9-1-2018

# Intercultural Now?: A Japanese Short-Term Study Abroad Experience

Kevin J. Ottoson

Follow this and additional works at: https://dune.une.edu/theses

Preferred Citation

INTERCULTURAL NOW?: A JAPANESE SHORT-TERM STUDY ABROAD EXPERIENCE


By

Kevin J. Ottoson

BS (University of Nebraska-Lincoln) 2006
MA (Nagoya University of Foreign Studies) 2012


A DISSERTATION

Presented to the Affiliated Faculty of

The College of Graduate and Professional Studies at the University of New England


In Partial Fulfillment of Requirements

For the degree of Doctor of Education




Portland & Biddeford, Maine




December, 2018

Kevin J. Ottoson
December, 2018
Educational Leadership

INTERCULTURAL NOW?: A JAPANESE SHORT-TERM STUDY ABROAD EXPERIENCE

ABSTRACT

This phenomenological study investigated the lived experience of seven Japanese university students who participated in short-term study abroad programs in Southeast Asia. The 7 participants were a part of groups of 24 Japanese students who studied the local language and conducted fieldwork projects with local university students in Thailand or Malaysia. Results of this study showed that four themes emerged across each case's description of his or her short-term study abroad experience: (a) recognizing, (b) interacting, (c) developing, and (d) maintaining. Furthermore, the analysis revealed participants described development in their attitudes, knowledge, and ability to relate and interact across cultures. Participants described their fieldwork interactions and daily interactions with local university students as the situations that promoted this development. This study suggests that intercultural competence, as conceptualized by Deardorff's (2006) process model of intercultural competence, could be self-reported by the seven participants describing what it was like to participate in Southeast Asia. Finally, this study discusses the relevance of the results to Deardorff's (2006) process model of intercultural competence.

University of New England

Doctor of Education
Educational Leadership

This dissertation was presented
by

Kevin J. Ottoson

It was presented on
September 16, 2018
and approved by:

Leslie Hitch, EdD, Lead Advisor
University of New England

Laura Bertonazzi, EdD, Secondary Advisor
Regis University

Robert Croker, PhD, Affiliate Committee Member
Nanzan University

ACKNOWLEDGEMENTS

This dissertation would not have been possible without the assistance and support of my committee members, family, friends, and co-workers. First, I would like to thank the seven participants who willingly gave up their time to talk about what it was like to be a Japanese university student who participated in a short-term study abroad program. I am confident that readers of this dissertation can use your understanding of your experiences to support others. Next, I would like to thank Dr. Robert Croker. You provided the opportunity and support necessary for me conduct this research. Dr. Hitch and Dr. Bertonazzi, your feedback and encouragement got me through when times got rough. To Naoko Kato and Mina Hirano, I cannot thank you enough for your tireless translation and interpretation work. To my wife, Makiko, thank you for putting up with me over the past few years. You gave me the time and support necessary to complete this dissertation. To my daughters, Lina and Anna, I am really sorry for all your performances, practices, and all the playtime I missed. Hey girls! Papa is done. Can we play?

TABLE OF CONTENTS

LIST OF TABLES

LIST OF FIGURES

CHAPTER 1

INTRODUCTION

Increasingly, research on Japanese students on short-term study abroad programs in Western countries has reported development in intercultural outcomes (Edwards, 2009; Ingulsrud, Kai, Kadowaki, Kurobane, & Shiobara, 2002; Koyanagi, 2018; Ujitani, 2012, 2015, 2017; Yashima, 2010). While these reports are helpful, information has been lacking concerning the experience of Japanese students who have participated in short-term study abroad programs in Southeast Asia. Deardorff and Arasaratnam-Smith (2017) and Twombly, Salisbury, Tumanut, and Klute (2012) noted the lack of diversity in research on study abroad. While useful in building an understanding of study abroad, research from a Western perspective and contexts (e.g., Lewin, 2009a; Savicki & Brewer, 2015; Vande Berg, Paige, & Lou, 2012) dominates the literature. This study adds to the growing research on study abroad through a better understanding of the experiences of a select group of native Japanese students who participated in a four-week sojourn in Southeast Asia.

The number of Japanese university students studying abroad dropped dramatically from 82,945 in 2004 to 53,197 in 2014 (Ministry of Education, Culture, Sports, Science, and Technology [MEXT], 2017) while the number of students worldwide studying abroad increased from 1.3 million in 1990 to 4.3 million in 2011 (UNESCO, 2013). However, the number of Japanese participants in short-term study abroad programs, those lasting one week to eight weeks, has increased dramatically since 2004 (Japan Student Services Organization [JASSO], 2017). Koyanagi (2018) attributed part of this increase to multiple efforts by the Japanese government to internationalize their curriculum. These efforts were a result of a dramatic drop in study abroad participation after the peak in 2004. In Japan, approximately 70% of public

universities and 50% of private universities have a strategy in place for the internationalization of their institutions (Tohoku University, 2008).

While the term *internationalization* remains prominent in university parlance, like *culture,* it can be difficult to define. At the governmental level, internationalization, in part, is defined by the number of international students studying in Japan and the number of Japanese students studying abroad. Several governmental initiatives have attempted the insular nature of Japanese higher education. In 2010, MEXT implemented The Project for Establishing University Network of Internationalization (known as Global 30) to attract international students. Additionally, an advisory council under the prime minister and his cabinet promoted the development of so-called "global *jinzai"* (global human resources). According to the Council on the Promotion of Human Resources for Globalization Development (2011), global jinzai involves the following factors:

- factor I: linguistic and communication skills;

- factor II: self-direction, a positive attitude, a sense of responsibility and mission, and a spirit welcoming challenge, cooperativeness, and flexibility; and

- factor III: an understanding of other cultures and a sense of identity as a Japanese citizen.

In short, Take and Shoraku (2018) summarized global jinzai as well-grounded individuals with intercultural perspectives who can communicate effectively and appropriately across cultures in a foreign language.

In addition to attracting international students and promoting global jinzai, MEXT, in 2014, established the Top Global University Project (TGUP) to increase competitiveness and compatibility with its global counterparts (Take & Shoraku, 2018). As the numbers of Japanese going abroad dramatically decreased, MEXT set a goal to double the number of Japanese

students studying abroad from 60,000 to 120,000 (MEXT, 2014). This action marked the first time the Japanese government set numerical goals for internationalization.

At the university level, there is some confusion about the concept of internationalization, *kokusaika*. However, higher education in Japan tends to describe this idea as "global competitiveness" (Yonezawa, Akiba, & Hirouchi, 2009). This description fits with the national goals of TGUP. In Japan, internationalization efforts through students and education (e.g., students studying abroad, international students on campus, international faculty members, researchers) were rated second behind academics and research (Yonezawa et al., 2009). Despite the decrease in long-term programs, the number of Japanese participants in short-term overseas programs (fewer than 3 months) increased to 44,625 (JAOS, 2018). At a glance, it can be easy to assume Japanese universities are becoming more internationalized. However, this increase in short-term study abroad participants in Japan and in study abroad participants worldwide, in turn, has led the call for more attention to find out what really is happening during study abroad programs (Deardorff, 2015; Koyanagi, 2018; McKeown, 2009).

Take and Shoraku (2018) warned the number of Japanese students studying abroad may not increase if they believe the possible benefits are not worth the investment of time, money, and the risk to their future career. Currently, Japanese companies do not place a high value on the study abroad experience (Burgess, 2015). The Global Human Resource Development Committee (METI, 2010) believed this was due to a domestic focus and perspective in the management of many Japanese companies. Thus, there exists a divergence in opinions on the importance of studying abroad between the public and private sector of Japan. While the government is pushing for more Japanese students to go abroad, corporate Japan is pushing for English experience, not overseas experience (Take & Shoraku, 2018).

This increase in attention to overseas programs brought more skepticism about the benefits of study abroad. Recent skepticism on intercultural outcomes in study abroad programs from Salisbury (2015), Savicki and Brewer (2015), and Twombly et al. (2012) highlighted the need for more attention on what students were actually learning through study abroad programs in a variety of contexts. Twombly et al. (2012) and de Wit (2015) cautioned against assuming intercultural competence could be developed solely in international education programs. According to Twombly et al. (2012), "Educators and policymakers need to decouple study abroad from the almost knee-jerk expectation that an international experience necessarily produces or increases cross-cultural awareness, sensitivity, understanding, or intercultural competence" (p. 111).

One cause for skepticism is due to Western research and contexts informing the majority of research (e.g., Lewin, 2009a; Savicki & Brewer, 2015; Vande Berg et al., 2012). Furthermore, comparatively, there has been a lack of investigation into short-term overseas programs (Czerwionka, Artamonova, & Barbosa, 2015). Recently, Deardorff and Arasaratnam-Smith (2017) provided a more diverse perspective on research in study abroad programs and international education, including the duration of programs. Short-term study abroad programs vary widely in their focus (e.g., fieldwork, language study, volunteer work). Additionally, there are a variety of interactions in the contact culture (e.g., living with a host family, staying in a dormitory with other students from the same university, doing archeological research, working with volunteers from the host culture). Moreover, the outcomes of overseas programs can differ. Twombly et al. (2012) described how not all of the overseas programs were specifically designed to develop intercultural outcomes.

Like internationalization or culture, intercultural competence can be subject to a variety of interpretations. Deardorff and Arasaratnam-Smith (2017) called for even more diverse

perspectives on the concept of intercultural competence. The more widespread models/ frameworks of intercultural competence (e.g., Bennett, 1993; Byram, 1997; Deardorff, 2006) have come from a Western perspective. Intercultural competence in North America and Europe has tended to focus on the individual and the skills needed to interact effectively and appropriately while other growing research in Africa and Asia has highlighted the importance of relationships in conceptualizations of intercultural competence (Dalib, Harun, & Yusoff, 2014; Deardorff, 2009; Miyahara, 2004; Xiao & Chen, 2012; Yum, 2012).

This researcher desired to understand better the nature of development in intercultural competence among former study abroad participants in a Japanese university short-term study abroad program in an Asian country. The phenomenological approach to this study sought to understand the shared short-term study abroad experience and what development in intercultural competence, if any, could be reported following the four-week study abroad program. Additionally, this study sought to portray what experiences were attributed to the development of intercultural competence by a select sample of former study abroad participants.

This chapter provides an overview of the trends of study abroad. These trends describe some of the problems of study abroad research and the purpose of this study. Next, a conceptual framework highlights the topical research, the theoretical framework, and the positionality of the researcher in this study. Before discussing some of the recent trends in study abroad, the next section defines a few relevant terms for this study.

**Definition of Terms**

The Institute of International Education (2014) defined study abroad as a credit-awarding overseas program. Lewin (2009b) highlighted some of the arguably better terms instead of *study abroad* (e.g., education abroad, international education, global studies, global education). Still, at the time of this writing, study abroad was the term most widely recognized to refer to overseas

education programs that award credit for a variety of activities (e.g., content courses, ethnographic study, fieldwork, language study, volunteer work)

Intercultural competence is a term subject to a variety of interpretations and terminology. Both Byram (1997), and Deardorff (2006) described intercultural competence as a multifaceted ability to interact effectively and appropriately across cultures. This study used Deardorff's (2008) definition of intercultural competence: "the ability to communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills, and attitudes" (p. 33).

In addition to study abroad and intercultural competence, below is a list of important terms in this study:

- *assessment*: Driscoll and Wood (2007) and Palomba and Banta (2011) defined assessment as the organized or systematic collection, review, and application of information about what students learn;

- *intercultural*: a type of interaction or communication among people from different cultures; this difference in cultures is a factor in meaning making (Bennett, 2012).

- *intercultural experience*: the experience of interactions in intercultural situations (AAC&U, 2013, p. 1);

- *short-term study abroad*: faculty-sponsored or directed programs by a host institution or consortium that are less than a term (i.e., one to eight weeks in duration) based in one site or multiple sites within a country or various countries (Spencer & Tuma, 2002); and

- *sojourner*: oft-used term to describe an individual who studies abroad (Twombly et al., 2012).

**Background and Context**

There are increased efforts of internationalization in higher education organizations in Japan through short-term study abroad programs. In addition to Japan's prime minister and cabinet issuing reports to universities to develop opportunities deemed appropriate for an increasingly globalized world, Japan's MEXT created a new category of scholarship funding for short-term study abroad programs (programs ranging from eight days to three months). The JASSO, an independent, administrative institution within MEXT, founded this new category of scholarships (Koyanagi, 2018). JASSO (2017) highlights the steady increase of Japanese students going abroad for less than one month. These programs reached a high of 35,464 students in 2016 compared to 31,432 students in 2015 and 5,924 students in 2004. Asia has been the most popular destination on short-term study abroad programs less than one month in duration with 16,266 Japanese students going abroad compared to 13,491 in 2015 and 1,664 students in 2004 (JASSO, 2017). The Institute of International Education (2014) cited a similar upward trend in short-term study abroad programs in U.S. universities.

Historically, study abroad programs were primarily assessed for disciplinary or academic gains (Coleman, 2013; Savicki & Brewer, 2015), not on the potential or realized intercultural competencies or benefits. Bennett (2010) noted the focus on intercultural development in study abroad emerging in the mid-1990s. Since the end of the 20th century, a growing number of works have highlighted a recent intercultural trend in study abroad research (e.g., Allen, 2013; Byram & Feng, 2006; Deardorff, 2009; Jackson, 2011; Savicki, 2008; Vande Berg et al., 2012). A better understanding of students' intercultural experiences is now available thanks to more sophisticated intercultural models used to evaluate intercultural development and research on the intercultural experiences of students while abroad (e.g., Aldred, Byram, & Fleming, 2006; Dwyer, 2004).

Many researchers (Citron, 2002; Engle & Engle, 2002; Twombly et al., 2012; Vande Berg et al., 2012) attribute intercultural development as a benefit of study abroad programs; however, these claims can overstate the degree of intercultural development. Intercultural development is a complex, lifelong process that takes years to monitor and assess (Brewer & Cunningham, 2009; Gregersen-Hermans & Pusch, 2012; Twombly et al., 2012). Moreover, despite a growing number of studies in study abroad programs, the unique contexts of the overseas experiences and backgrounds tend to be overlooked due to the quantitative nature of many of the studies. Using only a quantitative pre/posttest measure would have been inadequate, as it would not have captured the diverse experiences of participants and context or explain what happened (Deardorff, 2015). Twombly et al. (2012) described how much of the quantitative data are positivistic and could homogeneously portray each sojourn. It is very likely that two different types of overseas tours, a study abroad in Mumbai or Shanghai vs. an archeological dig in Latin America or Scandinavia, might offer varying degrees of intercultural development. There has been an assumption that all short-term overseas mobility programs are equally responsible for the increased development of intercultural competence (Twombly et al., (2012). Salisbury (2011, 2015), Twombly et al. (2012), and Vande Berg et al. (2012) have made up a chorus of researchers taking a more skeptical view of study abroad's effects on the development of intercultural competence.

An assumption that intercultural competence development through study abroad programs is the main purpose could limit an understanding of a variety of overseas experiences (Anderson, 2003; Citron, 2002; Engle & Engle, 2002, 2003; Freed, 1995, 1998; Twombly et al., 2012). Limiting the scope of understanding participants' experiences to an intercultural lens might keep some researchers and administrators from understanding the broader range of the learning and development that happens with students during their time abroad.

Alternatively, expecting students to develop interculturally while abroad might set participants and programs up for failure if intercultural competence is not immediately demonstrated in an instrument or according to a particular model of intercultural competence. Jordan (2001) mentioned the sense of failure or disconfirmation one may feel if he or she is not able to communicate intercultural experiences. Moreover, students might have exhibited a "social desirability bias" by over-exaggerating their learning because they believed that is what program coordinators, teachers, or administrators wanted to hear (Vande Berg et al., 2012). Student satisfaction or self-report forms could also fall victim to a "social desirability bias" (Vande Berg et al., 2012).

Furthermore, much of the literature on intercultural competence comes from a Western perspective (Miyahara, 1992; Spitzberg & Changnon, 2009). This Western perspective on intercultural competence places emphasis on the individual. However, African and Asian perspectives on intercultural competence place importance on the collective or intergroup relationships (Miyahara, 1992; Nwosu, 2009; Wang, Deardorff, & Kulich, 2017; Wang & Kulich, 2015). Research on intercultural communication in Japan has shown the importance of several concepts [e.g., *wa* (harmony; Midooka, 1990), *enryo* (reserve or modesty), and *sasshi* (sensitivity or sharp guesswork; Ishii, 1984); *haragei* (belly language; Ishida, 1986; Matsumoto, 1988), analog and digital perceptions in O (organic, i.e., high-context) and M (mechanic, i.e., low-context organizations (Hayashi, 1994)]. Yoshida, Yashiro, and Suzuki (2013) noted despite these concepts relevant to intercultural competence in Japan, much of the intercultural research in Japan has concerned the theories and conceptualization of intercultural competence framed in the West (e.g., Hall, 1959; Hampden-Turner & Trompenaars, 1998; Hofstede, 2003; Kluckhohn & Strodtbeck, 1961). When it comes to intercultural competence for Japanese sojourners,

Rogers, Hart, and Miike (2002) noted the majority of attention on communicating effectively and appropriately with the interlocutors from the United States.

## Statement of the Problem

Research (e.g., Clarke, Flaherty, Wright, & McMillen, 2009; Hadis, 2005; Kisantis & Meyers, 2001) has suggested intercultural competence could be developed through study abroad programs regardless of the diversity of participants' backgrounds and experiences and the nature of these programs (Twombly et al., 2012). This assumption could limit or bias what participants and program leaders assess and understand about a particular overseas experience. Furthermore, until recently, study abroad contexts with Western students in Western contexts have dominated much of the research (Block, 2007; Kinginger, 2009). Newfields (2017) critiqued the U.S.-centric look at current issues in study abroad from Vande Berg et al. (2012). Additionally, Savicki and Brewer's (2015) work on assessing study abroad took a U.S.-centric approach. Some recent works (e.g., Deardorff & Arasaratnam-Smith, 2017; Jackson & Oguro, 2017; Taguchi, 2015) have highlighted more diverse perspectives on study abroad outside of North America and Europe. Before this recent change in providing different perspectives in study abroad research, there was an assumption that all students and experiences are the same and that they learn from their intercultural experiences. This assumption reflected a positivistic stance by administrators and participants (Bennett, 2012). According to Bennett (2012), towards the end of the 20th century, administrators and participants began to acknowledge that the knowledge gained from studying abroad was dependent on one's perspective. Additionally, it was important to be aware of one's perspective. However, Bennett (2012) contends that participants and administrators still fell back on their beliefs that "cross-cultural contact in itself was sufficient to generate an experiential learning experience" (p. 92). Moreover, a positivistic posture in study abroad

ignores the unique backgrounds and experiences many students outside of North America experience while studying abroad.

Like study abroad, much of the understanding of intercultural competence lacks a diverse perspective. Definitions and conceptualizations of intercultural competence originate, for the most part, in North America and Europe for North Americans and Europeans (Miyahara, 1992; Spitzberg & Changnon, 2009; Wang et al., 2017). A broader range of perspectives would benefit higher education around the world through documenting what university students outside the West find necessary in intercultural interactions in a variety of contexts. Henrich, Heine, and Norenzayan (2010) highlighted the trouble with the majority of research conducted in the Western, Educated, Industrialized, Rich, and Democratic (WEIRD) societies, which is that findings from a small segment of the world population are often generalized for the rest of the world, which may be substantially different. Despite Japan fitting many of the WEIRD categories, it does not fall into the Westernized world as evident from Hofstede's (1983) cultural dimensions. Much still needs to be known about Japanese study abroad in a variety of contexts.

**Statement of Purpose**

The purpose of this phenomenological study was to explore the lived experiences of a select sample of former participants of short-term study abroad students in non-Western countries. Additionally, this study investigated what self-described gains in intercultural competence, as conceptualized by Deardorff's (2006, 2009) process model of intercultural competence, if any, did this select group of former Japanese short-term study abroad participants make during and following their short-term study abroad (as defined by Spencer and Tuma [2002] as a period of one to eight weeks abroad). Additionally, this study intended to discover what specific intercultural situations a select segment of former short-term study abroad participants attributed to their intercultural development. A better understanding of these former

study abroad participants provides an enhanced understanding of the experiences and learning that happens with Japanese university students during and following a short-term study abroad program in Southeast Asia. Findings might support future development of outcomes assessment for both short-term study abroad programs and the undergraduate curriculum for universities in Japan.

## Research Questions

This study addressed the following research questions:

1. What are the lived experiences of a select sample of Japanese university students during and following a short-term study abroad?

2. What self-described gains in intercultural competence, if any, do a select sample of Japanese university students make following a short-term study abroad?

3. What situations do a select sample of Japanese university students attribute to making gains, if any, in intercultural competence?

## Conceptual Framework

Short-term study abroad programs for Japanese students at Japanese universities increased following the dramatic drop from the peak of 82,945 Japanese students going abroad in 2004 (JAOS, 2018). Several governmental initiatives pushing for more Japanese university students to go abroad to promote more globalization have led to a steady increase in Japanese students to go abroad for periods ranging from eight days to three months (Koyanagi, 2018). As more Japanese university students go abroad on short-term programs, it becomes imperative to understand the nature of the short-term study abroad experience. Unfortunately, there is a lack of information on the experience of Japanese university students going abroad in Southeast Asia. Koyanagi (2018) suggested this lack of knowledge might come from the viewpoint of a short-term program as a "tourist" program, rather than a serious academic endeavor. Twombly et al.

(2012) also mentioned this positivistic viewpoint of study abroad programs. This simplistic viewpoint of study abroad might discourage further research in the field.

Outside of numbers from organizations such as JASSO, JAOS, and the universities, there has been a lack of assessment of these short-term, study abroad programs. Furthermore, there has been a lack of understanding of how these programs could fit into the larger undergraduate curriculum (Brewer & Cunningham, 2009). This lack of understanding leaves instructors unsure about how to support student learning better before, during, and after their short-term sojourn. Akizaki (2010) stated any research into assessing an academic endeavor carries the possibility of improving the program, especially in regard to internationalization or global education.

Using an intercultural competence lens offers a way to frame an understanding of the experiences of Japanese students following a short-term abroad experience in Asia. An intercultural frame is appropriate because much of what students experience and learn is due to the new cultural context in which they interact (Vande Berg et al., 2012). Study abroad research in the West informs much of what is currently known and practiced (Deardorff & Arasaratnam-Smith, 2017). There have been calls for more diversity in study abroad research (e.g., Deardorff & Arasaratnam-Smith, 2017) due to a tendency to assume homogeneity in the students studying abroad (Engle & Engle, 2003; Stephenson, 2002).

Developmental models of intercultural competence (e.g., Bennett, 1993; Deardorff, 2006) have often been employed to understand the intercultural development that could occur through study abroad programs. Bennett's (1993) developmental model of intercultural sensitivity (DMIS) is a six-position model (see Figure 1). The model suggests one moves through three ethnocentric positions: denial of difference, defense of difference, minimization of difference and on to three ethnorelative positions: acceptation of difference, adaptation of difference, and integration of difference. Bennett (2012) noted the change in terminology from Bennett's (1993)

term *stage* to *position*. Bennett cautioned against using the term stage because of its implication that one stage leads to the next because they could lead to labeling, which would be a positivistic position. Thus, this would be contrary to the DMIS' constructivist foundation. According to Bennett (2012), these positions could be present, to certain extents, in all of us. However, Hammer, Bennett, and Wiseman (2003) have shown these positions are distinct, and they happen as a process.

Denial → Defense Reversal → Minimization → Acceptance → Adaptation → Integration

ETHNOCENTRISM                    ETHNORELATIVISM
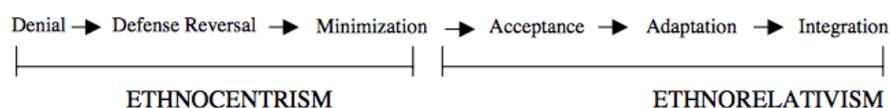
*Figure 1.* The DMIS (Hammer et al., 2003).

