

Practical improvements in a short-term study abroad program in Hilo, Hawai'i: through plan-do-see procedure

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Plan-do-see に基づくハワイ研修の質的改善

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Abstract

This paper reports on a new short-term study abroad program called Area Studies (Hawai'i). The program content includes ESL classes and various experiential learning activities to enhance 'ike maka, and 'ike kino [see with your own eyes, see with your own body] experiences.

Qualitative analysis from questionnaires, participants' journals, and the reporter's observations reveal several possibilities to further develop the program content and procedures. In particular, the author and the ESL instructor in Hawai'i worked together to make a stronger tie between the mandatory English classes in the students' home university and the ESL content in Hawaii. In addition, the Hawaiian Studies segment has set a main theme and added a short excursion to Puna area, where a large lava flow devastated many homes and changed the landscape. Having a few more excursion options could make fuller use of the unique environmental/historical/cultural characteristics on the Big Island.

Keywords: improvement in culturally unique program contents, plan-do-see cycle, students' academic and personal growth, stronger integration of in-class lectures and hands-on experience

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抄 録

大阪女学院が2017年度に開始したエリアスタディーズ（ハワイ）について報告する。参加者によるアンケート回答と日誌、引率者によるブリーフィング記録と観察ノートを質的に分析し、研修内容の改善点を記述する。ESL授業については、現地講師との事前打ち合わせを行い、必須授業である Integrated Studies (IS) 等の一層の連携を図った。Hawaiian Studies については、一連のテーマを設定し、溶岩地域への実地研修も盛り込んだ。大学寮での12泊滞在、多様な課外活動は本研修の強みであるが、ハワイ島がもつ生態的・歴史的・文化的「多様性」について研修参加者が一歩深い体験を得られる可能性を

指摘する。

キーワード：文化的特徴をもつ研修内容の向上、計画－実行－検討プロセスでのアセスメント、研修参加者の学術能力と国際理解能力の発展、教室内学習と体験学習の融合

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1. Introduction

This research article reports on a new short-term study abroad program at a private women's college in Japan. Study abroad programs can provide life-changing opportunities for participants (Dwyer & Peters, 2004), and these opportunities provide great learning environments that go beyond formal in-class lectures, as well as experiential learning and interaction with local people (Clark, Wright, & McMillen, 2009; Cornwell & Johnston, 2006; Ingraham & Peterson, 2004; Johnston, 2011; Williams, 2005).

Having a meaningful program requires constructive assessment through a careful plan-do-see process (Deardorff, 2015) and, as an educational institution, we have a responsibility to make constant reports during this important process. The planning process has been explained in an earlier paper (Fu, 2018), and the results of the first run in 2018 are under revision. Therefore, this article focuses on the “do” and “see” parts. The do part refers to two implementations of the program in Hilo – once in 2018 and again in 2020. The see part refers to the assessment stage of the program in order to further develop its quality and procedure.

The program was run on the Big Island of Hawai'i, and its contents include ESL classes and experiential learning activities focusing on sustainability. Unique qualities of the program are: having strong relevance between the content-based language learning in the home school and experiential learning activities in Hilo that make full use of Hawai'i's distinctive environmental/historical/cultural elements.

2. Literature Review

2.1. Educational benefits of study-abroad programs

Pedagogical merits of study-abroad have been widely discussed in the previous literature. Study-abroad programs could make life-changing impacts on the participants (Dwyer & Peters, 2004). Study-abroad also creates occasions where participants are able to have rich hands-on experiences and interactions with local people (Clark, Wright, & McMillen, 2009; Cornwell & Johnston, 2006; Dwyer & Peters, 2004; Ingraham & Peterson, 2004;

Fu: Practical improvements in a short-term study abroad program in Hilo, Hawai'i: through plan-do-see procedure (Johnston, 2011; Williams, 2005). The present article focuses on the participants' personal and academic growth as well as development in their intercultural competence.

2. 2. Area Studies (Hawai'i) content and key foci

The two-week study abroad program at Hawai'i Community College (HawCC) had two main components. One was an ESL course that was held on weekday mornings. The other involved various types of experiential learning activities outside of the classroom, held mainly on weekday afternoons and weekends. The program's main theme [sustainability] covered four main areas: environmental studies, education, agriculture/fishing, and business. Making connections between the English mandatory classes at the students' home university and the program was the first key focus. The second key focus was to make healthy and constructive connections with local professionals, which was very important for the students to expand their knowledge through interactions with real people in a real local context. The third key focus was to construct connections across generations. As the students will enter an increasingly global and dynamic, more competitive, and very demanding world after graduation, learning about important values and philosophies passed down across generations should be very helpful to prepare the students.

