, but receive no formal qualification or degree during their stay. Typically, short-stay academic sojourners' course hours in Korea are transferable at their home university as elective credits (NIIED, 2017).

Sociolinguistic digital acuity. Sociolinguistic digital acuity (abbreviated throughout as SDA) emerges when digitally-mediated language resources, MIM functionalities and interactive modalities converge, optimising the conditions for language contact between users of disparate languages and cultures in contexts of hyper-mobility. A full discussion of SDA is in Chapter 6.