Deardorff's (2006) process model of intercultural competence (see Figure 2) suggested one must possess attitudes of openness, curiosity, and respect to knowledge of one's own culture as well as the culture of others. This possession of intercultural attitudes and knowledge could lead to an internal frame of reference shift and then produce an external outcome development of interacting effectively and appropriately in intercultural situations. Mezirow's (1997) transformative learning theory describes how critical self-reflection could lead to a frame of reference shift by individuals as they adjust to new experiences. These new experiences could include interactions. Allport's (1954) contact theory suggests contact between cultures develop intercultural competence through reducing prejudice.

There is some doubt about the extent of intercultural competence developed through a short-term study abroad. Research (e.g., Koyanagi, 2018; Nomizu & Nitta, 2014; Ujitani, 2017) from Japanese short-term study abroad programs has reported development beyond the requisite attitudes of openness, curiosity, and respect. However, Deardorff (2014) and Gregersen-Hermans and Pusch (2012) described the heightened awareness of one's identity and culture that participants reported even from short-term study abroad or mobility programs. This cultural-self-

awareness could occur through encounters with a difference in cultures as suggested in Bennett's (1993) DMIS. This knowledge of oneself is a crucial component of intercultural competence. However, not all short-term study abroad programs are the same, and the participants have not brought the same type of experiences to each sojourn (Twombly et al., 2012). There is still much that is unknown about a growing diverse allotment of study abroad programs (e.g., service learning/volunteer work, field work, language study/homestay) to either overstate or understate their potential outcomes.

Moreover, as with developmental models, there is a suggestion that one passes from one position or stage to the next in a linear fashion. This suggestion might be due to the idea from other stage theories (e.g., Erikson, 1959) where each stage builds onto the next stage. Regardless of the terminology, Stuart (2012) mentioned the lack of knowledge of what helps students pass through stages or positions (Stuart, 2012).

**Individual**

**Attitudes:**
Respect (valuing other cultures);
Openness (withholding judgment);
Curiosity & discovery (tolerating ambiguity)

**Knowledge & Comprehension:**
Cultural self-awareness, deep cultural knowledge, sociolinguistic awareness
**Skills:** To listen, observe & evaluate; To analyze, interpret & relate

**Process Orientation**

**External Outcome:**
Effective and appropriate communication & behavior in an intercultural situation

**Internal Outcome:**
Informed frame of reference shift (adaptability, flexibility, ethrnorelative view, empathy)

**Interaction**

*Figure 2.* Deardorff's (2006) process model of intercultural competence.

The wealth of models and definitions of intercultural competence suggest a certain degree of the culture: general knowledge, attitudes, and skills to interact effectively and appropriately in intercultural contexts (e.g., Bennett, 1993; Byram, 1997; Deardorff, 2006). However, the growth of research concerning intercultural competence outside of North America and Europe has shown the importance of other components needed in intercultural interactions. Spitzberg and Changnon (2009) argued that while assertiveness is emphasized in intercultural communication, Asian perspectives place more value on empathy and sympathy. This is not to say that empathy is not important. In fact, it shows up in most models. Rather, there appears to be a heightened

emphasis on empathy from an Asian perspective. In China, the concepts of *xintai* heart attitude, we/our approach, and a renewed awareness of Chinese traditional philosophical tenets have been crucial to intercultural interactions (Wang et al., 2017). Chen and An (2009) described how the concept of harmony is the highest-valued component in communication among Chinese people. Similarly, from the Korean perspective, Yum (2012) affirmed that effectiveness in communication depends more on maintaining relationships and harmony, rather than achieving one's personal goals for the interaction. Steyn and Reygan (2017) described how the concept of *ubuntu,* an idea of humanity, humanity in others or humility, in South Africa is vital in interactions. Through work with Japanese studying abroad in the United States, Matsumoto (1999) identified 76 qualities based on one's attitudes, personal history, and skills that make up one's ability to adapt to a culturally new environment. The four most basic elements are self-efficacy, tolerance of ambiguity, critical thinking/creativity, and openness/flexibility. These components might be useful as they involve Japanese students studying abroad. However, Matsumoto's (1999) work involved Japanese students studying abroad in the United States. There remains a lack of understanding of the knowledge, skills, and attitudes for intercultural circumstances from the perspective of Japanese students who studied in other contexts and for other purposes than foreign language learning.

Being able to interact effectively and appropriately in intercultural circumstances was informed by Allport's (1954) contact theory. Allport (1954) suggested increased intercultural contact has led to the development of intercultural competence through a reduction in intergroup prejudice. Ujitani (2017) asserted Japanese students engaging in volunteer work in Vietnam were able to improve their intercultural communication skills, in part due to the four conditions of Allport's (1954) contact theory being present: (a) equal status, (b) common goals, (c) no significant competition, and (d) authorities sanction the context.

This study aspired to understand better what intercultural competence gains (as conceptualized by Deardorff's (2006, 2009) process model of intercultural competence), if any, could be observed by Japanese university students following a short-term overseas study abroad program in Asia. Additionally, this study intended to understand what specific intercultural situations Japanese students attributed to the gains in intercultural competence. A better understanding of the gains, or lack thereof, regarding intercultural competence, and what experiences students attributed their development could better inform educators about the short-term abroad experience for the students. This improved understanding could help improve future programs through pre-departure training, outcomes assessment that conceptualizes the learning from study abroad in the context of four-year, undergraduate education.

In this Japanese university's short-term study abroad programs in Southeast Asia, both Japanese and host-country students worked together in a second language for shared goals for the local community. This context was remarkably different from other programs. So, this study could broaden the perspectives on intercultural competence and what learning and development are possible from a short-term study abroad. Despite these differences, this short-term study abroad program involved some similarities (e.g., new environment, foreign language study, interactions with members of the host culture).

As understanding of the experience of Japanese university students studying abroad in Southeast Asia has been limited. This study took an exploratory stance. While this research sought to understand more about intercultural competence development, this study desired primarily to understand what it was like to be a Japanese university student studying abroad in Southeast Asia. Thus, this researcher determined that a phenomenological study employing interpretive phenomenological analysis (Smith, Flowers, & Larkin, 2009) could help provide an

understanding of a how Japanese university students who experienced a similar phenomenon understood their experience.

**Assumptions, Limitations, Scope**

Based on a previous study (Ottoson, Croker, Hirano, & Deacon, 2018) with a group of Japanese university students in Thailand, there was an assumption that the former study abroad participants in this study might report more heightened knowledge of the differences between the host culture in Asia and their own culture in central Japan. In Ottoson et al. (2018), the Japanese students in this short-term study abroad program in Thailand cited the wonderful experience they had. They engaged in language study and fieldwork with local Thai mentors. Findings from Ottoson et al. (2018) highlighted encountering differences, developing relationships and emotional contacts, communication with others, and learning and using a foreign language as four themes the Japanese students described as positive experiences in Thailand.

Positive self-reports from short-term study abroad programs are quite common. This researcher did not doubt the positive reports, but researchers should exercise a degree of skepticism, as these reports might be a result of social desirability bias. Bleistein and Wong (2015) described social desirability bias in study abroad research where students reported things that they believed researchers or teachers wanted to hear. Additionally, students might exaggerate the nature of their positive and meaningful experiences. For this study, two factors might have lessened motivation for former participants to inflate reports or fall victim to social desirability bias (Vande Berg et al., 2012). First, the researcher has not taught any of the participants in this study. Second, the participants have already received their grades for the program. It could be tempting to take these positive reports from study abroad at face value. However, rarely does one take student self-reports of development or progress at face value

(Vande Berg et al., 2012). Teachers and educational organizations need to provide evidence of these claims when the data are not robust or credible.

Another limitation of this study could come in terms of language. Smith (2004) described how the linguistic nature of qualitative research could prove difficult without a concordance of language. However, this difference in language could be mitigated with the assistance of interpreters if the benefits outweigh costs of linguistic differences. Interpreters were used to helping provide a better understanding of the participants' lived experiences. Some of the nuances in the students' descriptions may have been lost in translation. There was a specific instance where this researcher initially interpreted the participants' description as more literal while the interpreters initially interpreted the participants' descriptions as more figurative. This researcher acknowledges the limitations of using an interpreter in the interviews (e.g., being an advocate for the participant, saving face), but the gains of understanding how Japanese students understand their short-term study abroad experiences seemed worth the costs. It is hoped that this limitation with language will encourage Japanese researchers to conduct interpretative phenomenological research with Japanese short-term study abroad participants.

**Conclusion**

Studies, theories, and models originating from North America and Europe informed much of the current understanding of students' experiences during study abroad in both Western and non-Western contexts. A positivistic frame ignores the diverse backgrounds of the students and the various settings in which they interact interculturally while abroad. Subsequently, this could lead to an assumption of the learning and development possible during a study abroad. More information could inform educators and policymakers about the experience and learning of Japanese university students studying in non-Western contexts. An intercultural framework could offer an understanding of intercultural experiences. Yet, most frameworks derive from

Western contexts (Deardorff & Arasaratnam, 2017). Through presentation of qualitative data, this study offers a better understanding of the shared, lived experiences of Japanese university students.

Through participants' descriptions of their study abroad experiences, the participants provide insight into intercultural competence development in the Japanese context. Moreover, the participants in this study illuminate what intercultural situations they believed contributed to their development. Findings inform preparation and support for learning and development during and following short-term study abroad experiences. This support could provide better alignment to outcomes throughout the entire university experience.

The next chapter examines the literature on learning and assessment in study abroad. A more detailed account of current knowledge and lack thereof, on learning and study abroad, provided a rationale for this study. Additionally, an overview of frameworks of intercultural competence, transformative learning theory, and contact theory provided an understanding of student experiences and learning during a short-term study abroad.

CHAPTER 2

REVIEW OF THE LITERATURE

This phenomenological study attempted to answer the following research questions: (1) What are the lived experiences of a select sample of Japanese university students during and following a short-term study abroad? (2) What self-described gains in intercultural competence, if any, do a select sample of Japanese university students make following a short-term study abroad? (3) What intercultural situations do a select sample of Japanese university students attribute to making those gains, if any, in intercultural competence?

A better understanding of intercultural competence development in Japanese university students, and the experiences to which students attribute their growth, might offer the opportunity for Japanese educational organizations and students to monitor progress toward reaching their collective goals throughout an undergraduate curriculum. A longitudinal view of the development over four to five years presents a dramatic change for stakeholders who might view a study abroad experience as an isolated experience within the undergraduate curriculum.

This chapter provides an overview of the literature on study abroad moving toward an intercultural focus. Next, the chapter introduces and discusses intercultural terminology and models of intercultural assessment used for mobility programs. Then, this chapter presents different methods of collecting and assessing data on study abroad programs. Finally, this chapter presents studies reporting on intercultural development in study abroad programs.

**Literature Review**

Assessment of study abroad experiences could track and cite evidence of the achievement of goals. Walvoord (2004) described assessment as a "powerful instrument for improvement" and when done properly "potentially the best lever for change" (p. 6). Study abroad assessment

has moved from content and language learning to program assessment and intercultural development and improvement (Brewer & Cunningham, 2009; Deardorff, 2011; Green, 2012; Olson, Green, & Hill, 2006). However, intercultural competence is a complex skill that takes years or a lifetime to develop (Deardorff, 2012; Fantini, 2009; Gregersen-Hermans & Pusch, 2012). Despite this lifelong claim, a wealth of instruments exists to help institutions assess intercultural competence within a study abroad experience. Deardorff (2014) suggested gaining a heightened knowledge of one's own culture is realistic within a short-term study abroad experience.

Although study abroad programs have been in existence dating back to the 1920s, the exponential growth of these programs occurred after World War II (Salisbury, 2012). Traditionally, educational organizations appraised study abroad programs in terms of content and rigor for evaluating credits earned toward graduation within one's home institution (Savicki & Brewer, 2015). In addition to content and difficulty, Coleman (2013) added that study abroad assessment focused mainly on the degree of linguistic gains achieved during study abroad (e.g., Lafford, 1995; Segalowitz & Freed, 2004).

**Intercultural Turn in Study Abroad Assessment**

According to Savicki and Brewer (2015), an intercultural turn in study abroad assessment has recently surpassed the academic and disciplinary natures of the assessment (e.g., Deardorff, 2009; Savicki, 2008; Vande Berg et al., 2012). Cohen and Shively (2007), Dwyer (2004), Elola and Oskoz (2008), and Jackson (2011) are some of the growing numbers of studies that have reported development in intercultural competence during study abroad. However, despite a better understanding of the intercultural competence development in study abroad, less is known about short-term study abroad and other mobility programs outside of the Western context, especially in non-Western countries. Higher education in Japan has seen a growth in students participating

in short-term, overseas mobility programs (e.g., study abroad, study tours, fieldwork programs). According to JAOS (2018), 44,625 Japanese people participated in short-term study abroad, language-focused programs for less than 3 months. This marked a steady increase from 37,426 students in 1998 (Asahi Shimbun, 2003). Asia has made a significant increase in destinations for short-term study abroad programs at 17% (JAOS, 2018) compared to under 10% of destinations in 1998 (Asahi Shimbun, 2003). However, outside of numbers of inbound and outbound students, there is a lack of research in the assessment of these short-term mobility programs and their participants in Japanese universities (Ujitani, 2012).

Both Bennett (2010) and Deardorff (2015) drew attention to the delay in the intercultural focus of study abroad. From the 1960s to the 1990s, the intercultural aspect of study abroad was largely absent in the literature. Bennett (2010) attributed the late development of intercultural assessment to a lack of sophisticated terminology to describe the intercultural experience of studying abroad. In the 1960s, study abroad participants, Peace Corps officers, and diplomats were experiencing cultural differences in their interactions. Yet, the concept of intercultural competence was still in its infancy (Bennett, 2010). Questions about study abroad experiences were limited to a change in attitudes toward the host culture (Salisbury, 2015). In 1965, The Council on Student Travel (as cited in Salisbury, 2015) invited study abroad participants to reflect on the change in their attitudes after their travel in their handbook. Since the 1990s, globalization has placed heightened attention on the experience of study abroad participants. However, intercultural assessment outcomes see scant coverage in the literature. In addition to the lack of language to describe what was happening, a lack of tools or methods to assess development outside of content knowledge and linguistic proficiency made the assessment of what we know now as *intercultural competence* extremely difficult (Salisbury, 2015).

**Intercultural Competence Terminology**

There is a wealth of terms to describe intercultural competence. Spitzberg and Changnon (2009) found over 300 conceptualizations of developmental models and definitions of intercultural competence. Spencer-Oatey and Franklin (2009) explained how the number of terms (e.g., intercultural competence, intercultural effectiveness, intercultural communication competence, transcultural communication competence, intercultural action competence) and inconsistency of terms added confusion and trouble in understanding the terminology and research. To talk about the overall concept, Spencer-Oatey and Franklin (2009) provided yet another term—intercultural interaction competence (ICIC). A search of instruments and models to conceptualize intercultural competence could add to the confusion (see Borghetti [2012] for a review of 12 different models; see Fantini [2009] for a description of over 90 different instruments).

**Intercultural Competence Defined in This Study**

Intercultural competence in this study is described as "the ability to communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills, and attitudes" (Deardorff, 2008, p. 33). Effectiveness relates to one's performance in the contact language and or culture while appropriateness is determined by how those in the target culture perceive one's performance (Fantini, 2009). To interact effectively and appropriately, most intercultural researchers agree one must possess a certain degree of knowledge, skills, awareness, and attitudes (Deardorff, 2006). How an intercultural speaker develops the knowledge, skills, awareness, and attitudes to communicate appropriately and effectively across cultures differs according to the models (e.g., Bennett, 1993; Byram, 1997; Deardorff, 2006).

**Models to Assess Intercultural Competence in Study Abroad**

   **Developmental model of intercultural sensitivity.** Bennett's (1993) DMIS suggests intercultural development as a prescriptive process. Bennett (1993) suggested a linear process of intercultural development that moves from ethnocentric stages/positions to ethnorelative stages/positions. The ethnocentric stages/positions consist of denial, defense, and minimization. Bennett, Bennett, and Allen (2003) provided a detailed description and a diagnosis of the stages/positions. In the denial stage/position, one does not want to know about other cultures (p. 248). Next, in the defense stage/position, one might either fall back or claim superiority of one's norms. In contrast, one might argue the superiority of another culture (p. 249). The latter could be the case with study abroad returnees (Nelson Mandela University Business School, 2015). Finally, in the minimization stage/position, one might try to downplay the differences and try to focus on similarities (pp. 249-250). In the ethnorelative stages/positions, there are three sub-stages/positions: acceptance, adaptation, and becoming. In the acceptance stage/position, one accepts differences and wants to discuss them (p. 250). In the adaptation stage/position, one adapts to differences and does not ignore them. Finally, the integration stage/position is a rare case where one takes on the culture as a part of one's identity (pp. 250-251). Deardorff (as cited in Nelson Mandela University Business School, 2015) referred to these people in the integration stage/position as *global nomads*, where every place is home, but no place is home.

   Ting-Toomey (1999) drew upon identity negotiation theory to discuss the concept of moving through stages of ethnocentrism to ethnorelativism stages of DMIS through interactions with members of other groups. An ethnorelative stage of DMIS involves a more robust understanding of one's identity in relation to others. Ting-Toomey's (1999) identity negotiation theory requires knowledge of one's own identity to interact effectively with other cultures. These interactions add to an understanding of one's own identity.

**Deardorff's (2006) Process Model of Intercultural Competence**

Deardorff's (2006) process model of intercultural competence conceptualized intercultural competence as a process that moves through four stages. Deardorff (2006) suggested the process first begins with the attitude of openness, curiosity, and respect, and then leads to knowledge, a change in perspective, and finally a change in actions. The process model of intercultural competence suggested developing intercultural competence is a lifelong process that does not end with actions. Instead, it leads to deeper levels of attitudes, knowledge, perspective change, and actions (Deardorff, 2006, 2009).

**Byram's (1997) Model of Intercultural Communicative Competence**

Alternatively, Byram (1997) did not provide a prescriptive model of intercultural competence. Instead, Byram's (1997) model of intercultural communicative competence (see Figure 3) describes the essential components of knowledge, skills, and attitudes any intercultural speaker must possess. Central to Byram's (1997) model of intercultural communicative competence is the political education/critical cross-cultural awareness component. Byram's (1997) model is unique because of its focus on the language educator. Another difference in Byram's (1997) model is his differentiation between intercultural competence, a term used a majority of intercultural researchers, and intercultural communicative competence, a term pioneered by Byram (1997). According to Byram (1997), intercultural competence is the ability to communicate effectively and appropriately across cultures while intercultural communicative competence is the ability to communicate effectively and appropriately across cultures in a foreign language. This consideration could be attractive for foreign language instructors, as it places importance on the ability to communicate in another language utilizing the same knowledge, attitudes, and skills.

| | SKILLS<br>Interpret and relate<br>(*savoir comprende*)<br>Interpret and compare | |
|---|---|---|
| KNOWLEDGE<br>Of self and other; of interaction individual and societal (*les saviors*)<br>Knowledge as opposed to information | EDUCATION<br>Political education<br>Critical cultural awareness<br>(*savoir s'engager*) | ATTITUDES<br>Relativizing self-valuing others<br>(*savoir etre*)<br>Not of tolerance but for openness and curiosity |
| | SKILLS<br>Discover and or interact<br>(*savoir apprende/faire*)<br>Acquire new knowledge and apply in real time<br>Communicative linguistic competence in one or more languages | |

*Figure 3.* Byram's (1997) model of intercultural communicative competence.

In sum, despite the differences in the conceptualization of intercultural competence (Deardorff, 2006), through a Delphi method of collecting opines from international educators in Europe and North America, intercultural competence requires the knowledge, skills, and attitudes to interact effectively and appropriately across cultures. Overwhelming agreement from the participating intercultural researchers, including Michael Byram, was noticed regarding the importance of attitudes of openness, curiosity, and respect for intercultural competence. As self-cultural awareness develops as a result of intercultural attitudes, there is an implication that in

addition to knowledge of one's own culture, attitudes of openness, curiosity, and respect might be able to be assessed before, during, and after a short-term mobility program (Deardorff, 2014).

**Assessing Intercultural Competence in Short-Term Study Abroad**

Assessing intercultural competence could be facilitated through direct and indirect methods. Direct assessments are formats that attempt to measure what is learned or performed through application of knowledge and skills (Fantini, 2009; Hart, 2008) through survey instruments, papers, essays, portfolios, and capstone projects (Deardorff, 2012). Alternatively, indirect assessments could come from observations, self-report tools, focus groups, interviews, and journals (Fantini, 2009). Deardorff (2012) described how using both qualitative and quantitative assessments from both indirect and direct methods could triangulate and validate the data.

**Direct Assessments in Study Abroad**

A wealth of instruments exist to measure intercultural development quantitatively. These instruments intend to give a better understanding of intercultural development that occurs during study abroad. Instruments such as the Cross-Cultural Adaptability Inventory (CCAI; Kelley & Meyers, 1995) or the Intercultural Development Inventory (IDI; Hammer et al., 2003) have subsets that intend to assess particular aspects of intercultural development. These IDI subsets originate from the previously mentioned DMIS, a model suggesting six stages of development from ethnocentrism to ethnorelativism.

**The Intercultural Development Inventory**

The IDI, CCAI, and other instruments enjoy extensive use in study abroad research. Their strength is in their validity and its ability to demonstrate development over time during study abroad (Engle & Engle, 2004). However, Gozik (2014) and Stemler and Sorkin (2015) pointed out weaknesses in the IDI and other commercial instruments regarding costs and the language of

some of the questions that might cause participants to give "socially desirable" answers rather than their real feelings.

**Wesleyan Intercultural Competence Scale (WICS)**

To deal with these shortcomings, Wesleyan University developed its own intercultural assessment instrument for their study abroad programs, the WICS. The WICS is built on Bennett's (1993) DMIS and tries to overcome some of the shortcomings of IDI concerning access and lack of value judgments about other cultures (Stemler & Sorkin, 2015). Items on the WICS are from real encounters that previous students had during study abroad (see Table 1 for example).

Table 1. Example WICS Items Mapped onto Bennett's (1993) DMIS

| Bennett's Stage | Description of the Stage | Response Example |
|---|---|---|
| Denial | Individuals deny the existence of other cultures or the difference between them. | I tried to go shopping with other Americans or find a store that catered to Americans. |
| Defense | Individuals react against the threat of other cultures by denigrating the other cultures and promoting the superiority of one's own culture. | I just got the things that were usually sold in the U.S. because I was afraid of wasting money for something terrible. |
| Minimization | Individuals acknowledge cultural differences on the surface but consider all cultures as fundamentally similar. | I found that the stores were pretty much like the ones in the U.S., and I did not find any big differences. Grocery stores are just grocery stores anywhere. |
| Acceptance | Individuals accept and respect cultural differences with regard to behavior and values | I enjoyed finding things that I never saw in the U.S., and I was curious about what they were. |
| Adaptation | Individuals develop the ability to shift their frame of reference to other culturally diverse worldviews through empathy and pluralism | I often bought local products that were a little different from the products I get in the U.S., and I used them a lot in my everyday living. |
| Integration | Individual expand and incorporate other worldviews into their own worldview | I bought and tried local products and discovered really good ones. So, I became more open-minded and less restricted by familiarity and brand names when choosing right products for myself. |

*Source*. Assessing study abroad: Theory, tools, and practices by V. Savicki and E. Brewer (Eds.) Sterling, VA: Stylus. Reprinted with permission.