2. 3. Research questions

The present paper sets the following two research questions:

1. To make an objective report from the program that took place in 2018
2. To make constructive suggestions to further develop the content and procedure of the program

3. Findings from the first run

This section covers the first research question and briefly reports the main statistical results and a couple of important weaknesses from 2018. This [see] part in plan-do-see process is crucially important for fulfilling accountability and for further improving the program content and procedures (Deardorff, 2015).

3. 1. Data collection and analysis

Analysis frameworks for the first trial followed the index by Michigan State University for assessing students' personal growth and academic growth (Michigan State University, 2017), and the model proposed by Deardorff (2006) for examining students' development in intercultural competence (see Figure 1).

A combined method of quantitative and qualitative was employed to assess the students'

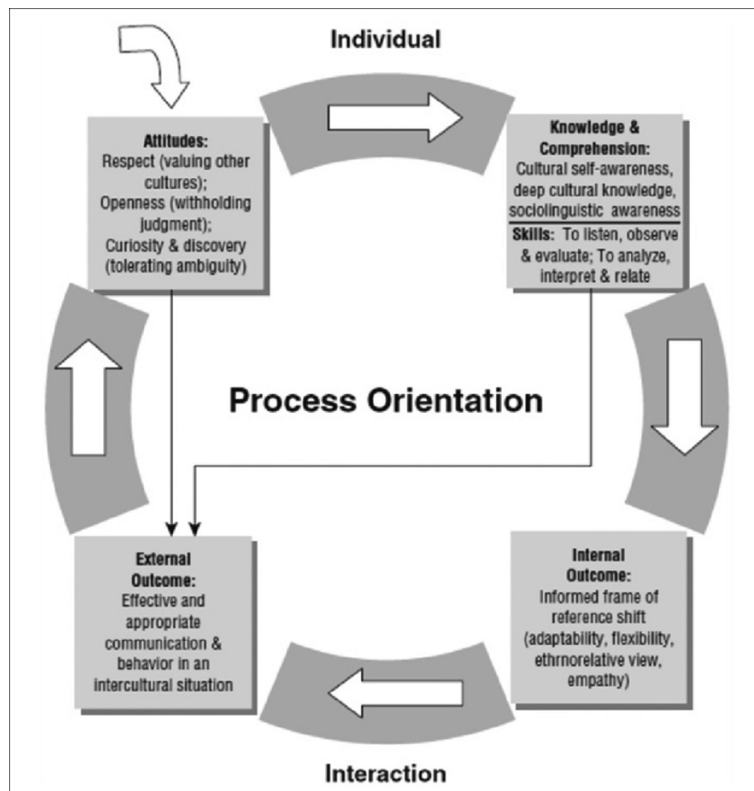


Figure 1. Model of Intercultural competence by Deardorff (2006, 2011).

growth throughout the program. Immediate-post 5-likert scale questionnaire from nine participants served as quantitative data, while notes from students' daily reflections, author's daily journal, students' final research presentations, and immediate-post questionnaire functioned as qualitative data.

3. 2. Quantitative results

Since another paper – which is in progress – includes a detailed report of the results from the 2018 program, this section briefly reports on a few important qualitative results. Although the small number of the participants – nine - does not allow generalizability, the data from an immediate post 5-likert scale (see Appendix A) questionnaire indicates their personal growth and professional growth.

For personal growth, the participants evaluated that they developed flexibility (mean=4.33), open-mindedness (mean=4.77), and teamwork skills (mean=4.55). For professional growth, the students assessed that they actively participated in ESL classes and other experiential activities (mean=4.55). Furthermore, they would maintain their study motivation (mean=4.55), develop their language skills (mean=4.66), and further learn about social issues (mean=4.55). The students spontaneously suggested that we have daily

Fu: Practical improvements in a short-term study abroad program in Hilo, Hawai'i: through plan-do-see procedure reflection every evening. This short, non-mandatory gathering provided an opportunity for students to share their ideas about ESL classes, homework, and other hands-on learning. This daily gathering helped the participants to develop their enthusiasm, open-mindedness, and flexibility. It also functioned as a time and place to work on assignments and prepare for the final presentation. The participants helped each other to finish homework and to make better content and visual aids for presentations. Whenever the students asked for help or clarification, the lead teacher provided support. When she found certain questions or comments valuable to all, she shared those ideas with all the students.

However, in intercultural competence, there were lower gains in considering one's cultural bias (mean=3.88) and the investment to build relationships with local people (mean=3.88). Teacher's notes and students' daily reflection seem to support these relatively lower numbers. Students would need more interaction with local people. A few suggestions were made, such as inviting local teachers to light meals or coffee at the dormitory, or to the students' final presentations at HawCC campus. In order to compensate for this shortfall, a couple of modifications were made in 2020 (see 4.2. Dorm life).