**Cross-cultural Adaptability Inventory**

Another commercial instrument, the CCAI, has four dimensions: emotional resilience, flexibility/openness, perceptual acuity, and personal autonomy source. Spencer-Oatey and

Franklin (2009) described the CCAI's strength in addressing issues in cultural adaptation and culture shock. The emotional resilience and flexibility/openness subsets could identify attitudes of openness, curiosity, respect, and skills of coping within a new culture. The CCAI, as a pretest instrument, could help raise awareness of one's individual needs to address in further training, orientations, and preparations for studying abroad (Kelley & Meyers, 1995).

The CCAI remains one of the more often-used instruments for measuring adaptability. Williams (2005) confirmed increased adaptability among students who had gone abroad for four months. Mapp (2012) reported significant changes in adaptability with 87 students who went on 9-day to 2-week overseas programs. In Japanese short-term mobility programs, Ujitani (2012) reported an increase in all four subsets of the CCAI.

While the results are encouraging, they did lack a longer perspective of the overseas experience. The CCAI is meant to be used to facilitate training for those going overseas. In the case of Ujitani (2012), the researcher administered the CCAI en route to the destination. Moreover, Goldstein and Smith (1999) only administered the CCAI as a posttest to two groups of students: one sojourn group that received intercultural training and one sojourn group that did not receive any training. The sojourn group with intercultural training scored significantly higher than the control group without intercultural training in all four dimensions (Goldstein & Smith, 1999). Processes not providing a pretest or providing one en route are missing an essential point that Kelley and Meyers (1995) attributed to the CCAI. This attribute of assisting pre-departure training is not specific to the CCAI; other tests could act as intervention tools and help with training programs (Matsumoto & Hwang, 2013).

Quantitative assessment instruments remain popular, as they are relatively easy to administer. Typically, educational institutions have relied on quantitative instruments to assess study abroad or another effort at internationalization of their organization. These quantitative

instruments may come in the form of numbers of inbound and outbound study abroad students. It might also occur from students taking pre- and posttest instruments (Deardorff, 2015). Deardorff (2015) described how numbers are useful to understand what is going on in educational institutions. Yet, they did not provide a complete understanding of what was happening. Scores on an intercultural assessment such as the CCAI or IDI might go down, but a decrease in a particular score could actually suggest intercultural development due to a change in perspective or heightened knowledge or awareness of cultural differences. Based on the experiential nature of short-term study abroad programs and international exchanges, Deardorff (2015) called for assessment to include more than just traditional quantitative elements in favor of performance-based methods of assessment.

In sum, quantitative instruments have helped develop and assess intercultural competence in short-term study abroad programs. However, instruments such as the CCAI and IDI offer the possibility of tracking intercultural competence development primarily over the long term. Despite the long-term development opportunities, Salisbury (2012) noted the lack of literature focusing on how study abroad fits in the long-term goals for the department and/or university. Jackson (2011) suggested a need for more research to address the lack of longitudinal studies with study abroad programs. Implementing direct assessments that have a long-term focus such as the CCAI or IDI offer more flexibility of use outside of a specific study abroad context, whereas the WICS does not allow students to take it before departure (Stemler & Sorkin, 2015).

**Indirect Methods of Assessment in Study Abroad**

Interviews are the most common form of indirect method through which to assess study abroad programs (Bleistein & Wong, 2015; Deardorff & Deardorff, 2007). Reviewing the growing literature on study abroad programs, indirect methods of assessing intercultural competence come in terms of journals and interviews (e.g., Ayano, 2006), only diaries

(e.g., Pearson-Evans, 2006**;** Jackson, 2006), or solely interviews (e.g., Burnett & Gardner, 2006). Bleistein and Wong (2015) described the growth of research using a mixed-methods approach to assess study abroad programs (e.g., Anderson, Lorenz, & White, 2016; Ujitani, 2013) In Japan, indirect assessments in study abroad (Ujitani, 2012; Ottoson, 2015, 2016) employed indirect assessments in short-term mobility programs with Japanese university students.

**Student-involved Assessment**

Byram (2000) provided a self-assessment model based on Byram's (1997) model of intercultural communicative competence. This self-assessment model was developed with the Council of Europe for users of a European language portfolio (ELP) to assess their own intercultural experiences. The ELP allows users to evaluate both linguistic and intercultural development over the long term. Elola and Oskoz (2008), Liaw (2006), and Ottoson (2015, 2016) have used Byram's (2000) model to assess intercultural competence. Another tool for student-involved assessment is Deardorff's (2012, 2015) Intercultural Competence Self-Reflection. This self-reflection survey used in combination with Deardorff's process model of intercultural competence invites the user to assess his or her attitudes, knowledge, and skills to interact effectively and appropriately in intercultural situations. The final section of the survey asks the user to describe a situation where their knowledge, attitudes, and skills helped them in intercultural circumstances. Additionally, users look at the lowest rated statements and reflect on how they could improve these areas (Deardorff, 2012, 2015). Yakabowski and Birnbaum (2017) reported the high nature of the scores the U.S. university students self-reported. However, the researchers observed more foundational rather than advanced intercultural skills. Thus, Yakabowski and Birnbaum (2017) stated the importance of instructor feedback in self-reflection. Collaborative assessment could promote learner involvement in the assessment process of intercultural competence (Schnabel, Kelava, & van de Vijver, 2016). In collaborative

assessment, the assessor and participant could work together to confirm findings or interpretations of data. At the time of this writing, little was known about self-assessment or collaborative assessment of intercultural competence in Japanese short-term study abroad programs in Southeast Asia.

In sum, the assessment of short-term study abroad has tended to be limited in scope. Assessment was limited to quantitative measures concerning pre/posttest instruments and the number of participants. Much study abroad literature reports that varying degrees of intercultural development could be assessed from participants during their sojourn (e.g., Edwards, 2009; Ingulsrud et al., 2002; Ujitani, 2012, 2015, 2017; Yashima, 2010). However, Salisbury (2012) points out a gap in how that assessment fits into the broader vision or goals of the department and university. Jackson (2008a) called for more longitudinal studies to assess the effects study abroad plays in linguistic, intercultural, and personal growth. Study abroad is a relatively small part of the student's university experience. Further investigation is necessary to know how a study abroad experience could affect their larger overall outcomes that a university has for its students (Salisbury, 2012). Furthermore, outcomes-based assessment could give insight into higher education organizations on how best to prepare and support the students before, during, and after their study abroad. Deardorff and Van Gaalen (2012) noted the helpfulness of assessing the effects of study abroad. However, they stressed the importance of outcomes-based assessment going beyond a study abroad experience to assess the internationalization of educational organizations.

Additionally, the assessment is limited to who conducts the evaluation. Deardorff (2009) noted a shift in learner-centered assessment. Deardorff (2015) called for students to be involved in their own assessment from the very beginning. Ashizawa (2012) and Ottoson (2016) detailed their efforts to engage Japanese university students in self-assessment. Still, much of the research

on Japanese short-term study abroad programs represents a more top-down approach. Thus, the recent trend has left the student out of the assessment process. Research has been limited in diversity. Studies involving Japanese university students in non-Western environments are few in comparison to Western students in Western environments or Japanese students in Western settings. Moreover, there are fewer studies with Japanese students in Asia on short-term study abroad programs despite reports from JAOS (2018) showing a significant increase in programs in Asia.

**Intercultural Development in Study Abroad**

   **Positive and negative gains.** The intercultural turn in assessment in study abroad literature highlights the mixed results in regard to intercultural development in study abroad programs. Using the CCAI, Hughes (2003), Williams (2005), and Ujitani (2017) were among the studies that found a significant increase in intercultural competence. In regard to DMIS, Bennett (2012) attributed integration into the host culture as a critical factor in moving participants from the defense stage to the minimization stage. Conversely, Rexeisen (2013) found a reversal of intercultural competence following a study abroad. Former study abroad participants reverted back from the intercultural development they experienced following their sojourn. Deardorff (2015) also noticed a decrease in scores on an instrument such as the CCAI or IDI could actually cite an increase in intercultural development, rather than a decline in development. A lower score might be due to a heightened awareness of the difficulties in interacting effectively and appropriately across cultures. In regard to Japanese students, Koyanagi (2018), Nomizu and Nitta (2014), Ujitani (2017), and Yashima (2010) reported development in intercultural competence during a short-term overseas program. Both Koyanagi (2018) and Ujitani (2017) reported these gains with Japanese students on overseas programs in Southeast Asia. Ujitani (2017) and Yashima (2010) reported on the development of intercultural competence in short-term overseas

volunteer programs. Ujitani (2017) described this development in a volunteer program in Vietnam while Yashima (2010) did not specify the location of international volunteer projects for 116 Japanese university students across 2 universities.

**Duration.** In terms of intercultural development, research has suggested long-term study abroad program participants experience a higher degree of intercultural development (Vande Berg, Connor-Linton, & Paige, 2009). However, Dwyer (2004) observed a more significant effect on intercultural development in short-term, summer study abroad programs compared to yearlong programs. Dwyer (2004) suggested a well thought out and planned program might help facilitate this effect. However, Dwyer (2004) did caution that one-month programs such as the current study might not be able to demonstrate greater intercultural development. This is not to say that one-month programs do not offer the possibility of intercultural development. Jackson (2008b) used the IDI and found both heightened empathy and in-depth understanding of other cultures among Chinese students studying over five weeks in the UK. In regard to Japanese university students, Nomizu and Nitta (2014) found no difference in intercultural competence development in Japanese university students in their comparison of short-term and long-term programs.

**Phenomenological method.** Previous studies employed a phenomenological approach to understanding the lived experiences of former study abroad participants. The following studies reported the intercultural development of the former study abroad participants described in their understanding of their experience. Edmonds (2010) found growth and development of awareness, skills, and knowledge in participants in her phenomenological study. This study looked at the experiences of 18 nursing students from the United States who had studied abroad in Dominica or England. While Walsh and DeJoseph (2003) reported the change in perspective, flexibility, openness in 12 nursing students from the United States who participated in a 2-week

immersion program in Guatemala. Other studies (e.g., Johnson & Howell, 2017; Maltby, Vries-Erich, & Lund, 2016; Ruddock & Turner, 2007; Sealey & Hathorn, 2014) have focused on the overseas experiences of nursing students; yet, phenomenological research exists in other fields. Ko (2016) reported increases in assertiveness in East Asian students studying dance movement therapy in the United States. Angwenyi (2014) described intercultural development (e.g., openness, broader worldview, ability to relate) through interviews with 11 American students who participated in both short-term and long-term study abroad programs in high school. In Christofi and Thompson (2007), former study abroad participants, who decided to leave their home country after their study abroad due to culture shock, described their experiences with differences in cultures, a more profound knowledge of hidden culture (e.g., work, social interactions, relationships). These phenomenological studies are helpful in understanding the nature of intercultural development possible during a short-term overseas program. However, this researcher was unable to locate any studies describing the lived experiences of Japanese university students in Southeast Asia.

## Summary

This chapter described the research on study abroad, intercultural terminology, and conceptual models of intercultural competence. For this study, process models from Bennett's (1993) model and Deardorff's (2006) model inform understanding of the development process many might enter as they develop intercultural competence. Next, direct and indirect assessments of intercultural competence were explained. Direct assessments through survey instruments such as the IDI, CCAI, or satisfaction surveys are still the preferred method by administrators to assess short-term study abroad programs. Interviews remain the most popular indirect method of assessment. Interviews could provide opportunities to involve students in the assessment of their own development. This chapter also discussed research on intercultural development in regard to

the nature and duration of the study. By and large, study abroad programs, regardless of length, could benefit the cognitive, psychosocial, and interpersonal domains that are integral to developing intercultural competence (King & Baxter Magolda, 2005; Twombly et al., 2012). Development varies, and it is not a clean and easy process. It might take years to communicate development (Jordan, 2001). According to Maltby et al. (2016), in regard to nursing students, a study abroad experience does not make one culturally competent; rather, it can raise consciousness of the cultural differences. Findings from this phenomenological study could inform administrators and instructors about the experience and development, if any, of Japanese university students doing a short-term study abroad in Southeast Asia. This might help administrators and instructors consider how to promote and inform development within the entire curriculum. The next chapter describes tools for inquiry and analysis in this study in more detail and provides a rationale for their use in this study and beyond.

CHAPTER 3

METHODOLOGY

To improve international education efforts in universities in Japan, particularly in the area of short-term study abroad, this study endeavored to explore the following questions: (1) What are the lived experiences of a select sample of Japanese university students during and following a short-term study abroad? (2) What self-described gains in intercultural competence (as conceptualized by Deardorff's (2006, 2009) process model of intercultural competence), if any, do a select sample of Japanese university students make after a short-term study abroad? (3) What intercultural situations do Japanese university students attribute to making those gains in intercultural competence? This study employed a phenomenological design to understand how a shared experience, a short-term study abroad program in Asia, affected each participant individually. This chapter explains the qualitative methods employed to research these questions.

This phenomenological study collected data through semi-structured interviews with seven participants who participated in a short-term study abroad program in Southeast Asia. Participants joined this study through purposeful sampling. For this study, purposeful sampling seemed appropriate because the researcher needed to explore the experiences of Japanese university students who had completed a short-term study abroad program in Southeast Asia. After receiving institutional review board (IRB) approval (see Appendix D), the researcher had initial, informal exploratory conversations with former study abroad participants to determine the feasibility of conducting semi-structured interviews upon consenting to be participants in this study. Semi-structured interviews with selected participants allowed for a better understanding of the shared experience and self-described gains in intercultural competence during and following a short-term study abroad in Asia. Responses from semi-structured interviews with the former

study abroad participants help develop what Creswell (2014) described as a "composite description of the essence of the experience for all of the individuals" (p. 76).

This research attempted to discover more about what it was like for Japanese university students to experience a short-term study abroad in Southeast Asia. Additionally, this study discovered what gains in intercultural competence Japanese university students experienced from a short-term study abroad in a non-Western country in Asia. The qualitative data in this phenomenological study offer answers to the following research questions:

1. What are the lived experiences of a select sample of Japanese university students during and following a short-term study abroad?

2. What self-described gains in intercultural competence, if any, do a select sample of Japanese university students make following a short-term study abroad?

3. What situations do a select sample of Japanese university students attribute to making gains, if any, in intercultural competence?

**Setting of the Study**

At the time of the study, the physical location of the researcher and the participants was Japan. The semi-structured interviews took place at the university where the students were enrolled or online through video-communication software. The university had conference rooms or classrooms that provided the setting for semi-structured individual interviews. The seven third- and fourth-year university students belonged to the same university at which the researcher worked as a language instructor. Despite being from the same university, the researcher did not teach the students at any time prior to or during the time of the interview. Professors, who acted as chaperones for the university's short-term study abroad programs in Southeast Asia, introduced prospective participants to this researcher for this study. Additionally, this researcher asked participants in the study to suggest other potential participants. Through the IRB at the

University of New England and the policy studies administration at the university in Japan, this researcher gained access to the students for this phenomenological study.

<div align="center">

**Participants/Sample/ Setting**

</div>

**Participants**

The selected participants ($n$ = 7) completed a short-term study abroad program in Asia. All participants were 20 and 21 years of age. The age of 20 was the legal age of adulthood in Japan. The participants belonged to the faculty of policy studies at a mid-sized, private university in the Chubu region of Japan. The university in Japan had a program for policy studies majors to conduct overseas fieldwork and language study to earn credit toward graduation. This program allowed the students to select one of seven countries in Asia to complete their language studies and fieldwork: China, Korea, Malaysia, Taiwan, the Philippines, Vietnam, and Thailand. Students could also elect to stay in Japan and take coursework as an alternative to going abroad.

The researcher was introduced to the former short-term study abroad participants by professors in the university and by current participants in the study. These professors were coordinators for the short-term study abroad program. The researcher possessed an intermediate conversational level of Japanese (Japanese Language Proficiency Test, level 3). With an intermediate conversational level of Japanese, the researcher could communicate about most everyday topics with relatively little trouble. After obtaining the Internal Review Board's permission, the researcher introduced himself and explained the research plan of semi-structured interviews lasting approximately 60 to 90 minutes.

The participants in this phenomenological study were selected because they participated in the same short-term study abroad program in Asia. Additionally, the participants and context represented an under-researched area in study abroad: Japanese, non-language majors studying abroad in a non-Western country in Asia. This study abroad program was taught in the host

country's language. Despite the language focus, it was not a total immersion program because Japanese students were using the Japanese language to interact with each other to work on their fieldwork and presentations at night in the guesthouse.

**Setting of the Short-term Study Abroad**

The Japanese students stayed in a guesthouse on and off the campus of a large public university in the host country during a four-week period. During the day, the Japanese students attended language classes and guest lectures. Additionally, the Japanese university students engaged in various cultural activities and overnight excursions in the area. In the evenings, the Japanese students had time to relax, eat, and then reflect on the day's activities and work on their fieldwork projects in their groups. The hosting universities provided each group every year with "tutors" or "buddies." These "tutors" or "buddies" were students at the university who helped with language tutorials, cultural activities, field trips, fieldwork, and showing them around campus and town. Croker, Pholboon, Hirano, and Sasaki (2017) have written a detailed explanation of one of these short-term study abroad programs in Thailand.

<div align="center">

**Data Collection**

</div>

Data collection took place over the period of three months. The data came in the form of semi-structured interviews with seven former short-term study abroad participants. This section explains the structure and nature of the interviews.

**Semi-structured Interviews**

The data in this phenomenological study involved semi-structured interviews with selected participants following their short-term study abroad. Creswell (2014) described how interviews are the most common method of data collection in a phenomenological study, as they help discover the lived experiences of the participants and how they experienced the circumstance. Moreover, interviews are common in assessing intercultural experience. In a

Delphi method study with intercultural researchers in North America and Europe, Deardorff (2006) found student interviews to be the highest-rated method for understanding student development of intercultural competence. When compared to student satisfaction surveys, student interviews offer a better opportunity to improve international education efforts in organizations (Engle, 2013). This study used semi-structured interviews because structured interviews might have proven to be what Bleistein and Wong (2015) described as too rigid, and unstructured interviews were more suitable for areas yet to be studied (Bleistein & Wong, 2015). To obtain the participants' detailed stories, thoughts, and feelings, Reid, Flowers, and Larkin (2005) found semi-structured interviews the preference for studies using interpretative phenomenological analysis.

Semi-structured interviews helped the researcher understand the participants better. Smith et al. (2009) preferred semi-structured interviews because they facilitated a relationship between the researcher and the participant. This relationship allowed the researcher to gain a better understanding of how the participants understood their experiences. In this case, semi-structured interviews with seven former short-term study abroad participants permitted this researcher to gain a better understanding of how the participants understand their experiences in Malaysia or Thailand.

Instructors who accompanied students on short-term study abroad programs suggested possible participants for this study. Additionally, existing participants recruited other prospective participants from among their fellow students in the short-term study abroad program. Participants were selected based on their availability and willingness to talk about their experiences. This researcher conducted semi-structured interviews with seven former Asia program participants. Japanese was the language used in five of seven interviews.

According to Moustakas (1994), in a phenomenological study, the researcher asks participants about what they experienced regarding the phenomenon. Furthermore, the researcher asked participants about what contexts or situations affected their own experiences with the phenomenon. The researcher in this study attempted to apply Bevan's (2014) structured phenomenological approach to interviewing by contextualization of the phenomenon, apprehending the phenomenon, and clarification of the phenomenon. The interview questions with the former Asia program participants asked them about how they entered the program, what meaning their short-term study abroad program had in their life, and what they experienced through their participation in a short-term study abroad program. Additionally, the researcher asked the participants about what contexts or situations particularly affected their short-term study abroad experience. Finally, the researcher used imaginative variation in the questions by asking participants to imagine their life had they not participated in the overseas program or how their experience might affect them in the future. The interview questions (see Appendix A for the questions in English and Appendix B for the questions in Japanese) provided Patton's (2002) six types of stimulating response inducing interview questions (a) experience and behavior questions, (b) opinions and values questions, (c) feelings questions, (d) knowledge questions, (e) sensory questions, and (f) demographic questions.

This study used a phenomenological approach to understand what it was like for Japanese students to participate in a short-term study abroad program in Southeast Asia. A phenomenological approach allowed the researcher to go back to the essence of the shared experience. Phenomenological studies have remained popular in nursing research. Studies have given a better understanding of what is it like for nursing students to experience a study abroad program. However, to this researcher's knowledge, there have been no phenomenological studies conducted with Japanese university students in Southeast Asia. This study explored the lived

experiences of a small group of Japanese university students who participated in a short-term study abroad program in Malaysia or Thailand.

As mentioned earlier, this researcher planned to conduct the interviews in Japanese. However, two of participants elected to use English in their interviews. The researcher possesses an intermediate-level oral proficiency in Japanese (Japanese Language Proficiency Test, level 3). This level of proficiency enabled this researcher to converse about most daily and work matters with little trouble. To prevent any possible misunderstanding, the researcher employed the use of two interpreters during the interviews. Both Mina Hirano and Naoko Kato, English language instructors at the university, acted as interpreters for both the researcher and participants. See Appendix C for letters confirming their linguistic ability.

**Analysis**

Qualitative data from semi-structured interviews were transcribed into text format. Once the data were put into text format, the data were translated from Japanese into English by one faculty member, Mina Hirano or Naoko Kato. Then, the English translation was checked to confirm the translation by another Japanese instructor of English.

The data analysis went through an interpretative phenomenological analysis (IPA) process as suggested in Smith et al. (2009). This researcher adopted their suggested process of analysis due to a lack of experience with phenomenological research. According to Smith et al. (2009), "IPA is a qualitative research approach committed to the examination of how people make sense of their major life experiences" (p. 1). For IPA, the focus is hermeneutical because of its interest in how the Japanese university student is making sense of their experience. However, Smith et al. (2009) argued it is double hermeneutical because the researcher is trying to make sense of the participant making sense of his or her experience. It could be argued that this

research is triple hermeneutical because you, the reader, are trying to make sense of the researcher trying to make sense of the participant making sense of his or her experience.

First, the data from the interview transcripts went through repeated readings. After two sessions of repeated readings of each of the seven transcripts, the researcher bracketed his reflections of these readings. This bracketing acknowledged the researcher's understanding of the literature and previous experiences with short-term study abroad programs. This understanding and experience could affect how the researcher made sense of what was being said by the participants. Next, this researcher made some initial notes for each transcript. While reading the transcript, this researcher made some descriptive comments in the right margin of each page. Smith et al. (2009) described how explanatory comments center on the content of the participants' utterances. After making descriptive comments, this researcher made linguistic comments in the left margin of each transcript. As it suggests, linguistic comments focus on the language used by the participant (Smith et al., 2009). Finally, this researcher made conceptual comments in red pen throughout the transcripts. These conceptual comments involved an interrogative posture for the data (Smith et al., 2009).

The next step of data analysis involved developing emergent themes from the conceptual, linguistic, and descriptive comments. For example, the emergent theme of "recognizing the self" came from noting comments focused on how participants saw themselves prior to, during, and following their study abroad experience. The emergent themes from participants were placed in the table and arranged chronologically in regard to how they appeared in the interview. The table was printed out. Then, the researcher mapped out how the emergent themes fit together. Connections were color-coded and led to the development of super-ordinate themes. Next, this researcher made a master table of each super-ordinate theme for each participant. In the table, there were statements that fit the super-ordinate theme along with the line numbers in the

transcript. Finally, there was an identification of patterns across cases. The researcher noted how themes from each participant could express a more substantial shared experience among all of the participants.

Next, this researcher wrote a description of what each participant experienced and the context that influenced the participants. Finally, there came the time to write a composite description describing the essence of the experience from prior to, during, and following the short-term study abroad experience. This researcher presented each super-ordinate theme with short example comments that helped demonstrate what the participant experienced that described the theme.

## Participants' Rights

Protection of the privacy of each participant was of the utmost importance. This researcher assigned pseudonyms and removed any identifying information. Additionally, there were earnest efforts to ensure adherence to the guidelines by the researcher's university's IRB and the University of New England's IRB. Signed informed consents in English and Japanese were collected from each participant and submitted to the university's IRB. Participants included in the data collection had the option to ask for removal from the study.

## Potential Limitations of the Study

### Bias

Kinginger (2009) described how each researcher views data through his or her own socioculturally-developed lens. Researchers bring their background to the data analysis process. Dean et al. (2017) highlighted how this is possible through reflexive data analysis by six different researchers using the same data. Bloomberg and Volpe (2012) acknowledged a critical turn over the past 20 years in the fields of social sciences, applied fields, and the humanities.

This turn moved from a neutral stance to acknowledging one's position and biases in the data analysis process.

In this study, researcher bias was likely to occur. Twombly et al. (2012) drew attention to the literature in study abroad that describes the development of intercultural competence during study abroad. This suggestion of development might have influenced the researcher to overstate development of intercultural competence. For participants, a "social desirability bias" might have caused them to overstate their development. Participants might have heard of others' "change" or "development" and claimed they experienced a change from their time abroad because either they believed they were supposed to have changed or developed, or they might have thought the researcher or other stakeholders wanted to hear of such changes or development.

To minimize potential social desirability bias, there was a removal of any identifiable information from the interview data. Additionally, there was a reduction in bias because this researcher did not teach classes for any of the participants. Thus, because the participants had completed their study abroad program and because this researcher did not teach and will not teach any classes for these participants, there was no perceived incentive for participants to give answers that might benefit them in the future. Finally, the researcher wrote a personal account of his experiences and beliefs on study abroad programs. This bracketing of the researcher's positionality on study abroad and intercultural development enabled a better understanding and interpretation of the data.

**Bracketing the Researcher's Experience**

Before, during, and after conducting the semi-structured interviews with former short-term study abroad participants, this researcher bracketed personal views on short-term study abroad and intercultural competence. To reduce bias in the analysis of the data, a bracketing (epoche) of the researcher's experiences with study abroad and an overseas internship was

conducted to show the researcher's positionality in the investigation. Bracketing is a way of removing or suspending assumptions that inhibit an understanding of the phenomenon (van Mannen, 2014). Creswell (2014) noted how researchers start the bracketing process at the beginning of a project before exploring the experiences of the participants. This study followed a similar path by exploring the researcher's views before those of the former study abroad participants.

Writing a description of ideas, experiences, and beliefs about study abroad and intercultural competence bracketed the researcher from the research. The researcher kept a bracketing journal to note any times where biases might influence the data analysis. Through bracketing, the reader could consider how this researcher's previous experiences with study abroad might affect the interviewing of former short-term study abroad participants and subsequent analysis and interpretation of the data.

**Potential Impact of Interpreters**

Spencer-Oatey and Franklin (2009) mentioned how interpreters could have a significant effect on the interview. The interpreter could affect the discourse between the interviewer and the interviewee and the meaning-making during the interview. According to Spencer-Oatey and Franklin (2009), the interpreter has a substantial effect on the communication of the message. The interpreter might explicitly or implicitly interpret the message. Thus, some of the nuances in the message might be lost in the interpretation process. Moreover, the interpreter might choose not to communicate the message at all. An interpreter might refuse to interpret a message between the interview and interviewee, as it might be inappropriate or cause one of the interlocutors to lose face (Kamler & Threadgold, 2002; Dam et al., 1997). Likewise, the interpreter may take on the role of advocate for the interviewee (Smith, 2004). Prior to each interview, this researcher explained the importance of making a concentrated effort to interpret

each message without fear causing the researcher or those associated with the program and university to lose face. Following each interview, the researcher and the other alternate interpreter/translator listened to the interpretation and read the transcription to confirm the accuracy of the messages. If the accuracy of the messages had been in question, the researcher would have removed the interpreter from this study.

**Generalizability**

A relatively small sample size offers the ability to delve more into the evidence of the development of each participant. However, a small sample size ($n = 7$) makes it difficult to generalize results to a broader audience. The unique experiences of the participants and context of the study abroad in Asia might not be generalizable to the more extensive study abroad population but, because of the nature of the program, it might inform understanding of other Japanese short-term study abroad programs.

As contexts and participants are different, it was difficult to generalize results from Japanese university students studying abroad in Asia to other contexts such as Japanese students doing fieldwork in Malaysia, or Canadian university students studying German in Germany, to Spanish students taking English language humanities courses in Sweden. The nature of the living arrangements, interactions, daily work, and of course, the prior experiences that each student brings with him or her is too diverse to assume a positivistic lens toward study abroad. Every situation is different. The importance of this study and future studies is additional research that could illuminate new understandings of study abroad in a variety of contexts.

Adopting a phenomenological approach through semi-structured interviews allowed for drawing together of themes to provide an elaborate description of the short-term study abroad experience for the university students in their third and fourth year at university. Creswell (2014) described how in some types of phenomenological studies, the researcher describes his or her

positionality and brackets oneself from the research not to let his or her own experiences distract from the experiences of the participants.

**Lens**

Another limitation was the limited scope of this study. Intercultural competence is a highly complex skill and a lifelong process (Deardorff, 2017; Fantini, 2009). The complex nature refers to the variety of interpretations of intercultural competence. Kinginger (2009) reminded researchers that one analyzes any qualitative data through one's sociocultural lens. Employing one sociocultural lens for understanding the data can ignore the concept of intercultural competence from a Japanese (students) or Asian (contact) perspective. Alternatively, the study examined study abroad through primarily a non-Western cultural lens. So, there was a focus on trying to understand and provide a different perspective.

**Length**

This study was limited in scope, as it only looked at a relatively short period in a student's university experience. Despite what some study abroad research has reported, development does not occur cleanly and predictably (Twombly et al., 2012). Following their sojourn, students might not have been able to fully articulate or realize the scope of their development (Jordan, 2001). One's interpretation and understanding of events are changing and evolving. There will remain a need for future studies on the role of a short-term study abroad in one's total university experience and beyond. These might uncover new insights on how the curriculum and experiences in an undergraduate education led to further understandings and development during and after their university experience.

**Significance**

This study adds to the understanding of Japanese university students studying abroad in non-Western environments. Despite the uniqueness of the participants and context of this study,

findings from this study offered the opportunity for educational organizations, particularly those in Japan, to understand better the intercultural experiences students ascribe meaning to and what they learn from those experiences. Rexeisen (2013) noted a trend in study abroad literature that has moved from the degree of effectiveness in study abroad to ways to improve study abroad programs. By understanding more about what intercultural development occurs or is perceived to occur and the experiences attributed to that growth, administrators could enhance the study abroad programs within the whole scope of the undergraduate curriculum.

## Conclusion

An interpretive phenomenological approach was appropriate for this study, as it desired to understand the shared description of one's experience during short-term study abroad experience in Asia. While survey instruments could be helpful to understand intercultural development through a study abroad, Charmaz (2006) and Rubin and Rubin (2005) pointed out how quantitative data could not adequately describe the complex attitudes and impressions of participants. Indirect qualitative approaches, (e.g., action logs and interviews) were more valuable to assess the complexity of intercultural competence (Fantini, 2009). Engberg and Davidson (2015) described the increased accountability and transparency that exist in study abroad programs. This need for accountability led to some instruments that reported measuring different aspects of intercultural competence. However, these instruments could not provide a complete picture of intercultural development. This study intended to understand the shared experience of the same phenomenon. Thus, the design of this study enabled a way for participants to provide a more detailed description of the retained intercultural experience during a short-term study abroad experience in Southeast Asia.

CHAPTER 4

FINDINGS

The purpose of this phenomenological study was to answer the following research questions: (1) What are the lived experiences of a select sample of Japanese university students during and following a short-term study abroad? (2) What self-described gains in intercultural competence, if any, do a select sample of Japanese university students make following a short-term study abroad? (3) What intercultural situations do a select sample of Japanese university students attribute to making those gains, if any, in intercultural competence? The University of New England IRB and the researcher's university in Japan gave approval for this study. See Appendices for approval documents.

The phenomenological framework of interpretive phenomenological analysis (Smith et al., 2009) guided this study because it "is a qualitative research approach committed to the examination of how people make sense of their major life experiences" (p. 1) Seven Japanese university participants were interviewed to explore the major life experience of participating in a short-term study abroad program in Southeast Asia. This researcher recruited participants from a private university in central Japan. This university offered short-term study abroad programs throughout East Asia to sophomores during two different term breaks during the year. Data collection took place over a three-month period in the spring of 2018.

**Composite Demographics of Participants**

The purposeful sampling allowed the researcher to gather seven participants who had previously participated in a short-term study abroad program in Southeast Asia within the same department at the researcher's university. In this study, there were four Japanese females and three Japanese males. Four participants (i.e., three females and one male) went to Thailand,

while three participants (i.e., three females) went to Malaysia. Five of the seven participants had previously been abroad while two had not. Two participants had lived abroad (China for three years; Thailand for six years) while two other participants had participated in a short-term overseas program to study English. At the time of the study, the participants were either 20 or 21 years old in their third and fourth years of university. The researcher intended to obtain a sample of entirely 21-year old students in their fourth year at university. This would mean that between 15 to 22 months of time would have elapsed since the end of their overseas program in Malaysia or Thailand. However, this proved a challenging task due in large part to the job-hunting process that most fourth-year university students were heavily engaged in the first semester (April to July). See Table 2 for a composite summary of study program participants. Table 2 provides each participant's pseudonym, gender, age, location, time of study abroad, and previous overseas experience.

Table 2

*Summary of Study Participants*

| Participant | Gender | Age | Location (Time) | Prior overseas experience |
|---|---|---|---|---|
| Sachi | Female | 21 | Thailand (Aug 2016) | Yes (3 years) |
| Ryu | Male | 21 | Thailand (Aug 2016) | Yes (one week) |
| Ayato | Male | 21 | Thailand (Aug 2016) | No |
| Yuya | Male | 20 | Thailand (Aug 2017) | Yes (6 years) |
| Yumi | Female | 21 | Malaysia (Feb 2017) | Yes (1 month) |
| Yurina | Female | 20 | Malaysia (Feb 2018) | No |
| Chisa | Female | 21 | Malaysia (Feb 2018) | Yes (2 months) |

Before giving a composite description of the themes identified from each participant and shared across all participants, a brief synopsis of each participant was provided to familiarize the reader with the participant sample. In an effort to protect the participants' identity, this researcher assigned pseudonyms and removed personally identifiable information.

**Individual Phenomenological Descriptions of Participants**

Sachi as a 21-year-old, Japanese female. She was a fourth-year university student majoring in policy studies. Sachi had lived in China for three years because of her parents' work. She had traveled with her family to Singapore, Thailand, England, Malaysia, and Taiwan. After finishing her short-term study abroad in Thailand in August 2016, she traveled for three days to Taiwan. About her short-term study abroad in Thailand, Sachi said, "The best thing was the relationships I made with the Thai tutors or students in a university in Thailand." The students there "took care" or her and motivated her. The motivation the Thai students had for learning Japanese caused Sachi to reflect on her own experience over the past four years of her life at university. This experience led her to see the difference and effects one's values can have. "These different values towards life greatly influence us." Sachi noted the constant stimulation she experienced in Thailand. Back in Japan, she noticed how "quiet" it was. Sachi said she could not stop talking about her experience in Thailand. Moreover, she used her experience in Thailand to help make sense of her experience living in China and to aid in her interactions with her Chinese co-workers. The interview with participant one took place on April 17th, 2018 for approximately 90 minutes on the campus of the university. The interview was conducted in Japanese with a translator, transcribed into Japanese, then translated into English.

Ryu was a 21-year-old, Japanese male. He was a third-year university student majoring in policy studies. Ryu was taking a gap year by studying English in Victoria, Australia. Before studying in Thailand, he had traveled to South Korea. Following his sojourn to Thailand in August 2016, Ryu traveled to the United States for two weeks. Ryu described his experience in Thailand as allowing him "to do what I am doing right now." He described how before going to Thailand he was not able to take advantage of opportunities to communicate with others. At the time of writing, Ryu was in Australia trying to spend time with foreigners in his share house and

school. He said, "connecting with people is really good. I love it." Ryu learned the importance of "trying" in Thailand and not worrying about making mistakes." The interview took place on April 13th, 2018 over Skype because, at the time of the interview, the researcher was in Japan while participant two was in Australia. An interpreter was present during the 90-minute interview in Japanese. Following the interview, the interview was transcribed into Japanese and then translated into English.

Ayato was a 21-year-old, Japanese male. He was a fourth-year student majoring in policy studies. Other than participating in the short-term study abroad program in Thailand in August 2016, he had no prior (or post) overseas experience. Ayato described his experience in Thailand as "fun because I could go through many experiences in Thailand that I could not go through in Japan." Those differences ranged from holding snakes, riding on elephants, food, to hanging out with same-sex couples who "held hands with each other and no one cares." Ayato noticed a change in his attitude toward communicating with others. Ayato said, "Before I felt like there was a big wall between me and foreigners" and "Before I never talked to foreigners, but now I don't hesitate to talk with foreigners." Ayato communicated his experience where he developed his communicative ability and his spontaneity in Thailand to prospective employers with branch offices in Thailand. The 60-minute interview took place on the campus of the university on April 15th, 2018. An interpreter was present during the interview in Japanese. The interview was transcribed and then translated into English.

Yuya as a 20-year-old Japanese male. He was a third-year student majoring in policy studies. He lived in Thailand for six years during elementary and middle school due to his parents' work. During those six years, Yuya attended Japanese school in Thailand with other Japanese students who were children of expatriates. Before studying abroad in Thailand in August 2017, he traveled with his family to Egypt, Nepal, the Maldives, Cambodia, Vietnam,

and Indonesia. In the months following his sojourn to Thailand, Yuya traveled back to Thailand for one week of sightseeing. Yuya's description of his experience in Thailand centered on the relationships he developed with both the Thai tutors and Japanese students. The "nothing special" times with the Japanese students and Thai tutors were the "most impressive" experiences for him. Additionally, he wholeheartedly enjoyed the times when Thai tutors and Japanese students would get together to talk and work on their fieldwork. The fieldwork allowed him to have both fun and seriousness. As a leader of the group, Yuya believed he "totally changed" because he developed his presentation skills, communication skills, aggressiveness, and spontaneity. The 90-minute interview in English and Japanese took place on June 13th, 2018 on the campus of the university. An interpreter was present for the interview. The interview was transcribed in English and Japanese and then translated into English.

Yumi was a 21-year-old, Japanese female. She was a fourth-year student majoring in policy studies. Before studying in Malaysia between February and March 2017, she went on one two-week school trip to Canada and another two-week school trip to Australia. Following her study abroad in Malaysia, Yumi went to Los Angeles for five days of sightseeing. She described her time in Malaysia as "the best experience of my life." This "best experience" was because Yumi had "lots of opportunities to communicate with students in Malaysia." Her motivation for going to Malaysia was to communicate with local people and improve her English. Yumi's best experience was "the interactions I had with the Malaysia students." They always "stood by her." Through her interactions with the Muslim Malay students in Malaysia, Yumi noticed a decrease in her fear toward Muslims. Due to time constraints, Yumi answered the researcher's questions electronically through an online communication tool, LINE. A follow-up, 15-minute interview was conducted by telephone on May 28th, 2018 with an interpreter present. Finally, on the campus of the university, the researcher and Yumi met for less than 10 minutes to clear up some

descriptions in the previous interactions. The telephone interview and electronic answers were transcribed and translated into English.

Yurina was a 20-year old, Japanese female. She was a third-year student majoring in policy studies. Prior to and following her short-term study abroad to Malaysia in February and March of 2018, she had no overseas experience. Yurina expressed hesitation and regret at first for her decision to go to Malaysia. She wanted to go back to Japan when she became sick during the first three days in Malaysia. During her illness, she became interested in the differences in Japanese and Malaysian culture. She noticed the care that buddies, students, and teachers in Malaysia offered to her and each other. Yurina's experience in Malaysia gave her a "wide view." She said she learned it was "important to look at things from others' point of view." From this experience, through her interactions with the buddies in Malaysia, Yurina said she "found the person she wants to be." This person was someone who could care for others and think "on a big scale." Yurina opted to use English in the two-hour interview on May 29th, 2018. An interpreter was available, if necessary. The interview was transcribed in full by the researcher.

Chisa was a 21-year-old, Japanese female. She was a third-year student majoring in policy studies. Before her short-term study abroad to Malaysia in February and March 2018, Chisa traveled to Guam and South Korea, and did a one-month homestay in Canada in the summer of 2017. She was a leader of her cohort of 23 classmates who went to Malaysia. Chisa described her short-term study abroad in Malaysia as "my wonderful experience." For her, this was an opportunity to make friends with people from other countries. Chisa became visibly excited when recalling meeting the buddies at the airport. She believed she was able to become friends with the buddies in Malaysia through "speaking honestly" and "aggressively/actively." Additionally, Chisa said her experience was wonderful because "everything is new for me because, for example, Malaysian food, and Malaysian buddies' fashion and . . . the residence.

Twenty-four members together living—everything is new for me." Chisa opted to use English throughout the two-hour interview on June 7th, 2018. An interpreter was available if necessary. The interview was transcribed in full by the researcher.

In sum, the seven participants who went to Thailand and Malaysia encountered their respective programs from different backgrounds and experiences. The participants described their experiences positively. This positivity was primarily due to the Thai buddies or Malay tutors and their classmates. Both Thai and Malaysian programs offered a number of similarities regarding interactions with host students (e.g., tutors, buddies). However, there were some differences. The following section describes both short-term study abroad programs.

**Study Abroad Programs to Malaysia and Thailand.**

The seven participants in this study went to either Malaysia or Thailand for four weeks. Both programs offered the opportunity to study a foreign language, Thai or Malay, and conducted a fieldwork project with the aid of students at the host institution in Malaysia or Thailand. At the end of the four weeks, the participants in either the Malaysia or Thailand program presented their findings to their peers in the host country. Additionally, after arriving back in Japan, the participants presented their findings to their peers, professors, and future participants.

Both the Malaysia and Thailand program had some similarities (e.g., group size, Southeast Asia location, studying a foreign language, conducting fieldwork, staying in a guesthouse with their Japanese classmates, participating in cultural activities and excursions). In both programs, the Japanese students took language and cultural classes in the morning and early afternoon. Then, in the afternoon, the students had time to meet with local university students to practice what they learned in their language classes and to work on their fieldwork. In the evening, the students had opportunities to go out with the local students into the community for

dinner. Finally, the students went back to the guesthouse with the local students to work on their fieldwork, attend class meetings, and relax and talk. However, one noticeable difference was in the university students who they interacted with on a daily basis. For the program in Thailand, the local university offered one "tutor" from Thailand for each of the students while the program in Malaysia offered roughly one "buddy" from Malaysia for every four or five students from Japan.

Both the descriptions of the participants and the programs have been provided. Next, the shared or common thematic patterns are discussed for the Japanese university students who have participated in a short-term study abroad in Southeast Asia. Before conducting these interviews on what it was like to be a Japanese student who studied abroad on a short-term study abroad in Southeast Asia, this researcher expected the participants would mention the differences in the way of life between the country they went to and Japan. The participants in this study indicated the cultural differences they noticed, but they also mentioned differences within themselves before and after the program. They also indicated their communication with their classmates and the people in the host country. Additionally, the participants mentioned the development they experienced, and finally, they stated how they connected with the host country and their study abroad experience even today. The next section presents the four main thematic findings from the phenomenological interviews in detail below.

**Thematic Patterns Derived from Interviews**

After a careful thematic analysis of the seven participants' interviews, the researcher found four super-ordinate themes with subthemes that captured the lived experiences before, during, and following their short-term study abroad program in Southeast Asia. The four super-ordinate themes were the following: (a) recognizing, b) interacting, (c) developing (d) maintaining. These themes were present across all seven participants. After each quote is the

participant's pseudonym and the line numbers where the quote was found in the interview

transcript (e.g., Taro, 271-273).

**Thematic Finding 1: Recognizing**

The first super-ordinate theme in this study was recognizing. Recognizing is a word that

could have several variations in meaning. One variation of recognizing could be the act of

acknowledging that something is valid or accurate (Recognizing, n.d.). Another variation could

mean the act of acknowledging a development or achievement. The data analysis showed the

participants engaged in these two different variations of recognizing. One variation was the

recognizing of differences in culture while another variation was recognizing the self. This

section highlights both the statements from the participants on recognizing cultural differences

and the self.

**Recognizing cultural differences.** As the participants encountered and interacted with a

new environment, they noted the cultural differences between the host culture and their home. In

regard to defining culture, Tylor's (1903) description of culture still holds true today. Tylor

(1903) described culture as "that complex whole which includes knowledge, belief, art, law,

morals, custom, and any other capabilities and habits acquired by man as a member of society

(p. 1). From the beginning, some of the participants noticed some differences in their reception

into Malaysia and Thailand at the airport. Below are some statements from the students that

highlight some of the cultural differences they mentioned in the interviews:

- "But the Khon Kaen airport was kind of dirty, and not so fancy. But the tutors welcomed

  us, and I felt that the Thailand program is starting, but yeah, the biggest impression was

  the Thai students really welcomed us, and I was looking forward to the program" (Ayato,

  69-72).

- "I thought they (buddies) must be so tired to wait for us but also in the bus they were always talking with other buddies and smiling and laughing in a big voice, so I felt a big difference between Japanese students and Malaysian students" (Yurina 270-280).

- "So, I felt that this was a big difference between Japan and Malaysia so maybe in Malaysia, the relationship between teachers and student is much deeper than in Japan" (Yurina, 319-344).

Moreover, in addition to noting the differences in culture, some participants described some similarities between Thailand or Malaysia and Japan.

- "However, in the toilet of a shopping center in the area where the rich live, the shower is not attached. [That] was not much different from Japan." (Yumi, 154-156).

- "The lifestyle is different, but their thinking is not so different. So, some of them are very strict Muslims, but there are not so strictly observing Muslims. So maybe their thinking is not very different" (Chisa, 421-438).

- "But people in Thailand are kind of similar to Japan and kind of worry about others. And I don't know if it is good or not but people in Thailand act or behave similarly to Japanese people for example on the train or bus, people in Thailand" (Ryu, 95-99).

- "For a Japanese person conducting research with Japanese is hard enough, but perhaps it would be even tougher if a foreigner was trying to conduct research in Japan" (Yuya, 689-713).

- "Our topic was difficult so when the Thai people did not understand what is aging society because they are not facing it, and yeah like, what the hell…people in Japan put their elderly in nursing homes" (Sachi, 184-187).

Participants in this study noticed both surface-level differences in culture (e.g., toilets, cleanliness) and some more profound differences (e.g., relationships, values) in culture. The

surface-level differences appeared mostly in their experiences in the first week of the program. However, during their descriptions of their fieldwork activities with the local buddies or tutors, the participants described deeper-level differences.

**Recognizing the self.** Recognizing the self was another theme under the super-ordinate theme of recognizing analyzed in the data. The participants recognized their previous selves, present selves, and ideal selves through their four-week experience abroad in Thailand or Malaysia. Below are some statements illustrating the participants' ability to reflect on or recognize who they were, who they are, and who they need to be.

*Previous self.* In recognizing the previous self, the participants were able to recognize their lack of effort as well as their passive posture toward communication with foreigners.

- "Oh my gosh, look at the effort they made and what if I made the same kind of effort? Ah so . . . if I ask myself, 'If you didn't go to Thailand, would you study Thai that much?' Like as much as they do? Maybe no" (Sachi, 220-223).

- "Our lifestyle values are different, and I think it was good to see these differences in values while in Thailand. These different values towards life greatly influence us" (Sachi, 200-202).

- "And I wanted more chances for international communication. So, I wish I could have carried what I wanted in the past before the Thailand program" (Ryu, 58-60).

- "And then I went to Thailand, and on the Thailand program, I thought yeah, I can meet other foreigners in Japan, but I didn't move on it. I wasn't active enough" (Ryu, 49-51).

*Current self.* In recognizing the current self, some participants described who they are now. These statements illustrate a more active posture toward interactions, motivation, perceived lack of an ability to communicate, and heightened confidence in going abroad:

- "But after the Thailand program, I can do what I want I want to do. I meet and talk with foreigners, meet other foreigners. And now I don't worry about making mistakes" (Ryu, 59-61).

- "Maybe I would be such an inactive person compared to who I am now. Maybe I would have no dream for my future or my university life" (Yurina, 624-625).

- They learned a lot. They made an effort. I can't speak English even though I go to an English-speaking country" (Sachi, 31-33).

- If I didn't go to Thailand, I don't feel like I can go abroad. I would never think about going abroad" (Ayato, 182-183).

   *Future or ideal self.* Finally, within the theme of recognizing, the participants talked about the person they would like to be. These comments focused on a desire to have a more active posture and be less passive. For participants such as Yurina, the buddies or tutors influenced their desire to be more active in the future.

- "The buddies in Malaysia. . . yeah, I found the person whom I want to be" (Yurina, 383-384).

- "I really do what I want to or learn about what I learn without any hesitation. I want to do what I want to do. I don't want to regret that I did not do something later on" (Sachi, 20-22).

- "So, I need to be more active, positive, or spontaneous" (Ryu, 51-52).

   The previous statements illustrated examples of the participants recognizing who they were, are, and want to be. Some of these statements could suggest a degree of development or change because of their experience overseas. In thematic finding 4: Developing, there are statements describing the development the participants said they experienced as the participants explained their experience.

**Thematic Finding 2: Interacting**

The next super-ordinate theme analyzed in the participants' description of their experiences was interacting. Cambridge Dictionary defined interacting as communicating or reacting to someone or something (Interacting, n.d.). The participants in this study mentioned their communication with classmates and their buddies/tutors prior to, during, and following their sojourn. This section shares some of the comments from the participants on interaction with classmates and buddies/tutors. Within the section on interacting with buddies/tutors, there are helping interactions and friendly interactions. One of the participants, Ayato, mentioned how he thought the tutors in Thailand would be like a helper, but gradually they got closer and became friends. This section delineates how the participants described their interactions prior to, during, and following their short-term study abroad program.

**Interacting with classmates.** In addition to comments about their relationships with the buddies or tutors during their study abroad, the participants in this study talked about their classmates. This section presents some of their comments that could illustrate what was like for the students to interact with their classmates in Thailand or Malaysia. Before the programs started, some of the participants talked about how their classmates affected them.

- "(I chose Malaysia) . . . because my mother and my friends suggested that I go to Malaysia" (Yurina, 105-106).

- "I had known that my friends Fumika and Yurina also applied for Malaysia, so I was worried if we could go together, but I looked and saw their names on the list, and I was really happy" (Chisa, 195-199).

- "My senpai (senior) in my circle recommended that I go to Thailand. I asked him where I should go and my senpai suggested that I go to Thailand, so I decided to go to Thailand" (Ayato, 15-17).

- "And plus, I had a friend who lived in Thailand who has the same major as me, so he really recommends me to go to Thailand. 'It's a really good place, you should go' that's what he said, so he asked me to go with him" (Ryu, 31-35).

- "Ahead of time, I became a good friend with the people who were going to Malaysia. I tried to talk with them as much as I could" (Yumi, 27-29).

Not everyone mentioned their classmates as a factor in making their decision. Sachi mentioned the role of her family's previous trip to Malaysia. Yuya mentioned his lack of friends his age as a part of his decision to apply for the Thailand program.

- "So basically, Thai people's kindness really fascinated me through the trip" (Sachi, 55-56).

- "Because first I hmm . . . in junior high school I made friends, but they were not the same age as me (in Thailand). Umm, I was 14 years old my friends were 18 or 19. I didn't have friends who were the same age" (Yuya, 118-122).

During the programs in Thailand and Malaysia, the participants spoke about their relationships with their classmates. The participants described the seemingly, simple everyday interactions with their classmates. Some participants spoke about how their classmates reduced their anxiety during their overseas program.

- "It was very good. Firstly, I would be nervous to live with many people, but it was so good to spend time with my friends all the time" (Yurina, 298-300).

- "Without my classmates, my worriedness would take over my excitement. I would feel like I cannot be so active, I cannot communicate so actively" (Ayato, 193-195).

In addition to reducing anxiety and helping them relax, the participants spoke about the late night talks they enjoyed with their classmates.

- "So, at first, I thought with seven girls in the same room . . . I thought I could not relax before the first day, but it was really interesting. 'Sara,' 'Kurusu,' 'Yurina,' yeah so we were friends, and there were other girls, and they were friendly so every night I talked with them" (Chisa, 306-310).

- "Basically, this is a rare situation for my friend to spend a lot of time together and yeah when we woke up we could see each other again, so we had a really deep talk" (Ryu, 140-143).

- "Sometimes we order KFC by delivery, and I don't know if it is okay to say, but we sometimes had a drinking party around 8 or 9, and after the tutors went home we stayed up late talking" (Ryu, 103-106).

Some of the participants talked about how the more specific activities, rather than the everyday conversations, affected their relationships with their classmates.

- "I feel that the fieldwork is so necessary for us because we can know some scenery and have a good experience with my friends and buddies. Yeah, the fieldwork helps us communicate" (Yurina, 617-620).

- "Basically, when we get ready for our presentation, we insisted or said what we think or our opinion. Even if we are in an argument, we don't hold back or hide what we are thinking. You know, (we) showed or said what we are thinking" (Yuya, 70-74).

- "The buddies helped us get along. The buddies are so kind and friendly. Also, and basically, they are really kind people" (Yurina, 549-550).

    **Interacting with buddies/tutors.** The previous comment mentions how the buddies helped the classmates get along. Another theme that came up through the interviews was the interaction the participants had with buddies and tutors. From stepping off the plane to saying goodbye and even back in Japan, the participants described their short-term study abroad

experience through the interactions with their peers in Malaysia and Thailand. When asked about her most memorable experience in Malaysia, Chisa began by describing the scene at the airport in Malaysia where she introduced herself as one of the leaders of their group. "Well, when we arrived outside the gate I was uh (excited gesture) oh the kind people…the buddies came up and talked to me first. So, I was very happy at first at the airport" (Chisa, 238-251).

While summing it up, Ayato's comment appeared to describe the essence of the participants' experiences in both Malaysia and Thailand. First, the tutors or buddies were seen as helpers or guides, then gradually through their interactions through language study, fieldwork, and hanging out, they developed a friendship:

> Thai tutors…the first image was that of a helper when we go get food in the restaurant, they are kind of like a translator for us. Anytime we had trouble they could help us out, yeah, like "I wanna eat this food" and stuff, and then they translated that to the waiters or waitresses, so basically it was really helpful at the beginning. But as time went by we worked on homework together, we went out together, first yeah, I thought they were helpers, but we gradually got closer. But I think they are my friend, we hung out together that's why we got close and went to many places together. And our relationship got really deep, and the tutor became my friend. And we left, everybody was crying, of course, me too, and we were saying, "We will see each other again, right?" (Ayato, 74-87)

**Helpful interactions.** The comments below, in two different sections, highlight interactions for help and interactions for friendship. In the helping interactions, the buddies and tutors assisted the Japanese participants in communicating with the local population, improving their English and Thai or Malay language proficiency, eating out, shopping, and navigating the area:

- "Without the buddies, we could not have any communication with the Malaysia people. We could not improve or train our English listening. It would not be an active trip" (Yumi, 289-291).

- "Without the tutors, I would feel like I could not speak or go to a restaurant. I had so many good experiences through the tutors" (Ayato, 190-191).

- "To live in Thai, they gave me a really fundamental info or basic info about where we can get some stuff like food or something. They answered everything. They spoke Japanese very well. They taught us how to live in Thailand, and they taught us how to live in Thailand" (Ryu, 160-163).

- "After class, the Thai tutors waited for us in the cafeteria, and we worked on the homework all together, and I practiced what I learned at the time" (Ryu, 128-130).

- "Yes, so there are buddies in the program so we can use English and Malay language and we can go to some shopping center. If there are no (buddies), we cannot use a cell phone, and we can't, and we don't know about the map, and we can't go anywhere" (Chisa, 442-446).

**Friendly interactions.** In addition to interactions for help, the participants described the friendly interactions they had during their time in Malaysia or Thailand. These comments indicated a deeper relationship with their buddies and tutors:

- "What I recognize again is connecting with other people is really good. I love it. It was my first time to really get to know people from another country" (Ryu, 175-178).

- "There was no feeling of difficult to communicate, The Thai tutors were really nice to us, so I wanted to be nice to them and communicate or connect to them through the heart and talk spontaneously" (Ayato, 215-218).

- "Basically, like motherly love. . . . So, if there were no Thai tutors, there wouldn't be any fun in Thailand. Everybody (all the Japanese students) would say the same thing. Yeah, the tutors' existence is really huge and meaningful for me" (Yuya, 836-848).

- "Yeah . . . Maybe I thought hmm . . . to hear about deep topics from 'Sayyid' (a Malaysian buddy) I could not be best friend with the buddies because I did not know about 'Khaled's' (another Malaysian buddy) real opinion" (Yurina, 446-468).

The last comment from Yurina showed a deepness in their relationship but, at the same time, a realization that she was not that close to some of the buddies because she was not privy to some information about an incident with one of the buddies. In sum, there were comments about the interactions with the buddies and tutors that described them as helpers and others that detailed their closeness. These final comments from Sachi and Yurina highlighted both of those aspects of helping and closeness:

- "Thai tutors helped us out all the time for one month. Yeah, so if you go to Thailand program, yeah, the Thailand program needs the system of one tutor per Japanese student. Tutors are really close to the Japanese students" (Sachi, 447-450).

- "For buddies . . . hmm . . . oh . . . I thought buddies will be not so close to me. They would only teach us. Now, I want to meet them again" (Yurina, 413-415).

**Thematic Finding 3: Developing.**

The participants described how they developed as a result of their experience abroad in Malaysia and Thailand. Developing was defined by the Cambridge Dictionary as *growing or becoming stronger* (Developing, n.d.). This growth or strength came in terms of interest, knowledge, and skills. The first development illustrated in this section was developing an interest. Subsequently, comments helped share the essence of the development the participants reported experiencing.

**Developing an interest.** Participants noted an interest that had developed from their short-term study abroad. Below are some statements that exemplify the developing interest that the participants experienced or noticed following their short-term study abroad experience:

- "After the program, I feel that studying and learning something new is so important to me. After the Malaysia Program, I always search something I don't know. I listen to the teachers lecture carefully" (Yurina, 631-633).

- "I think I really got changed thanks to the Thailand program. I am really curious about Asia" (Sachi, 269-270).

- "It (Thailand) influenced my job hunting. I felt like I want to work abroad. So, I am interested in the countries that I can work abroad" (Ayato, 169-172).

- "After the program, I feel that studying and learning something new is so important to me. After the Malaysia Program, I was always search something I don't know" (Yurina, 632-633).

- "Basically, before I went to Thailand, I didn't have any passion or feeling toward the country I know" (Sachi, 339-340).

- "So, it's great I can learn a lot from living overseas, and I really have a desire to learn more about other cultures" (Ryu, 286-287).

- Maybe my thinking changed because before the Malaysia program I was not interested in anything about Malaysia in detail. So now I know I care about Malaysia and react about Malaysia" (Chisa, 507-510).

**Developing an ability.** In addition to developing an interest, participants mentioned developing an ability through their experience in Thailand and Malaysia. These abilities included cooperation, spontaneity, and an openness to the perspectives of others. Yumi said "to communicate with her classmates and buddies in Malaysia, one needs to have a "willingness to

communicate or actively communicate" (124-127). The following section shares some comments that describe the development of an ability. These abilities cover cooperation, a willingness to communicate, less anxiety toward communication, and an ability to see others' perspectives.

- "I could gain cooperative ability. I became more spontaneous or active, I developed an ability to observe or gain insight on others" (Yumi, 101-103).

- "That really changed for me. Everybody is different. I learned to see people individually, not stereotypically" (Sachi, 365-366).

- "My experience in Malaysia gave me a wide view. I learned that it is important to look at things from others' point of view" (Yurina, 372-378).

**Developing knowledge.** Another development analyzed from the interviews with the participants was the development of knowledge. This knowledge Sachi described might affect her skills of interaction with the tutors in Thailand:

- "Because of the Thailand program, I could learn a lot about Thailand, like Thai's people's customs . . . I know that they are different and that might affect my communication toward them" (Sachi, 402-406).

Ryu, another Thai participant, described a developing knowledge. However, Ryu acknowledged the limitation of his knowledge. Additionally, he expressed a desire to learn more about Thailand:

- "I know a lot about Thai or I have a degree of intimacy with the country. Even though I know a bit about Thailand, if you were to ask me if I know the country well, I would not be able to say, 'Yes.' So, I want to know more about Thailand because Thailand has a lot of interesting stuff, like the existence of gender or the problem with gender, the king, nationality, and how people live. I want to know more about those things, so that's why I wanted to choose the program in Thailand" (Ryu, 9-16).

**Developing an attitude.** Finally, participants mentioned the experienced development in their attitudes. These attitudes illustrated a change from apprehension, fear, and separation and worry to a positive feeling, a reduction in fear, closeness, and relaxation:

- "Firstly, I did not look forward to going to Malaysia. But after going to Malaysia. I saw that there are good, kind, and clever students in Malaysia . . . I had the best experience of my life. So, the program changed my mind and my life" (Yurina, 12-17).

- "I didn't feel any discrimination, but I used to have a fear towards Muslims. However, I realized that Muslims are not actually so scary" (Yumi 209-218).

- "Before I felt like there was a big wall between foreigners and me, but now I don't change my attitude toward others even when I talk to someone from Korea or China" (Ayato 203-213).

- "I used to be worried about a lot of stuff about others. I still worry about others, but it's much, much better than before" (Yuya, 1011-1018).

Participants also spoke about their attitudes toward communication. Ayato's and Chisa's comments illustrated these attitudes illustrated their willingness to communicate with others after coming back from Thailand and Malaysia:

- "Before I never talked to foreigners, but now I don't hesitate to talk with foreigners" (Ayato, 207-208).

- "Maybe I can talk with people from different countries. I was in a downtown bar, and I tried to talk with people from different countries. Maybe my shyness has diminished" (Chisa, 511-513).

In sum, participants mentioned how they developed regarding their interest, abilities, knowledge, and attitudes. Previously, under thematic finding 1: Recognizing the self, some of the participants described a development when they recognized who they were and who they are.

For example, Yurina described how more active she was as a result of her experience in Malaysia, "Maybe I would be such an inactive person compared to who I am now" (Yurina, 624-625) and Ryu described a heightened self-efficacy in who he is now. "But after the Thailand program, I can do what I want I want to do. I meet and talk with foreigners, meet other foreigners. And now I don't worry about making mistakes" (Ryu, 59-61).

**Thematic Finding 4: Maintaining Connections**

Finally, during their description of their short-term study abroad experience, some of the participants reported maintaining some connection to the country or its people. Cambridge Dictionary defined maintaining as continuing to have or to keep in existence (Maintaining, n.d.). Some participants still maintained their connection to Thailand or Malaysia by communicating with their buddies or tutors. While others described how they maintained connections to their Japanese classmates, and still others maintained connections to Malaysia or Thailand through language study, communication, learning more about the country and its culture, and through their search for employment. The first statements below illustrate the connections the participants had with their buddies or tutors:

- "I just ask them questions about what's happening in Thailand or something. . . . Yeah, just normal conversation like what I have with Japanese friends" (Yuya, 894-905).

- "In Australia, there are no Thai people, so I really wish I could communicate with people from Thailand. When I go to a language exchange activity, I put the Thai flag on my t-shirt to show that this is the country's language which I am learning" (Ryu, 268-273).

- "So, I am still keeping in touch with them (Malaysian students) through SNS [social networking sites]" (Yumi, 240-243).

Participants described their relationships with their fellow cohort members. Chisa mentioned she was keeping in touch with her friends from the same program in Malaysia:

- "Sako and I are reliving our experiences or sharing our memories. Everyday Sako and I have the same class, so from the station to the class we often see pics and videos and now always connect with LINE (an instant communication application) circle, so we send texts and pictures" (Chisa, 490-493).

Other participants said they maintained a connection to the country and its people:

- "I wanted to go back to Thailand, and once I finished the Thailand program, I want to take a trip back through a lot of Asian countries. I want to work in Asia" (Ryu, 165-167).

- "Yeah, anywhere is okay. I want to know other countries and cultures. I also want to deeply know about Malaysia and the buddies, So I am deeply studying English" (Yurina, 647-649).

Some of the participants mentioned their connection to the country in their job interviews:

- "I always mention Thailand. So yeah, it's kind of a pretty unique experience. I mean not so many other students have such an experience in Thailand or are studying Thai. That's really joyful for me" (Sachi, 279-283).

- "During job hunting, I use my Thai Program story to talk about my good points" (Ayato, 176-177).

In conclusion, all participants spoke about how they were maintaining connections to their experience. All the participants described how they still talked with the buddies or tutors in Malaysia or Thailand. For most of the participants, these interactions were infrequent. Moreover, some participants described the interactions they kept with their classmates from the program. While two of the older participants in the middle of their job recruitment maintained connections to the program through their job interviews.

In sum, during the analysis of the interviews with the participants, the themes of recognizing, interacting, developing, and maintaining captured the essence of participants'

descriptions of their short-term study abroad experiences. The participants recognized differences in cultures and recognized the self. Next, the participants described their interactions with classmates and the tutors in Thailand or buddies in Malaysia. These interactions were for seeking assistance or for friendship. Third, participants described their experiences through their development regarding interest, ability, knowledge, and attitudes. Finally, the participants explained their experiences by maintaining their connections to their short-term study abroad experiences. Participants described their connections to the country, its people, and their classmates. This chapter provided the four super-ordinate themes analyzed in the participants' descriptions of what it was like for Japanese university students to experience a short-term study abroad program in Southeast Asia. The next chapter analyzes the results in this chapter and offers some suggestions for future studies.

CHAPTER 5

DISCUSSION AND CONCLUSION

The purpose of this study was to examine qualitatively the lived experiences of Japanese university students who studied abroad in Southeast Asia. This study intended to explore the following questions:

- What are the lived experiences of a select sample of Japanese university students during and following a short-term study abroad?

- What self-described gains in intercultural competence (as conceptualized by Deardorff's (2006, 2009) process model of intercultural competence), if any, do a select sample of Japanese university students make after a short-term study abroad?

- What intercultural situations do Japanese university students attribute to making those gains intercultural competence?

A thorough review of the literature on study abroad highlighted how one-year programs had been studied extensively worldwide; yet, one-year programs have decreased dramatically in favor of short-term programs. Despite this increase, there is a lack of information on the effectiveness or the experiences of Japanese university students in study abroad programs. This gap in the literature supported the need for this study to explore the lived experiences of Japanese former short-term study abroad participants in Southeast Asia. As this was an exploratory study, it was necessary to conduct a phenomenological study, rather than a large-scale quantitative study. Through an IPA (Smith et al., 2009) approach with seven former short-term study abroad participants in Malaysia or Thailand, the objective for this study was to understand the shared, lived experiences of seven Japanese university students in short-term study abroad programs in Southeast Asia.

This chapter presents a summary of the study and important conclusions drawn from data presented in Chapter 4. First, this chapter describes each super-ordinate theme in regard to the three research questions in this study. Next, there is a discussion of the implications of this research. Finally, this chapter covers the limitations of this study and provides suggestions for future studies.

A thorough analysis of the data revealed four super-ordinate themes: recognizing, interacting, developing, and maintaining. These themes appeared in each case. Within these four super-ordinate themes, some subthemes emerged that might help describe the experience of some or a majority of the participants. The analysis of the themes in this chapter interprets the themes regarding what each participant experienced. Also, relevant theory and research are tied in to compare and contrast with the study's findings.

Participants were able to recognize the first theme, cultural differences between their host country or another country in which they lived and Japan. In regard to developing intercultural competence, Deardorff (2008) described how observing in intercultural situations is an "essential skill and key starting point" (p. 44). Additionally, participants were able to recognize who they were, are, and want to be. Deardorff (2008) noted how mindfulness of one's change in identity prevails throughout Deardorff's (2006) process model of intercultural competence.

In the second theme, interacting, the students talked about their interactions with their tutors/buddies and their classmates. Within the interactions with the tutors or buddies, the participants described interactions they needed for help. While the other interactions illustrated a friendly or deeper relationship rather than a transactional relationship (i.e., I need the buddies because they can help me order food in the restaurant). Allport's (1954) contact hypothesis emphasized the intercultural development that could occur through interactions across cultures.

In the third theme of developing, the participants described their development as a result of their short-term study abroad in Thailand or Malaysia. This development came concerning interests, ability, knowledge, and attitudes. In addition to the mindfulness of one's identity, Deardorff (2008) described how the mindfulness of one's learning and development is prevalent throughout the process model of intercultural competence.

Finally, the participants described how they maintained their connections to the program. This maintaining was facilitated through the connections with the people (e.g., buddies, tutors, classmates) and the country and its culture. The following section discusses these four themes in detail. This highlights Deardorff's (2008) call for intentional support from administration following a short-term study abroad.

**Discussion of Themes**

**Theme 1: Recognizing.** All seven participants described the differences they noticed during their short-term study abroad programs. The majority of these comments appear to be self-referential. The differences in culture focus on how they differ from their own experience in Japan. Instead, none of the comments considered how people in Thailand or Malaysia might perceive these cultural differences. Ottoson et al. (2018) noticed the self-referential nature of comments among Japanese university students on the same short-term study abroad program in Thailand. The differences in culture mentioned appear to be acceptable alternatives to their own experiences. The differences in culture range from surface-level differences (e.g., toilets, showers, clothing) to more profound differences in terms of relationships (teacher and student, attitudes toward elders, privacy) these descriptions of surface-level differences tended to surface as participants discussed their entry into a new culture. While the more profound cultural differences were mentioned mainly during descriptions of their fieldwork experiences.

In addition to highlighting the differences, participants downplayed some of the differences and tried to focus on more of the similarities in attitudes toward religion and behavior on public transportation. According to Bennett's (1993) DMIS, the minimization of difference position, there is an emphasis placed on the similarities over the differences. Bennett et al. (2003) described how one acknowledges difference in the minimization of difference stage. However, people in this position believed the similarities were greater than the differences.

For some of the descriptions of recognizing more profound cultural differences, the fieldwork activities provided opportunities to encounter these differences. During the fieldwork, the participants and local students worked together to conduct their research. Allport's (1954) contact hypothesis suggests intercultural competence development could occur when people from different cultures work together toward a shared goal. However, this study did not discover the goals of the local university students. So, it is not clear if this research could support Allport's (1954) contact hypothesis.

Most of the comments from the participants seem to fit the acceptance of difference position of Bennett's (1993) DMIS. Here, differences are appreciated and are considered an acceptable alternative to one's own culture. The appreciation shows curiosity and respect for others' ways of life. These attitudes of curiosity and respect are the jumping off point developing intercultural competence according to Deardorff's (2006) process model of intercultural competence. Not only did the participants demonstrate their curiosity of differences, but some were also able to relate the differences to their own or other cultures. This ability to relate formed the second step of development in Deardorff's (2006) process model of intercultural competence after the first step of demonstrating attitudes of curiosity, openness, and respect.

Another subtheme within recognizing was recognizing the self. Comments from the participants focused on their identity. Participants discussed who they were, who they are, and

who they would like to be. In regard to the comments that focused on recognizing their past, the participants frequently noted the concept of being active. Participants noticed their inactivity in the past, their heightened activity now, and a desire to be more active in the future. Koyanagi (2018) found similar comments from Japanese university students who participated in a short-term study abroad program in Malaysia and Canada. Koyanagi (2018) attributed a change in mindset from seeing the English language as a subject to be studied in school as a tool for communication. This change in mindset is brought on through intercultural communication. In Koyanagi's (2018) model of cognitive modification, intercultural interactions provide the opportunity for a change in one's core beliefs. The Japanese students in Koyanagi's (2018) study might have held core beliefs that Japanese people tended to hesitate to speak with strangers and it was better to stay silent than make a mistake. However, through their experience in Malaysia, they quickly realized this hesitation would not serve them well in their language classes and daily life in Malaysia. In this study, the Japanese university students in Thailand and Malaysia had a common desire to communicate with the "local people." To accomplish this desire, the participants in this study recognized their previous passive posture toward communication would not enable them to achieve their goal. Yashima, Zenuk-Nishide, and Shimizu (2004) described the willingness to communicate in a Western language that people raised in Japan believe they need to develop.

Koyanagi (2018) noted how intercultural interactions enabled the Japanese university students in Malaysia and Canada to become more positive about the future. In this study, through her interactions with the buddies, Yurina found her dream for the future, and she decided she wanted to develop an ability to make others feel welcome and communicate with anyone. Because of the buddies, Yurina recognized the type of person she wanted to be. Other

participants showed positivity toward the future through a desire to be more active and spontaneous.

Edmonds (2010) and Walsh and DeJoseph (2003) described the themes of recognition in their studies of American nursing students abroad. The nursing students in these studies noted the differences in the cultures they experienced. Additionally, they saw the types of nurses they needed to be. Edmonds (2010) noticed how some of the nursing students who participated in a study abroad program said they needed to be more self-aware and self-reflective.

**Theme 2: Interactions.** The next theme was that of interacting. The participants described the importance of interacting with their classmates and the buddies/tutors. Before leaving, five of the seven participants mentioned how their friends, family, or senpai (senior) influenced their decision about which program to choose. Yuya described his lack of friends and his desire to make friends as influencing his decision to join the Thailand program. For some of the participants, it was their relationships that acted as a stable support base for them while abroad. While other factors such as fieldwork, language study, and the buddies/tutors brought them closer together. Ye (2018) reported the significant effects on the sense of acceptance that relationships with both fellow international students and the local population. While this self-reported quantitative research was conducted with international students from across Asia who were studying in Japan. Croker (as cited in Ottoson et al., 2018) found the importance of social networks for Japanese university students in Thailand. This support led the Japanese students to communicate with Thai tutors to open themselves up to new experiences. Participants, in this study, indicated the importance of their fellow international students from Japan as well as members of the host culture in their short-term overseas experience in Thailand or Malaysia.

Additionally, interactions with buddies/tutors was a reoccurring theme for each participant. These interactions were for help and friendship. Some of the comments about the

tutors/buddies showed appreciation for their help in navigating a new culture. Some examples the participants mentioned in regard to navigating a new culture were going to restaurants, shopping, doing laundry, practicing the local language, and conducting fieldwork. Other friendly interactions focused on getting to know each other: talking, sharing ideas, and communicating honestly with each other from the heart. Ayato's comment about seeing the tutors in Thailand as a helper at first and then getting closer and developing a friendship seems to ring true for the other participants. Activities such as fieldwork and just talking and doing "nothing special" as Yuya described it formed the catalyst to bring them closer together. These activities transformed the participants' attitudes toward the buddies or tutors. The participants saw the tutors/buddies turn from helper or assistant to friend or mother.

Allport's (1954) contact theory states collaborative activities with nationals from the host country promote intercultural competence. For Allport (1954), intercultural competence could be developed under the following four conditions: (a) perception of equal status, (b) sharing common goals, (c) experiencing no significant completion, and (d) sanctioning of contact. Both Japanese students and Thai tutors or Malay buddies perceived each other as having equal status concerning age. Moreover, both Japanese students and Thai tutors or Malay buddies worked together on fieldwork and language study. Allport's (1954) contact hypothesis might be able to describe how the interactions led to a closer relationship and the developing of attitudes, knowledge, and skills mentioned within the next theme of developing.

**Theme 3: Developing.** Participants spoke of a developed interest, ability, knowledge, and attitude. Participants spoke about how they developed a heightened interest in the country they went to as well as in other cultures. Ryu talked about how he liked to compare cultures. Yurina mentioned an interest in or a curiosity about new things she was studying in all of her classes. Another theme in developing was developing an ability. These themes were of

developing cooperation and a broader perspective. More statements were suggesting development in attitudes. Comments described a change in attitudes toward the country and the people there. There were other comments describing development in attitudes toward communication. These comments suggested a lack of worry for making mistakes and a willingness to communicate with others. Koyanagi's (2018) model of cognitive modification explains a reduction in the Japanese university participants' anxiety about making mistakes. By worrying about making mistakes, they would be unable to accomplish their goal of communicating with their peers in Thailand or Malaysia. Additionally, if they stayed silent rather than making mistakes, the participants would be unable to complete their fieldwork task.

As mentioned earlier, the participants demonstrated a curiosity into the differences between cultures. Additionally, throughout the interviews, the participants described a heightened knowledge of culture and development in their attitude. Attitudes of openness, curiosity, and respect represent the starting point for developing intercultural competence (Deardorff, 2006, 2009). These attitudes could lead to developments in the knowledge of cultural self-awareness and cultural knowledge. Additionally, attitudes of curiosity, openness, and respect could develop skills of listening, observing, evaluating, analyzing, interpreting, and relating. Deardorff (2014) suggested the knowledge of one's culture might be the extent of the intercultural development possible during a short-term study abroad program. Czerwionka et al. (2015) confirmed this development of knowledge of culture with U.S. students who completed a six-week study abroad program in Spain.

The comments from the participants previously recognizing differences and relating them to Japan could cite this knowledge of their own culture. However, the development of this theme suggests further intercultural development. Yumi described more than just a heightened understanding of her own culture. She cited an ability to relate, observe, and evaluate. "I could

gain cooperative ability. I became more spontaneous or active, I developed an ability to observe or gain insight on others" (Yumi, 101-103). While Yurina suggested even further development into the process by an internal outcome change through the development of empathy: "My experience in Malaysia gave me a wide view. I learned that it is important to look at things from others' point of view" (Yurina, 372-378). Yurina also mentioned how she learned to see others as individuals and not to stereotype others. Mezirow's (1997) transformative learning theory describes a shift in an internal frame of reference that occurs when people could engage in critical self-reflection when accommodating new experiences. All members had opportunities to engage in guided reflection activities while in Thailand or Malaysia, but none mentioned these activities explicitly as helpful in facilitating a shift in frame of reference.

The participants in this study repeated a "broad view" or "wide view." Forsey, Broomhall, and Davis (2012) expressed caution with the claim of a "wider view" as a result of study abroad might be rhetoric over substance. In their study of 14 Australian students on a short-term study abroad, Forsey et al. (2012) described how the students claimed to enjoy their short-term study abroad, but the students struggled to describe exactly what they learned. Additionally, Koyanagi (2018) found through quantitative and qualitative analysis that Japanese students doing a short-term study abroad in Canada and Malaysia developed a "broader view." Forsey et al. (2012) cautioned this broader view might suggest general human development, rather than solely intercultural development.

**Theme 4: Maintaining.** The last theme analyzed was maintaining connections. The participants said they maintained their connections to their experiences in Thailand or Malaysia in different ways. Some of the participants were maintaining their connections to the buddies or tutors while others maintained a connection to Malaysia and Thailand through language study, communication with Japanese classmates, learning about the country or its culture. Finally, some

of the students described how they used their experience in Thailand or Malaysia, as they were searching for jobs. Norris and Gillespie (2009) found participants who participated in study abroad programs were more likely to "develop international aspects to their careers" (p. 393).

All participants mentioned how they were connecting to their experience. Brewer and Cunningham (2009) and Deardorff (2015) talked about the importance of seeing study abroad over the long term, rather than an isolated experience within the undergraduate curriculum. Yurina was the only participant who reported using her experience in her classes. All of the other participants reported connecting to the study abroad in different ways outside the classroom. These connections suggest the possibility of future developments, interactions, and recognition for all of the participants. The continued intercultural connections following their short-term study abroad programs echoed Jon and Fry's (2009) findings of alumni who stated their experience abroad still influenced most of their behaviors.

**Implications**

Findings from this study with a select sample of Japanese university students studying abroad in Southeast Asia implied several benefits for the short-term overseas programs. This section describes some implications related mainly to local peers and their classmates. Additionally, this section describes some of the development of intercultural competence through short-term study abroad, and the ongoing development after the program has finished.

First, participants on short-term study abroad programs in Southeast Asia could recognize and relate cultural differences to their own culture. The theme of recognizing interconnects to the theme of developing (e.g., cognitive modification [Koyanagi, 2018], acculturation [Ward, Bochner, & Furnham, 2001]). Where intercultural interactions lead to a change in thinking, Ward et al.'s (2001) model of acculturation suggests intercultural contact leads to stress and acknowledgment of skills deficits. Thus, this deficit leads to the development of sociocultural

and psychological outcomes. The participants in this study were able to recognize their development from their short-term study abroad program. While none of the participants overtly stated they were able to develop their intercultural competence, they were able to recognize development in some components of the attitudes, knowledge, and skills that models such as Deardorff's (2006, 2009) process model of intercultural competence described as necessary to intercultural competence.

Another implication is the importance of relationships with local peers in short-term study abroad programs. Chisa described her experience in Thailand as "My wonderful experience." This experience in Thailand was an opportunity that develops friendships with people from other countries. The Japanese university participants attributed their everyday and fieldwork interactions with local peers to their intercultural development. Without the buddies or tutors, the participants thought they would not be able to interact with the local population. The buddies and tutors were able to help integrate the participants into the local community through fieldwork and just "hanging out." All of the participants said they wanted to communicate with the local population through their short-term overseas program. None of the participants mentioned they were unable to accomplish this goal.

In addition to relationships with local peers, the participants cited their relationships with their classmates from Japan as a meaningful part of their experience. The participants were able to get closer and develop friendships with their fellow Japanese classmates. In addition to getting closer, some participants, like Yumi, attributed some of their development due to their interactions with their classmates from Japan. Moreover, the participants in this study attributed part of their interest and curiosity in the short-term study abroad program and the other destinations within Asia to their classmates within the program, previous participants, and other students at their university. The contact hypothesis (Allport, 1954; Pettigrew & Tropp, 2006)

describes how intercultural development is possible through interactions across cultures; yet, it does not account for interactions with members of the same culture. This does not mean intercultural development is not possible through interactions of the same cultural group. However, at the time of writing this researcher was not aware of a theory or model to explain this description from the participants. Study abroad participants might be heavily influenced by their peers in selecting a program for studying abroad while other participants might assess the program regarding the relationships they developed with their classmates.

Next, the participants in this study cited their lasting connections to their program. Participants self-reported their overall positive experiences upon reentry to Japan. Alder (1981) noted four different coping styles (i.e., proactive, alienated, resocialized, and rebellious) among Peace Corps and corporate personnel. Participants with a proactive coping style can use their intercultural skills to utilize their skills and experiences to navigate their home culture successfully. Participants mentioned heightened self-initiated intercultural interactions that they have experienced back in Japan. All participants mentioned they were still talking to their buddies and tutors through SNS. Sachi met her tutor in Japan and Ayato met his tutor back in Thailand. Other participants mentioned heightened self-initiated intercultural interactions they experienced back in Japan. Additionally, the participants described their heightened interest and curiosity in Asia due to the Asia program at their university. Some of these participants who were searching for employment said they were communicating their development in their job interviews, not their classrooms back on campus in Japan. These lasting connections enforced the call from Deardorff (2008) for administrators to provide support for intercultural development following short-term study abroad programs.

Finally, the participants found it enjoyable to talk about their experiences. Despite the time it took out of their busy schedules, the participants told me they enjoyed talking about their

short-term study abroad experiences in Malaysia or Thailand. Christofi and Thompson (2007) described how many participants enjoyed taking part in phenomenological interviews. This might be because of the participant-centered approach where the interviewer must actively listen and respond to the interviewee. In a way, the participants were teaching the interviewer about how they experienced the short-term study abroad. The participants' enthusiasm to describe their experience should encourage educators and administrators to provide opportunities for students to talk about their overseas experiences.

**Surprises**

Some unexpected findings in this study emerged from the data. This study endeavored to understand the lived experiences of former short-term study abroad participants as told by students in their third and fourth year of undergraduate studies. Recruiting participants in their fourth year was difficult due to the nature of their job-hunting activities. Despite these difficulties, the participants in this study were quite enthusiastic about talking about their experiences. This attitude was consistent with the enthusiasm from former study abroad participants in Christofi and Thompson (2007).

Another surprise came in the importance that their Japanese classmates played in their experience. It was the interactions with their peers, not the homestays, field trips, or other cultural activities, that played an essential part in their experience for most of the participants. Another surprise was the more profound knowledge of the host culture and their own that the participants described. This knowledge suggests the nature of interactions with the host community and fieldwork were sufficient to develop such a degree of cultural awareness in such a relatively short amount of time. According to social identity theory, the more interaction or exposure one has to another culture, the better the chances are for integration, understanding, and acceptance of the other culture (Turner, 1982). Finally, there was no noticeable difference in

themes that emerged from the participants who had previous overseas experience and those who had not been abroad.

## Conclusion

In conclusion, the seven participants in this study described their experiences in Malaysia and Thailand. The importance of relationships with their classmates and buddies or tutors played an integral part in their description of the experiences. Before departing, the participants mentioned how their classmates from Japan influenced their decisions to participate in the program. The presence of classmates and tutors reduced the anxiety of the participants and helped them interact with the local community. In addition to the times doing "nothing special" with their classmates and tutors or buddies, fieldwork was an activity the participants attributed to developing their interests, curiosity, knowledge, and intercultural skills of relating.

While Deardorff (2006) described attitudes of interest, openness, and curiosity as the basis for developing intercultural competence, Koyanagi (2018) contended one-month study abroad programs that provide ample intercultural communication opportunities could develop more than these initial attitudes of intercultural competence. Moreover, Nomizu and Nitta (2014) found that Japanese university students on short-term study abroad programs self-reported relatively the same degree of intercultural development as long-term program participants. When describing short-term study abroad program development in general, Deardorff (2014) suggested heightened knowledge of one's and the other's culture as a realistic expectation from short-term study abroad programs. The comments from participants in this study suggested further development through more in-depth knowledge of culture as well as the ability to relate the differences to other cultures.

In sum, participants in this study described their experience through the intercultural development (e.g., attitudes, knowledge, skills) they developed. This development is consistent

with the global jinzai (i.e., solid grounding, intercultural communication skills, and global perspective) as defined by the Council of the Promotion of Human Resources for Globalization Development (2011). Further studies are required to explore the extent of the development of intercultural competence and global jinzai in more detail.

## Limitations

There were a few limitations in the study. One limitation was the limited number of participants. As this was a phenomenological investigation, this research did not intend to generalize findings to a broader population. Instead, this study intended to explore how students made sense of their own experience. Another limitation was the participant demographics. This study looked at two different study abroad experiences in two different countries over two different years. While they were Japanese university students at the same university in Japan who had studied abroad in Southeast Asia, there was some variation in the shared experience of study abroad in Southeast Asia. Specifically, the Malaysia program participants had less one to one time with the Malaysian students compared to their counterparts in Thailand. In addition, there was variance in the different nature of the Thailand and Malaysia programs (e.g., homestay, living situations, language use). The time removed from the experience might play an essential role in describing their experience. Another limitation was language. Five of the participants used Japanese in their interviews while two of the participants who went to Malaysia elected to use English. Doing this might have hindered their ability to describe their experience completely. Likewise, during the interpretation and translation processes, some of the meaning might have been missed, as it was an interpretive act (van Nes, Abma, Jonsson, & Deeg, 2010). Additionally, in reporting their experience, the participants might have provided overly positive accounts of their experience. Vande Berg et al. (2012) encouraged a degree of healthy skepticism

due to a possibility of participants saying what the researchers wanted to hear. Thus, their accounts might have fallen victim to a certain degree of social desirability bias at times.

This study intended to learn to gain a better understanding of what it was like for Japanese university students to study abroad in Southeast Asia. In this study, the participants were trying to make sense of their experience while, at the same time, this researcher was trying to understand how the participants were describing their own experience. Despite efforts to bracket personal experiences and views on the short-term study abroad experience, the interpretation of their experience might be different for another reader of the data.

### Suggestions for Future Studies

This study only detailed a small sample of Japanese university students who participated in a short-term study abroad in Southeast Asia. Thus, generalizing this study's findings to a larger population would prove to be quite difficult. Further studies are needed to understand better what it is like for Japanese university students to experience a short-term study abroad in a variety of contexts. The number of programs and the students participating from Japan in these short-term study abroad programs are increasing. According to JAOS (2018), short-term programs represent 61% of the total overseas programs. Despite the fact that programs in Asia make up 17% of the short-term study abroad programs, relatively little is known about the study abroad experience in Southeast Asia. It can be easy for all study abroad programs to get grouped together, but the nature of programs could differ quite dramatically (Twombly et al., 2012). The fieldwork, living situation, and the nature of the interactions with local students in these two programs differed significantly. For this researcher, the Australian homestay and American homestay programs where this researcher worked in the past were considerably different from the Malaysia and Thailand programs detailed in this study. These differences are most striking regarding interactions with the local population. Thus, future studies should detail the nature of

their programs. Perhaps, as more details emerge, a more diverse lexicon of terms was used to describe short-term overseas programs (e.g., study tours, fieldwork programs, volunteer projects, homestay, language study).

This small study hoped to illustrate the need for greater understanding of what it was like for our students who decided to join the growing numbers of their peers in short-term overseas programs around the world. The more information collected and known about students' experiences, the more one can improve them for future participants and stakeholders. According to Akizaki (2010), studies on any group could be useful to improve international education programs. The time for assuming that intercultural development or internationalization happens automatically through university-sanctioned overseas programs has passed. Terms such as *internationalization* and *global jinzai* sound attractive from the Japanese government and public relations offices in Japanese universities, but the time has come for educators to be more proactive. Salisbury (2015) described how study abroad programs like any educational endeavor could improve when educating ourselves about the students' experiences in the program, establishing goals and objectives for these programs, and assessing the effectiveness of the program.

As for the question posed in the title, "Intercultural now?" The answer for participants in this study was, "Getting there." Deardorff (2006, 2009) described developing intercultural competence as a lifelong process. Through their descriptions of their fieldwork and interactions with the local students and their classmates, the participants in this study reported development in their attitudes of openness, curiosity, and respect. Furthermore, they developed a heightened knowledge of the host culture with an ability to relate it to their own culture. Some even reported development in their skills of interacting across cultures. The development and strong meaning attributed to the relationships and fieldwork might form the foundation for further investigation

into the effects of short-term study abroad programs for Japanese university students in Southeast Asia. In particular, further investigations need to consider the perspective of their interlocutors in Southeast Asia. While Deardorff's (2006) model of intercultural competence suggests that intercultural competence is an ability that primarily resides in the individual, competency in interacting across cultures is a co-created process where interlocutors rely on each other to understand each other's cultural difference (Dalib et al., 2016). Both Miike (2012) and Dalib et al. (2016) described intercultural competence as a mutual process drawing on the concept of reciprocity in Asian interactions.

Furthermore, further investigations in short-term study abroad programs offer the ability to back claims of "internationalization" from Japanese universities. Koyanagi (2018) appealed for further investigation by stating, "It is not sufficient simply to send students abroad; we must also assess the actual impact of study abroad programs which are often viewed more as a holiday than as a learning experience" (p. 106). This assessment can communicate a more concrete description of the benefits of studying abroad. A more explicit communication of the benefits might increase participation and gain the appreciation from corporate Japan (Take & Shoraku, 2018). Additionally, as short-term study abroad options increase, administrators and educators need to pay attention to the experience from their participants and their interlocutors in the host culture (before, during, and after), including the interactions and relationships developed by the participants and their peers in the host culture. This understanding could assess internationalization efforts. Additionally, a heightened understanding of the short-term overseas experience could lead actions that better support past, current, and future sojourners in their lifelong intercultural development.

REFERENCES

Akizaki, M. (2010). Negotiating cultural different assumptions. The experience of mature Japanese students in British universities. *Journal of Studies in International Education, 14*(4), 355-370.

Alder, N. J. (1981). Re-entry: Managing cross-cultural transition. *Group & Organization Studies, 6*, 341-356.

Aldred, G., & Byram, M., & Fleming, M. (Eds.) (2006). *Education for intercultural citizenship.* Clevedon, UK: Multilingual Matters.

Allen, H.W. 2013. Self-regulatory Strategies of Foreign Language Learners. In C. Kinginger. (Ed.) *Social and Cultural Aspects of Language Learning in Study Abroad* (pp. 3-15). Amsterdam, NL: John Benjamins.

Allport, G. W. (1954). *The nature of prejudice*. Reading, MA: Addison-Wesley.

Anderson, A. (2003). Women and cultural learning in Costa Rica: Reading the contexts. Frontiers. *The Interdisciplinary Journal of Study Abroad, 9*, 21-52.

Anderson, C. L., Lorenz, K., & White, M. (2016). Instructor influence on student intercultural gains and learning during instructor-led, short-term study abroad. *Frontiers: The Interdisciplinary of Journal Study Abroad, 28*, 1-23.

Angwenyi, D. M. (2014). *Travel abroad: A study of perceived influence of high school students' experiences of short-term travel or study abroad to college*. (Doctoral dissertation). Minneapolis, MN: Capella University. (ED568204)

Asahi Shimbun. (2003). *Japan Almanac 2004*. Tokyo, Japan: The Asahi Shimbun Company.

Ashizawa, S. (2012). Recent trends in university internationalization in Japan. In D. K. Deardorff, H. de Wit, J. Heyl, & T. Adams (Eds.) *The SAGE handbook of international higher education* (pp. 177-178). Thousand Oaks, CA: Sage.

Association of American Colleges and Universities. (2013). *Intercultural knowledge and competence VALUE rubric*. Retrieved from

https://manoa.hawaii.edu/assessment/resources/rubrics/InterculturalKnowledge_value.pdf

Ayano, M. (2006). Japanese students in Britain. In M. Byram and A. Feng (Eds.) *Living and studying abroad: Research and practice* (pp. 11-37). Clevedon, UK: Multilingual Matters.

Bennett, J. M., Bennett, M. J., & Allen, W. (2003). Developing intercultural competence in the language classroom. In D. Lange & M. R. Paige (Eds.), *Culture as the core: Perspectives in second language education* (pp. 237-270). Greenwich, CT: Information Age.

Bennett, M. J. (2010). A short conceptual history of intercultural learning in study abroad. In W. Hoffa & S. DePaul (Eds.), *A short history of U.S. study abroad: 1965–present special publication of Frontiers: The Interdisciplinary Journal of Study Abroad*, pp. 419-449.

Bennett, M. J. (1993). Towards ethnorelativism: A developmental model of intercultural sensitivity. In R. M. Paige (Ed.) *Education for the intercultural experience* (2nd ed.; pp. 21-71). Yarmouth, ME: Intercultural Press.

Bennett, M. J. (2012). Paradigmatic assumptions and a developmental approach of intercultural learning. In M. Vande Berg, R. M. Paige, and K. H. Lou (Eds.) *Student learning abroad: What our students are learning, what they're not, and what we can do about it*. (pp. 90-114). Sterling, VA: Stylus.

Bevan, M. T. (2014). A method of phenomenological interviewing. *Qualitative Health Research, 24*(1), 136-144.

Bleistein, T., & Wong, M. S. (2015). Using qualitative research methods to assess education abroad: The value of qualitative methods in education abroad. In Savicki & Wong (Eds.) *Assessing study abroad: Theory, tools, and practice*. Sterling, VA: Stylus.

Block, D. (2007). *Second language identities*. London, UK: Continuum.

Bloomberg, L. D., & Volpe, M. (2012). *Completing your qualitative dissertation: A roadmap from beginning to end*. Thousand Oaks, CA: Sage.

Borghetti, C. (2012). Pursuing intercultural and communicative goals in the foreign language classroom: Clues from selected models of intercultural competence. In Alderete-Díez, P., Incalcaterra McLoughlin, L., Ní Dhonnchadha L., & D. Ní Uigín, (Eds.), *Translation, technology, and autonomy in language teaching and learning* (pp. 333-359). Frankfurt, Germany: Peter Lang.

Burgess, C. (2015). To globalise or not to globalise? "Inward-looking youth" as scapegoats for Japan's failure to secure and cultivate "global human resources." *Globalisation, Societies, and Education*, *13*, 487-507.

Burnett, C., & Gardner, J. (2006). The one less travelled by . . . : The experience of Chinese students in a UK university. In M. Byram & A. Feng (Eds.), *Living and studying abroad: Research and practice* (pp. 64-90). Clevedon, UK: Multilingual Matters.

Brewer, E., & Cunningham, K. (2009). Capturing study abroad's transformative potential. In E. Brewer & K. Cunningham (Eds.) *Integrating study abroad into the curriculum: Theory and practice across the disciplines*. Sterling, VA: Stylus.

Byram, M. (1997). *Teaching and assessing intercultural communicative competence*. Clevedon, UK. Multilingual Matters.

Byram, M. (2000). Assessing intercultural competence in language teaching, *Sprogforum, 18*(6), 8-13.

Byram, M., & Feng, A. (2006). *Living and studying abroad: Research and practice*. Clevedon, UK: Multilingual Matters.

Charmaz, K. (2006). *Constructing grounded theory: A practical guide through qualitative analysis*. Thousand Oaks, CA: Sage.

Chen, G. M., & An, R. (2009) A Chinese model of intercultural leadership competence. In D. K. Deardoff (Ed.) *The SAGE handbook of intercultural competence*, 196-208. Thousand Oaks, CA: Sage.

Christofi, V., & Thompson, C. L. (2007). You cannot go home again: A phenomenological investigation of returning to the sojourn country after studying abroad. *Journal of Counseling and Development, 85*(1), 53-63.

Citron, J. L. (2002). U.S. students abroad: Host culture integration or third culture formation? In W. Grunzweig and N. Rinehart (Eds.), *Rockin' in Red Square: Critical approaches to international education in the time cyberculture* (pp. 41-56). Munster, Germany: Lit Verlag.

Clarke, I., Flaherty, T. B., Wright, N. D., & McMillen, R. M. (2009). Student intercultural proficiency from study abroad programs. *Journal of Marketing Education, 31*(2), 173-181.

Cohen, A., & Shively, R. L. (2007). Acquisition of requests and apologies in Spanish and French: Impact of study abroad and strategy-building intervention. *The Modern Language Journal, 91*(2), 189-212. Retrieved from http://www.jstor.org/stable/4626000

Coleman, J. A. (2013). Researching whole people and whole lives. In C. Kinginger (Ed.) *Social and cultural dimensions of language learning in study abroad* (pp. 17-44). Amsterdam, NL: John Benjamins.

Council on Promotion of Human Resource for Globalization Development. (2011). *An interim report of the council on promotion of human resource for globalization development.*

*Prime Minister of Japan and his cabinet*. Retrieved from

http://www.kantei.go.jp/jp/singi/ global/1206011interim_report.pdf

Creswell, J. W. (2014). *Educational research: Planning, conducting, and evaluating quantitative and qualitative research* (4th ed.). Harlow, UK: Pearson Education Limited.

Croker, R., Pholboon, P., Hirano, M., & Sasaki, T. (2017). Supporting Japanese students' fieldwork in Thailand: Perspectives of local student volunteers. *Academia (Social Sciences), 13*, 73-85.

Czerwionka, L., Artamonova, T., & Barbosa, M. (2015). Intercultural knowledge development: Evidence from student interviews during short-term study abroad. *International Journal of Intercultural Relations, 49*, 80-99.

Dalib, S., Harun, M., & Yusoff, N. (2014). Reconceptualizing intercultural competence: A phenomenological of students' intercultural experiences. *Procedia-Social and Behavioral Sciences, 155*, 130-135.

Dalib, S., Harun, M., & Yusoff, N. (2016). Student intercultural competence in a Malaysia campus: A phenomenological approach. *Journal of Multicultural Discourse, 12*(1), 42-62. doi:10.1080/17447143.2016.1264408

De Wit, H. (2015). Foreword. In D. K. Deardorff (Ed.), *Demystifying outcomes assessment for international educators: A practical approach*. Sterling, VA: Stylus.

Dean, J., Furness, P., Verrier, D., Lennon, H., Bennett, C., & Spencer, S. (2017). *Desert island data: An investigation into researcher positionality*. Retrieved from http://shura.shu.ac.uk/15759/

Deardorff, D. K. (2006). The identification and assessment of intercultural competence as a student outcome of internalization at institutions of higher education in the United States. *Journal of Studies of International Education, 10*, 242-266. Thousand Oaks, CA: Sage.

Deardorff, D. K. (2008). Intercultural competence: A definition, model, and implications for education abroad. In V. Savicki (Ed.) *Developing intercultural competence and transformation: Theory, research, and application in international education* (pp. 32-52). Sterling, VA: Stylus.

Deardorff, D. K. (2009). Understanding the challenges of assessing global citizenship. In R. Lewin (Ed.) *The handbook of practice and research in study abroad: Higher education and the quest for global citizenship* (pp. 346-364). New York, NY: Routledge.

Deardorff, D. K. (2011). Assessing intercultural competence. *New Directions for Institutional Research, 2011*(149), 65-79.

Deardorff, D. K. (2012). Framework: Intercultural competence model. In K. Berardo & D. K. Deardorff (Eds.) *Building cultural competence: Innovative activities and models* (pp. 45-52). Sterling, VA: Stylus.

Deardorff, D. K. (2014, December 7). *Do short-term mobility experiences facilitate students' intercultural competence?* [Video file]. Retrieved from https://www.youtube.com/watch?v=zfZJWNEEvyA

Deardorff, D. K. (2015). *Demystifying outcomes assessment for international educators: A practical approach*. Sterling, VA: Stylus.

Deardorff, D. K. (2017). Developing and assessing intercultural competence: A lifelong journey. *Journal of Intercultural Communication, 20*, 27-40.

Deardorff, D. K., & Arasaratnam-Smith, L. A. (2017). Intercultural competence in international higher education: Emerging themes, issues, implications, and future directions. In D. K. Deardorff, and L. A. Arasaratnam-Smith (Eds.) *Intercultural Competence in Higher Education: International Approaches, Assessment, and Application* (pp. 295-302). New York, NY: Routledge.

Deardorff, D. K., & Deardorff, D. L. (2007). Methods of outcomes assessments. In M.C. Bolen (Ed.) *A guide to outcomes assessment in education abroad* (pp. 89-96). Carlisle, PA: Forum on Education Abroad.

Deardorff, D. K., & Van Gaalen, A. (2012). Outcomes assessment in the internationalization of higher education. In D.K. Deardorff (Eds.), *The Sage handbook of higher education*, Thousand Oaks, CA: Sage.

Developing. (n.d.). In Cambridge Dictionary. Retrieved from https://dictionary.cambridge.org/dictionary/english/developing

Driscoll, A., & Wood, S. (2007). *Developing outcomes-based assessment for learner-centered education: A faculty introduction*. Sterling, VA: Stylus.

Dwyer, M. M. (2004). More is better: The impact of study abroad program duration. *Frontiers: The Interdisciplinary Journal of Study Abroad, 10*, 151-163. Retrieved from http://www.frontiersjournal.com/issues/vol10/index.htm

Edwards, N. T. (2009). *The correlation between learner autonomy and cultural sensitivity in Japanese students studying abroad*. Unpublished doctoral thesis, University of Phoenix.

Edmonds, M. (2010). The lived experience of nursing students who study abroad: A qualitative inquiry. *Journal of Studies in International Education, 14*, 545-567. doi:10.1177/1028315310375306

Elola, I., & Oskoz, A. (2008). Blogging: Fostering intercultural competence development in foreign language and study abroad contexts. *Foreign Language Annals, 41*(3) 454-477.

Engberg, M. E., & Davidson, L. M. (2015). Quantitative approaches to study abroad. In V. Savicki and E. Brewer (Eds.) *Assessing study abroad: Theory, tools, and practice*. Sterling, VA: Stylus.

Engle, L. (2013). The rewards of qualitative assessment appropriate to study abroad. *Frontiers: The Interdisciplinary Journal of Study Abroad, 22*, 111-126.

Engle, J., & Engle, L. (2002). Neither international nor educative: Study abroad in the age of globalization. In W. Grunzweig & N. Rinehart (Eds.), *Rockin' in Red Square: Critical approaches to international education in the age of cyberculture* (pp. 25-39). Piscataway, NJ: Transaction.

Engle, L., & Engle, J. (2003). Study abroad levels: Toward a classification of program types. *Frontiers: The Interdisciplinary Journal of Study Abroad, 9*, 1-20.

Engle, L., & Engle, J. (2004). Assessing language acquisition and intercultural sensitivity development in relation to study abroad program design. Frontiers. *The Interdisciplinary Journal of Study Abroad, 10*, 219-236.

Erikson, E. H. (1959). *Identity and the life cycle*. New York, NY: International Universities Press.

Fantini, A. E. (2009). Assessing intercultural competence. In D.K. Deardorff (Ed.) *The SAGE handbook of intercultural competence* (pp. 456-476). Thousand Oaks, CA: Sage.

Forsey, M., Broomhall, S., & Davis, J. (2012). Broadening the mind? Australian student reflections on the experience of overseas study. *Journal of Studies in International Education, 16*(2), 128-139.

Freed, B. F. (1995). *Second language acquisition in a study abroad context.* Amsterdam: John Benjamins.

Freed, B. F. (1998). An overview of issues and research in language learning in a study abroad setting. *Frontiers,* 31-60.

Goldstein, D. L., & Smith, D. H. (1999). The analysis of the effects experiential training on

    sojourner's cross-cultural adaptability. *International Journal of Intercultural Relations,*

    *23*, 157-173.

Gozik, N. (2014). The fundamentals of outcomes assessment in education abroad. In M.

    Wiedenhoeft, M. Hernandez, & D. Wick (Eds.), *NAFSA guide to education abroad for*

    *advisers and administrators* (4th ed., pp. 407-421). Washington, DC: NAFSA.

Green, M. F. (2012). Global citizenship: What are we talking about and why does it matter?

    *International Educator, 21*(3), 124-127.

Gregersen-Hermans, J., & Pusch, M. D. (2012). How to design and assess an intercultural

    learning experience. In K. Berardo & D. K. Deardorff (Eds.) *Building cultural*

    *competence: Innovative activities and models,* Sterling, VA: Stylus.

Ingulsrud, J. E., Kai, K., Kadowaki, S., Kurobane, S., & Shiobara, M. (2002). The assessment of

    cross-cultural experience: measuring awareness through critical text analysis.

    *International Journal of Intercultural Relations, 26*, 473-491.

Interacting. (n.d.). In Cambridge dictionary. Retrieved from

    https://dictionary.cambridge.org/dictionary/english/interact

Hadis, B. F. (2005). Why are they better students when they come back? Determinants of

    academic focusing gains in the study abroad experience. *Frontiers: The Interdisciplinary*

    *Journal of Study Abroad, 11*, 57-70.

Hall, E. T. (1959). *The silent language*. New York, NY: Doubleday.

Hammer, M. R., Bennett, M. J., & Wiseman, R. (2003). Measuring intercultural sensitivity: The

    Intercultural Development Inventory. *International Journal of Intercultural Relations,*

    *27*, 421-443.

Hampden-Turner, C., & Trompenaars, F. (1998). *Riding the waves of culture: Understanding diversity in global business*. New York, NY: McGraw-Hill.

Hart, P. D. (2008). *How should colleges assess and improve student learning? Employers views on the accountability challenge*. Washington, DC: P.D. Hart.

Hayashi, K. (1994). *(Ibunka Interface Management: Kokusaikai to Nihon-teki keiei) Intercultural interface management: Internationalization and Japanese management strategy*. Tokyo, Japan: Nikkei.

Henrich, J., Heine, S. J., & Norenzayan, A. (2010). The weirdest people in the world? *Behavioral and Brain Sciences, 33*(2-3), 61-83.

Hofstede, G. (1983). Dimensions of national cultures in fifty countries and three regions. In J.B. Deregowksi, S. Dziurawiec, and R. C. Annis (Eds.), *Expectations in cross-cultural psychology*. Lisse, Netherlands: Swets and Zeitlinger.

Hofstede, G. (2003). *Cultures consequences: International differences in work-related values* (3rd ed.). Thousand Oaks, CA: Sage.

Hughes, K. E. (2003). *The effect of the international business institute study abroad program on cross-cultural adaptability among international business students*. (Order No. 3084164). Retrieved from ProQuest. (UMI no. 305226449)

Institute of International Education. (2014). *Open doors report*. Retrieved from www.iie.org/opendoors

Ishida, E. (1986). A culture of love and hate. In T.S. Lebra & W.P. Lebra (Eds.), *Japanese culture and behavior: Selected readings* (rev. ed) (pp. 33-42). Honolulu, HI: University of Hawaii.

Ishii, S. (1984). Enryo-sasshi communication: A key to understanding Japanese interpersonal relations. *Cross Currents, 11*(1), 49-58.

Jackson, J. (2006). Ethnographic preparation for short-term study and residence in the target culture. *International Journal of Intercultural Relations, 30*, 77-98.

Jackson, J. (2008a). *Language, identity, and study abroad: Sociocultural perspectives*. London, UK: Equinox.

Jackson, J. (2008b). Globalization, internationalization, and short-term stays abroad. *International Journal of Intercultural Relations, 32*(4), 349-358.

Jackson, J. (2011, November). *Making sense of international experience through guided critical reflection*. Paper presented at the 7th QS Asia Pacific Professional Leaders in Education Conference and Exhibition, Manila, Philippines.

Jackson, J., & Oguro, S. (Eds.). (2017). *Intercultural interventions in study abroad*. New York, NY: Routledge.

JAOS. (2018). *JAOS 2017 Survey on the number of Japanese studying abroad*. Retrieved from http://www.jaos.or.jp/newsrelease_eng/2018

JASSO. (2017). *2016 Survey results of Japanese students studying abroad*. Retrieved from https://www.jasso.go.jp/about/statistics/intl_student_s/2017/index.html

Johnson, A. M., & Howell, D. M. (2017). International service learning and interprofessional education in Ecuador: Findings from a phenomenology study with students from four professions. *Journal of Interprofessional Care, 31*(2), 245-254.

Jordan, S. A. (2001) Writing the other, writing the self: Transforming consciousness through ethnographic writing. *Language and Intercultural Communication, 1*(1), 40-56. doi:10.1080/14708470108668062

Jon, J., & and Fry, G. (2009, November 7). *The long-term impact of undergraduate study abroad experience: Implications for higher education*. Paper presented at the Annual Meeting of the Association for the Study of Higher Education. Vancouver, Canada.

Kamler, B., & Threadgold, T. (2002). Translating difference: Questions of representation in cross-cultural research encounters. *Journal of Intercultural Studies, 24*(2), 137-151.

Kelley, C., & Meyers, J. (1995). *The cross-cultural adaptability inventory: Self-assessment.* Minneapolis, MN: NCS Pearson.

King, P. M., & Baxter Magolda, M. (2005). A developmental model of intercultural maturity. *Journal of College Student Development, 46*, 571-592.

Kinginger, C. (2009). *Language learning and study abroad: A critical reading of the research.* New York, NY: Palgrave Macmillan.

Kisantis, A., & Meyers, J. (2001, March). *Studying abroad. Does it enhance college student cross-cultural-awareness?* Paper presented at combined Annual Meeting of the San Diego State University and the U.S. Department of Education Centers for International Business Education and Research (CIBER 2001), San Diego, CA.

Kluckhohn, F. R., & Strodtbeck, F. L. (1961). *Variations in value orientations.* Evanston, IL: Row, Peterson.

Ko, K. S. (2016). East Asian students' experiences of learning dance movement therapy in the US: A phenomenological investigation. *American Journal of Dance Therapy, 38*(2), 358-377. doi:10.1007/s10465-016-9223-3

Koyanagi, S. (2018). Impact of intercultural communication during short-term study-abroad of Japanese students: Analysis from a perspective of cognitive modification. *Journal of Intercultural Communication Research, 47*(2), 105-120. doi:10.1080/17475759.2018.1435423

Lafford, B. (1995). Getting into, through, and out of survival situation: A comparison of communicative strategies used by students studying Spanish abroad and "at home." In B.

F. Freed (Ed.), *Second language acquisition in a study abroad context* (pp. 97-121). Philadelphia, PA: John Benjamins.

Lewin, R. (2009a). *The handbook of practice and research in study abroad: Higher education and the quest for global citizenship*. New York, NY: Routledge.

Lewin, R. (2009b). Introduction: The quest for global citizenship through study abroad. In R. Lewin (Ed.), *The Handbook of practice and research in study abroad: Higher education and the quest for global citizenship* (xiii-xxii). New York, NY: Routledge.

Liaw, M. (2006). E-learning and the development of intercultural competence. *Language Learning and Technology, 10*(3) pp. 49-64. Retrieved from http://llt.msu.edu/vol10num3/liaw/

Maintaining. (n.d.). In Cambridge Dictionary. Retrieved from https://dictionary.cambridge.org/dictionary/english/maintain?q=maintaining

Maltby, H. J., de Vries-Erich, J. M., Lund, K. (2016). Being the stranger: Comparing study abroad experiences of nursing students in low- and high-income countries through hermeneutical phenomenology. *Nurse Education Today, 45*, 114-119.

Mapp, S. C. (2012). Effect of short-term study abroad programs on students' cultural adaptability. *Journal of Social Work Education, 48*(4), 727-737.

Matsumoto, M. (1988). *The spoken way-haragei: Silence in Japanese business and society.* Tokyo: Kodansha International.

Matsumoto, D. (1999). *Nihonjinno kokusaitekioryoku. [International adaptability of Japanese people].* Tokyo: Honnotomosha. (A. Miki, Trans.).

Matsumoto, D., & Hwang, H. C. (2013). Assessing cross-cultural competence: A review of tests. *Journal of Cross-Cultural Psychology, 44*(6) 849-873.

McKeown, J. S. (2009). *The first time effect: The impact of study abroad on college student intellectual development*. Albany, NY: State University of New York Press.

METI. (2010). Hōkokusho: Sangakukan de gurōbarujinzai no ikusei o [Report: Fostering global human resources through industry-academia collaboration]. Retrieved from http://www.meti.go.jp/policy/eco- nomy/jinzai/san_gaku_ps/2010globalhoukokusho.pdf

Mezirow, J. (1997). Transformative learning: Theory to practice. *New Directions for Adult and Continuing Education, 74*, 5-12.

Midooka, K. (1990). Characteristics of Japanese-style communication. *Media Culture & Society, 12*(4), 477-489.

Miike, Y. (2012). Harmony without uniformity: As Asiacentric worldview and its communicative implications. In L.A. Samovar, R.E. Porter, & E. R. McDaniel (Eds). *Intercultural communication: A reader* (pp. 65-80). Boston, MA: Wadsworth

Ministry of Education, Culture, Sports, Science, and Technology. (2014). *Tobitate! (Leap for tomorrow) Study abroad initiative*. Retrieved from http://www.tobitate.mext.go.jp/about/english.html

Ministry of Education, Culture, Sports, Science, and Technology. (2017). Nihon-jin no kaigai ryugaku joukyou (The number of Japanese citizens studying abroad). Retrieved from http://www.mext.go.jp/a_menu/koutou/ryugaku/__icsFiles/afieldfile/2017/05/24/1345878 _1.pdf

Miyahara, A. (1992). Cross-cultural views on interpersonal communication competence: A preliminary study proposal. *Human Communication Studies: Journal of the Communication Association of Japan, 20*, 129-143.

Miyahara, A. (2004). Toward theorizing Japanese Interpersonal Communication Competence from a non-Western perspective. In F.E., Jandt, (Ed). *Intercultural Communication: A Global Reader* (pp. 279-292). Thousand Oaks, CA: Sage.

Moustakas, C. (1994). *Phenomenological research methods*. Thousand Oaks, CA: Sage.

Nelson Mandela University Business School. (2015, August 27). *Dr. Darla Deardorff— Exploring intercultural competence key to successful global leaders* [Video file]. Retrieved from https://www.youtube.com/watch?v=_W2PNtoJWHU

Newfields, T. (2017, February). [Review of the book Student learning abroad: What our students are learning, what they're not and what we can do about it. *Ryugaku: Explorations in Study Abroad, 10*(1), 14-16.

Nomizu, T., & Nitta, I. (2014). Kaigai ryugaku surukoto no Igi [Benefits of study-abroad experience]. *JASSO, 40*, 20-39. Retrieved from http://www.jasso. go.jp/about/webmagazine201407.html

Norris, M. E., & Gillespie, J. (2009). How study abroad shapes global careers: Evidence from the United States. *Journal of Studies in International Education, 13*, 382-397.

Nwosu, P. O. (2009). Understanding Africans' conceptualizations of intercultural competence. In D. K. Deardorff (Ed.), *The Sage handbook of intercultural competence* (pp. 158-178). Thousand Oaks, CA: Sage.

Olson, C. L., Green, M. F., & Hill, B. A. (2006). *A handbook for advancing comprehensive internationalization: What institutions can do and what students should learn*. Washington, DC: American Council on Education.

Ottoson, K. J. (2015). Study abroad program assessment through social networking sites. In M. Pinto & D. Shaffer (Eds.), *KOTESOL Proceedings 2014*. Seoul, South Korea: Korea TESOL.

Ottoson, K. (2016). Self-assessment of intercultural communicative competence. In P. Clements, A. Krause, & H. Brown (Eds.), *Focus on the learner*. Tokyo, Japan: JALT.

Ottoson, K., Croker, R., Hirano, M., & Deacon, B. (2018). Positionality: Three perspectives on the experiences of Japanese students on a short-term study abroad program in Thailand. *Academia (Literature and Language), 103*, 193-220.

Palomba, C., & Banta, T. (Eds.) (2011). *Assessing student competence in accredited disciplines: Pioneering approaches to assessment in higher education*. Sterling, VA: Stylus.

Patton, M. Q. (2002). *Qualitative research and evaluation methods*. Thousand Oaks, CA: Sage.

Pearson-Evans, A. (2006). Recording the journey: Diaries of Irish students in Japan. In M. Byram, & A. Feng, (Eds.), *Living and studying abroad: Research and practice*, (pp. 38-63). Clevedon, UK: Multilingual Matters.

Pettigrew, R. F., & Tropp, L. R. (2006). A meta-analytic test of intergroup contact theory. *Journal of Personality and Social Psychology, 90*, 751-783.

Reid, K., Flowers, P., & Larkin, M. (2005). Exploring lived experience: An introduction to interpretive phenomenological analysis. *The Psychologist, 18*, 20-23.

Rexeisen, R. J. (2013). Study abroad and the boomerang effect: The end is only the beginning. *Frontiers: The Interdisciplinary Journal of Study Abroad, 22*, 166-181.

Rogers, E. M., Hart, W. B., & Miike, Y. (2002). Edward T. Hall and the history of intercultural communication: The United States and Japan. *Keio Communication Review, 24*, 3-26.

Rubin, H. J., & Rubin, I. S. (2005). *Qualitative interviewing: The art of hearing data* (2nd ed.). Thousand Oaks, CA: Sage.

Ruddock, H. C., & Turner, D. S. (2007). Developing cultural sensitivity: Nursing students' experiences of a study abroad programme. *Journal of Advanced Nursing, 59*(4), 361-369. doi:10.1111/j.1365-2648.2007.04312.x

Salisbury, M. H. (2011). *The effect of study abroad on intercultural competence among college students* (Doctoral dissertation). University of Iowa, Iowa City, IA.

Salisbury, M. (2012). We're muddying the message on study abroad. *The Chronicle of Higher Education*. Retrieved from https://une.idm.oclc.org/login?url=https://search-proquest-com.une.idm.oclc.org/docview/1030741508?accountid=12756

Salisbury, M. (2015). How we got to where we are (and aren't) in assessing study abroad learning. In V. Savicki & E. Brewer (Eds.), *Assessing study abroad: Theory, tools, and practice* (pp. 15-32). Sterling, VA: Stylus.

Savicki, V. (Ed.). (2008). *Developing intercultural competence and transformation: Theory, research, and application in international education*. Sterling, VA: Stylus.

Savicki, V., & Brewer, E. (2015). Issues in assessing study abroad. In V. Savicki & E. Brewer (Eds.), *Assessing study abroad: Theory, tools, and practice* (pp. 1-12). Sterling, VA: Stylus.

Schnabel, D. B. L., Kelava, A., & van de Vijver, F. J. R. (2016). The effects of using collaborative assessment with students going abroad: Intercultural competence development, self-understanding, self-confidence, and stages of change. *Journal of College Student Development, 57*(1), 79-94.

Sealey, L. J., & Hathorn, D. (2014). The lived experience of Honduran and USA nursing students working together in a study abroad program. *The Qualitative Report, 19*(48), 1.

Segalowitz, N., & Freed, B. F. (2004). Context, contact, and cognition in oral fluency acquisition: Learning Spanish in at home and study abroad contexts. *Studies in Second Language Acquisition, 26*, 173-199.

Smith, J. A. (2004). Reflecting on the development of interpretative phenomenological analysis and its contribution to qualitative research in psychology. *Qualitative Research in Psychology, 1*(1), 39-54.

Smith, J. A., Flowers, P., & Larkin, M. (2009). *Interpretative phenomenological analysis: Theory, method, and research*. Thousand Oaks, CA: Sage.

Spencer, S. E., & Tuma, K. (Eds.) (2002). *The guide to successful short-term programs abroad*. Washington, DC: NAFSA.

Spencer-Oatey, H., & Franklin, P. (2009). *Intercultural interaction: A multidisciplinary approach to intercultural communication*. Basingstoke, UK: Palgrave Macmillan.

Spitzberg, B. H., & Changnon, G. (2009). Conceptualizing intercultural competence. In D. K. Deardorff (Ed.), *The Sage handbook of intercultural competence* (pp. 2-52). Thousand Oaks, CA: Sage.

Stemler, S. E., & Sorkin, C. K. (2015). A closer look at the Wesleyan intercultural competence scale: A new tool for measuring study abroad outcomes. In V. Savicki & E. Brewer (Eds.), *Assessing study abroad: Theory, tools, and practice* (pp. 246-261). Sterling, VA: Stylus.

Stephenson, S. (2002). Beyond the lapiths and the centaurs: Cross-cultural "deepening" through study abroad. In W. Grunzweig and N. Rinehart (Eds.), *Rockin' in Red Square: Critical approaches to international education in the time of cyberculture* (pp. 85-104). Piscataway, NJ: Transaction Publishers.

Steyn, M., & Reygan, F. (2017). New competencies for intercultural communication: Power, privilege, and the decolonization of higher education in South Africa In D. K. Deardorff, and L. A. Arasaratnam-Smith (Eds.), *Intercultural competence in higher education:*

*International approaches, assessment, and application* (pp. 83-94). New York, NY: Routledge.

Stuart, D. K. (2012). Taking stage development seriously: Implications for study abroad. In M. Vande Berg, R. M. Paige, and K. H. Lou (Eds.) *Student learning abroad: What our students are learning, what they're not, and what we can do about it* (pp. 61-89). Sterling, VA: Stylus.

Taguchi, N. (2015). *Developing interactional competence in a Japanese study abroad context.* Bristol, UK: Multilingual Matters.

Take, H., & Shoraku, A. (2018). Universities' expectations for study-abroad programs fostering international educational policies. *Journal of Studies in International Education, 22*(1), 37-52. doi:10.117/1028315317724557

Ting-Toomey, S. (1999). *Communicating across cultures.* New York, NY: The Guilford Press.

Tohoku University. (2008). *Kakudaigaku ya daisansha kikan ni yoru daigaku no kokusaika ni kansuru hyoka ni kakawaru chosa kenkyu [Survey on the reviews of internationalization of universities by universities themselves and third-party organizations].* Sendai, Japan. Tohoku University.

Twombly, S. B., Salisbury, M. H., Tumanut, S. D., & Klute, P. (2012). *Study abroad in a new global century: Renewing the promise, refining the purpose.* Hoboken, NJ: Wiley.

Tylor, E. (1903). *Primitive culture.* London, UK: John Murray.

Turner, J. C. (1982). *Towards a cognitive redefinition of the social group. In H. Tajfel (Ed.), Social identity and intergroup relations* (pp. 15-40). Cambridge, UK: Cambridge University Press.

Ujitani, E. (2012). Outcomes of intercultural volunteer work experiences in Korea. In A. Stewart & N. Sonda (Eds.), *JALT2011 Conference Proceedings.* Tokyo: JALT.

Ujitani, E. (2013). Impact of cultural exchange programs in Asia. *Journal of the School of Foreign Languages, Nagoya University of Foreign Languages, 44*, 123-138.

Ujitani, E. (2015). The effect of a short-term study abroad program on intercultural competence. *Journal of Intercultural Communication, 18*, 49-70.

Ujitani, E. (2017). A collaborative volunteer project in Vietnam. In D.K. Deardorff & L.A. Arasaratnam-Smith (Eds.). *Intercultural competence in higher education: International approaches, assessment*. (pp. 275-279), New York, NY: Routledge.

UNESCO. (2013). *The international mobility of students in Asia and the Pacific*. Paris, Bangkok: United Nations Educational, Scientific, and Cultural Organization. Retrieved from http://unesdoc.unesco.org/images/0022/002262/226219E.pdf

van Mannen, M. (2014). *Phenomenology of practice: Meaning-giving methods in phenomenological research and writing*. Retrieved from https://ebookcentral.proquest.com

van Nes, F., Abma, T., Jonsson, & Deeg, D. (2010.) Language differences in qualitative research: Is meaning lost in translation. *European Journal of Ageing, 7*(4), 313-316. doi:10.1007/s10433-010-0168-y

Vande Berg, M., Connor-Linton, J., & Paige, M. P. (2009). The Georgetown Consortium Project: Interventions for student learning abroad. *Frontiers: The Interdisciplinary Journal of Study Abroad, 18*, 1-75.

Vande Berg, M., Paige, R. M., & Lou, K. H. (Eds.). (2012). Student learning abroad: Paradigms and assumptions. In M. Vande Berg, R. M. Paige, and K. H. Lou (Eds.), *Student learning abroad: What our students are learning, what they're not, and what we can do about it* (pp. 3-28). Sterling, VA: Stylus.

Vande Berg, M., Quinn, M., & Menyhart, C. (2012). An experiment in developmental teaching and learning: The council on international educational exchange's seminar on living and learning abroad. In M. Vande Berg, R. M. Paige, and K. H. Lou (Eds.), *Student learning abroad: What our students are learning, what they're not, and what we can do about it* (pp. 383-407). Sterling, VA: Stylus.

Walvoord, B. (2004). *Assessment clear and simple: A practical guide for institutions, departments, and general education*. San Francisco, CA: Jossey-Bass.

Walsh, L., & DeJoseph, J. (2003). I saw it in a different light: International learning experiences in baccalaureate nursing education. *Journal of Nursing Education, 42*(6), 266-272.

Wang, Y. A., & Kulich, S. J. (2015). Does context count? Developing and assessing intercultural competence through an interview- and model-based domestic course design in China. *The International Journal of Intercultural Relations, 48*, 1-36.

Wang, Y., Deardorff, D. K., & Kulich, S. J. (2017). Chinese perspectives on intercultural competence in international higher education. In D. K. Deardorff, and L. A. Arasaratnam-Smith (Eds.), *Intercultural competence in higher education: International approaches, assessment, and application* (pp. 95-109). New York, NY: Routledge.

Ward, C., Bochner, S., & Furnham, A. (2001). *The psychology of culture shock*. London, UK: Routledge.

Williams, T. R. (2005). Exploring the impact of study abroad on students' intercultural communication skills: Adaptability and sensitivity. *Journal of Studies in International Education, 9*(4), 356-371.

Xiao, X., & Chen, G. M. (2012). A Confucian perspective of communication competence. In L. A. Samovar, R. E. Porter & E. R. McDaniel (Eds.), *Intercultural communication: A reader* (13th ed.) (435-445). Boston, MA: Wadsworth.

Yakabowski, T., & Birnbaum, M. (2017). (Dis)connecting Mayan and Mexican interculturidad with social justice in a US graduate preparation programme. In D.K. Deardorff & L.A. Arasaratnam-Smith (Eds.) *Intercultural competence in higher education: International approaches, assessment, and application* (pp. 289-293). New York, NY: Routledge.

Yashima, T., Zenuk-Nishide, L., & Shimizu, K. (2004). The influence of attitudes and effect on willingness to communicate and second language communication. *Language Learning, 54*, 119-152.

Yashima, T. (2010). The effects of international volunteer work experiences on intercultural competence of Japanese youth. *International Journal of Intercultural Relations, 34*, 268-272.

Yoshida, T., Yashiro, K., & Suzuki, Y. (2013). Intercultural communication skills: What Japanese businesses today need. *International Journal of Intercultural Relations, 37*, 72-85.

Ye, S. (2018). Trust, social support and adaptation: A study of international students in Japan. *International Journal of Culture and History, 4*(2), 13-18

Yonezawa, A., Akiba, H., & Hirouchi, D. (2009). Japanese University Leaders' Perceptions of Internationalization: The role of government and support. Journal of Studies in International Education, 13(2), 125-142.

Yum, J. O. (2012). *Communication competence: A Korean perspective. China Media Research, 8*(2), 11-17.

Appendix A

Interview Protocol

Interviewee: Former Nanzan Asia Program participant

Interviewer: Nanzan University, Foreign Language Education Center, Language Instructor-Kevin Ottoson

Japanese Language Translators: Mina Hirano, Nanzan University, Instructor; Naoko Kato, Nanzand University, Language Instructor

Location: Nanzan University, Reserved classroom or online through a video-conference software over a period of three months

Objectives:

1) To gain a better understanding of the shared experience of Japanese former short-term study abroad participants.

2) To gain a better understanding of the factors that shaped those experiences.

3) To gain a better understanding of what intercultural development, if any, took place.

Rationale:

All participants in this study are 20-21 years of age and have completed a short-term study abroad program in Asia. The participants in this study belong to the same faculty of policy studies at Nanzan University. The researcher will select participants based on their willingness to talk about their experience before, during, and after their short-term study abroad in Asia. The participants will be introduced to the researcher through a professor who acts as a coordinator for the short-term study abroad program in the Nanzan Asia Program (NAP). Additional participants will be introduced the researcher via a snowball method.

Through these interviews, the researcher will seek to gain a better understanding of the shared experience before, during, and following the interviewee's short-term study abroad experience.

Each interview will have six types of questions that Patton (2002) describes as questions that stimulate responses 1) experience and behavior questions 2) opinions and values questions, 3) feeling questions, 4) knowledge questions, 5) sensory questions, and 6) demographic questions. The interviews will apply Bevan's (2014) structured a phenomenological approach to interviewing by contextualization of the phenomena, apprehending the phenomenon, and clarification of the phenomena.

Script:

Introduction

*You have been selected to be interviewed because you have been a participant in the Nanzan Asia Program (NAP). This interview will focus on your experience before, during, and following your short-term study abroad. I would like to know more about your experience. Additionally, please feel free to share any pictures of your NAP experience that might help you explain yourself. Japanese language translators, Mina Hirano and Naoko Kato, will be helping me should there be an issue in understanding your answer in Japanese. Both Mina. Hirano and Naoko Kato can also provide additional explanation of the interview question, should it be necessary. Following this interview, your responses will be transcribed and presented to you for confirmation.*

Question #1 First, could you briefly introduce yourself? Who are you? (e.g., age, year in school, gender, previous abroad experience) *(demographics question)*

Notes:

I. Contextualization section *(experience and behavior question; opinions and values question)*

Question #2 Can you talk about why you chose to participate in the Nanzan Asia Program (NAP)? *(opinions and values question)*

Notes:

Question #3 Please explain why you chose this country over the other NAP countries?

*(experience and behavior question; opinions and values question)*

Notes:

*Now I would like to transition to your experience on NAP*

II. Apprehending the phenomenon

Question #4 Could you talk about yourself before leaving Japan? (*experience and behavior question*)

Question #5 Could please share any previous experiences you have interacting with people from different cultures? *(experience and behavior question)*

Notes:

Question #6 Please tell me about your experience on NAP. (*experience and behavior question*)

Notes:

Question #7 Can you please tell me about when you first arrived in the host country? *(experience and behavior question)*

Notes:

Question #8 Can you describe a typical day in NAP? (*experience and behavior question; sensory question*)

Notes:

Question #9 What kind of experiences do you think strongly affected your NAP experience? (*experience and behavior question; opinions and values question; sensory question*)

Notes:

Question #10 Who had a meaningful impact on your NAP experience? (*opinions and values question*) Please explain.

Notes:

Question #11 What knowledge, skills or attitudes do you think helped you interact with others during NAP? *(opinions and values question; knowledge question; feelings question)*

*Notes:*

Question #12 Can you give me an example of a difference in culture you noticed in interactions in the host country? *(experience and behavior question; knowledge question)*

*Notes:*

Question #13 What was it like for you when your attempts to communicate with others did not succeed? *(experience and behavior question)*

*Notes:*

*I would like to transition into talking about your experience returning to Japan*

Question #14 Can you tell me about the end of your time on NAP? (*experience and behavior question; feelings question)*

Notes:

Question #15 What was your experience like coming back to Japan? *(experience and behavior questions; sensory question; feelings question)*

Notes:

Question #16 And now? (*experience and behavior question)*

Notes:

Question #17 What role has your NAP experience played in your life since coming back to Japan? (*experience and behavior question)*

Notes:

III. Clarifying the phenomenon

Question #18 Can you describe any keen insight into a cultural bias you held? *(knowledge question; opinions and values questions)*

*Notes:*

Question #19 What change of perspective, if any, did you experience on NAP? *(opinions and values question; feeling question)*

Notes:

*Final thoughts*

Question #20 I want you to offer the last word so that you can give us a better understanding of your experience on NAP. We have talked about before, during, and after NAP. What would you like to leave with us today in closing so we can have a better understanding of NAP and you? *(experience and behavior question; opinions and values question; feeling question; 4) knowledge question; sensory question; demographics question)*

Notes:

_____

_____

Conclusion

Thank you for your helpful insight. I may need to ask to follow-up with you should there be a need for additional, clarifying information. This will likely come in the form of email in the next few days. Should you have any questions or want to add any additional information, please do not hesitate to contact me. You will receive a transcription of the interview to confirm your responses. Any personal identifying information will be removed. Additionally, you will have an opportunity to add or remove specific information. I look forward to having future conversations with you in order to understand NAP and you.

Appendix B

Interview Protocol (Japanese Version)

- **Interview Protocol**

- **Interviewee:** Former Asia program participant

- **Interviewer:** Nanzan University, Foreign Language Education Center, Language Instructor-Kevin Ottoson

- **Japanese Language Translators:** Mina Hirano, Nanzan University, Instructor; Instructor; Naoko Kato, Nanzan University, Language Instructor

- **Location:** Nanzan University, Reserved classroom or online through a video-conference software over a period of three months

- **Objectives:**

- 1)日本人短期留学経験者における共通の経験に対するより良い理解を得るため。

- 2) その経験を形作る要因に対する理解を深めるため。

- 3) 異文化間での発展があったとすれば、どんなものだったかをより理解するため。

- **Rationale:**

- この研究の参加者は、日本の中心部にある私立大学総合政策学部の生徒である。全員 20 歳から 21 歳で、アジアでの短期留学経験者である。参加者は、アジアでの短期留学の期間中、またその前後の経験を語る意欲に基づき選定される。選定された参加者は、南山アジアプログラム（NAP)における短期留学のコーディネーターを担当する教授を通して、研究者へ紹介される。追加参加者においては、雪だるま式標本抽出法により研究者へ紹介される。

- 研究者は、インタビューを通して、参加者の短期留学の期間中、またその前後における経験へのより良い理解を深めることを探る。それぞれのインタビューでは、パットン（2002）の述べる 6 つの反応を促すべく、以下 6 つのタイプの質問が用意される。①経験と態度の質問②意見と価値観の質問③感情の質問④知識の質問⑤感覚の質問⑥人口統計学の質問。また、ビーヴァン（2014）の構造化された現象学的アプローチを用い、現象の文脈化、現象の把握、現象の明確化を目指。

- **Script:**

- **Introduction**

- *あなたは南山アジアプログラム (NAP)に参加したことがあることから、インタビューの対象者となりました。このインタビューでは、あなたの短期留学期間中またその前後における経験に焦点をあてます。あなたの経験した内容をぜひ聞かせてください。また、あなたのNAP 体験を説明するのに役立ちそうな写真があれば、ぜひお持ちください。平野ミナ氏がインタビューに立ち会いますので、日本語での回答で問題ありません。平野氏は、必要であればインタビュー中の質問に説明も付け加えてくれます。インタビュー後には、確認のためあなたの回答は文字に起こし文書にて提示されます。*

- 質問１初めに簡単な自己紹介をお願いできますか？

- **Notes:**

- **I. Contextualization section**

- 質問2なぜ南山アジアプログラム（NAP)に参加することを選んだのか聞かせて

  いただけますか？

- **Notes:**

- 質問3なぜ、NAP の他国ではなく、この国を選んだのか教えていただけます

  か？

- **Notes:**

  *ここで，NAP におけるあなたの経験について話を進めていきましょう。*

- **II. Apprehending the phenomenon**

- 質問4日本を離れる前のあなたの経験について聞かせていただけますか？

- **Notes:**

- 質問5以前の経験を共有していただけますか？異なる文化の人々と交流していますか？
- 
- **Notes:**

- 質問6 あなたの NAP における経験について聞かせてください。

- **Notes:**

- 質問 7NAP での日常的な一日の様子を述べていただけますか？

- **Notes:**

- 質問 8 ホスト国に初めて到着した時について教えてください。
- Notes:

- 質問9 どんな経験があなたの NAP 体験に強い影響を与えたと思いますか？ 験に

  **Notes:**

- 質問 10 あなたの NAP 体験に意味深い影響をあたえたのはどんな人々でしょ

  う？

- **Notes:**

- *質問11 どんな知識、スキル、または態度が、あなたのNAP体験中に他者との交流の助力になったと思いますか?*

- **Notes:**

- 質問 12 ホスト国での交流で気づいた文化の違いの例を教えてもらえますか?

  （経験と行動の問

  題、知識の問題）

- Notes：

- 質問 13 あなたと他の人とのコミュニケーションが成功しなかったとき、あなたのために何が好きでしたか? （経験と行動の質問）

- Notes:

- *I would like to transition into talking about your experience returning to Japan　ここで日本に帰国してからの経験に話を移しましょう。*

- 質問 14 NAP 期間の最後の頃について聞かせていただけますか?

- **Notes:**

- 質問 15 日本に戻ってくるのが 9 月というのはどんな経験でしたか?

- **Notes:**

- 質問 16 今はどうですか?

- **Notes:**

- 質問 17 日本に帰国してから、NAP での経験があなたの生活にどんな役割を果たしていますか?

- **Notes:**

- **III. Clarifying the phenomenon**

- 質問＃18 あなたが開催した文化的偏見に関する鋭い洞察を記述できますか？

  （知識問題、意見と価値の質問）

- ノート

- 質問＃19 もしあなたが NAP で経験したことがあれば、どのような視点の変化が

  ありましたか？ （意見と価値の質問;気持ちの質問）

- **Notes:**

- *Final thoughts*

- 質問 20NAP でのあなたの経験をより良く理解するために、最後の言葉をいただ

  きたいと思います。NAP の期間中、またその前後について色々話してきまし

  た。我々が、NAP そしてあなた自身を深く理解するために、どんな言葉を最後

  に残したいですか？

- **Notes:**

- **Conclusion**

- 貴重なご意見ありがとうございました。いただいた情報の確認や追加の質問があ

  った場合、引き続きご協力をお願いすることがあるかもしれません。その場合

  は、数日中にメールでご連絡いたします。もし質問や追加したい情報があれば、

  遠慮せずご連絡ください。インタビューを文書化したものを、確認のためお送り

  いたします。個人を特定するような情報はすべて取り除かれますが、それ以外に

  も特定の情報を追加または削除したいという要望にもお応えできます。NAP と

  あなたのさらなる理解のため、またお話しできることを楽しみにしています。

Appendix C

Letters Confirming Language Ability for Mina Hirano and Naoko Kato

To whom it may concern,

My name Yasuaki Ishizaki. I am the Associate Director of the Foreign Language Education Center (FLEC) at Nanzan University in Nagoya, Japan. I certify that Ms. Mina Hirano, a language instructor in the FLEC, possess a high-level proficiency and fluency in both English and Japanese.  Should you have any questions or concerns, please feel free to contact me.

Sincerely,

ISHIZAKI, Yasuaki

Yasuaki Ishizaki

Associate Director

Foreign Language Education Center, English Education Division, Nanzan University

18 Yamazato-cho, Showa-ku, Nagoya, 466-8673, JAPAN

Phone 81-52-832-3111

E-mail:yishizak@nanzan-u.ac.jp

To whom it may concern,

My name Yasuaki Ishizaki. I am the Associate Director of the Foreign Language Education Center (FLEC) at Nanzan University in Nagoya, Japan. I certify that Ms. Naoko Kato, a language instructor in the FLEC, possess a high-level proficiency and fluency in both English and Japanese.  Should you have any questions or concerns, please feel free to contact me.

Sincerely,

ISHIZAKI, Yasuaki

Yasuaki Ishizaki

Associate Director

Foreign Language Education Center, English Education Division, Nanzan University

18 Yamazato-cho, Showa-ku, Nagoya, 466-8673, JAPAN

Phone 81-52-832-3111

E-mail:yishizak@nanzan-u.ac.jp

Appendix D

Exemption from IRB Review and Approval

**UNE | UNIVERSITY OF NEW ENGLAND**

Institutional Review Board
Olgun Guvench, Chair

**Biddeford Campus**
11 Hills Beach Road
Biddeford, ME 04005
(207)602-2244 T
(207)602-5905 F

**Portland Campus**
716 Stevens Avenue
Portland, ME 04103

To:            Kevin Ottoson

Cc:            Leslie Hitch, Ph.D.

From:        Lliam Harrison, M.A. J.D.

Date:        March 22, 2018

Project # & Title:      20180307-012Study Title: Intercultural Now?: A Japanese Short-Term
                          Study Abroad Experience

The Institutional Review Board (IRB) for the Protection of Human Subjects has reviewed the
above captioned project and has determined that the proposed work is exempt from IRB review
and oversight as defined by 45 CFR 46.101(b)(2).

Additional IRB review and approval is not required for this protocol as submitted. <u>If you wish to
change your protocol at any time, you must first submit the changes for review.</u>

Please contact Lliam Harrison at (207) 602-2244 or wharrison@une.edu with any questions.

Sincerely,

William R. Harrison, M.A., J.D.
Director of Research Integrity

IRB#: 20180307-012
Submission Date: 03/06/18
Status: Exempt, 45 CFR 46.101(b)(2)
<u>**Status Date: 3/22/18**</u>