3. 3. Observation and other qualitative results

Although quantitative data did not show strong negative opinions about the program content, students' daily journals and the reporter's field note indicated relative weakness that could be taken care of through better pre-departure preparation and more minute communication between Osaka Jogakuin and HawCC staffs.

The author and another participating faculty member noticed that a few lectures seemed to be too unfamiliar and difficult for some participants. In particular, science-based lectures, such as aqua agriculture, climate and ecology systems in Hawai'i needed to have more preparation or simpler content. The most needed area is vocabulary: after hearing a chain of unknown words and phrases about scientific fields they did not major in, several participants nearly lost concentration and gave up catching up with the lectures. Numerous new vocabularies about these topics could be better understood if we provided a short intro-explanation during either the pre-departure program or ESL classes in Hilo.

Feedback from questionnaires and daily journals were generally very positive, but the author found we would need to have stronger ties between ESL classes in Hilo Integrated Studies (IS), Integrated Reading/Writing/Discussion (IR/IW/ID). These classes are mandatory for all freshmen students, and, content wise, IS 4 set the main theme [Sustainable Futures]. The original purpose of this study-abroad program shares the same goal: to deepen the students' knowledge and understanding about sustainability and to further enrich their knowledge and understanding through hands-on experiences in Hilo. In order to make immediate improvements from 2018 to 2020, the author informed the Hawai'i ESL instructor

of several key topics covered in IS4. As a result, the ESL had a clearer understanding of what the students knew about sustainability.

4. Improvement in 2020 and brief reports of results

This section covers the second research question and describes a few improvements in both program content and program schedule: mainly, a key theme in Hawaiian Studies, dormitory life, and Hilo tour.

4. 1. Hawaiian Studies: Heaven-People-Earth and a visit to Puna area

As was the case in 2018, the 2020 program had three lectures conducted by Prof. Kekoa Harman and kumu (teacher) Pele Harman. New developments in the program include having a main theme in three-lecture series and making one excursion to Puna area where the massive 2018 lava flow devastated many homes. A combination of lecture and hands-on experience through excursions allowed important learning opportunities of ‘ike maka, and ‘ike kino [see with your own eyes, see with your own body].

In the three-lecture series, Kumu Kekoa and Kumu Pele established three key elements: Nā Akua-Spirituality, Ka ‘Āina-Land, and Ke Kanaka-people.

The Nā Akua course covered a section on Pele (Fire Goddess) and the connection of Hawaiian people “Ka Wahine O Ka Lua” in this day and age and how this relationship affects and inspires their way of living today. A chant was taught as part of this lecture. Kumu Kekoa took us out to a school garden where we practiced the chant together.

The Ka ‘Āina lecture introduced an ‘ōlelo no‘eau (Hawaiian proverb), “He Ali‘i Ka ‘Āina, He Kauā Ke Kanaka, The Land is a Chief, and Man is its Servant” (Pukui, 1983). Traditional ways of using and caring for the land were explained. A traditional dance about Halema‘uma‘u (a crater in Hawai‘i Volcano National Park) was taught to accentuate the learning. This created a smooth connection with a one-day-guided excursion to the Volcanoes National Park on Day 9. Using a 3-D map at the visitor center, a professional tour guide explained about the massive lava flow that continued from May to August in 2018. He also described why Hawai‘i island has different terms and conditions for house insurance and house prices are very different depending on the level of risk posed by lava.

On day 5, Kumu Kekoa took us for an excursion to the Puna area where the 2018 lava flow swept many homes away and changed the landscape. The first stop was the home of Kumu Kekoa and Kumu Pele. There, we continued to learn a hula song, Halema‘uma‘u, and picked up ti-leaves from their garden. In Hawaiian culture, ti-leaves represent protection and are often used as leis worn around one’s head, neck, wrist and ankles. Then Kumu Kekoa took us to the Kapoho area. As we drove into a newly constructed road that connects Pahoa

Fu: Practical improvements in a short-term study abroad program in Hilo, Hawai'i: through plan-do-see procedure to Kapoho, the surrounding scenery was dominated by vast amounts of black lava, some kīpuka (untouched land from lava flows), and some untouched homes. This was a very meaningful occasion for us not only to integrate an in-class lecture about fire Goddess Pele, but also to learn about the impact of lava flows and its continuing influence on peoples' lives and their environment. While driving, Kumu Kekoa explained his own experiences of witnessing the massive amount of flowing lava, to feel the light and heat from lava flow even after dark. He described why local people, especially Hawaiian people of Puna, have deep respect and love towards Pele, who is the original creator and dweller of this island. With their own eyes and bodies, the students saw multitudinous burnt trees and smelled the faintly smoky air (well below hazardous levels).

The Ke Kanaka course looked at modern day issues that Hawaiians face and what is being done to bring "ola" or life to people in Hawai'i. One instance of this is education—especially Hawaiian Medium Education. Another example is farming practices and cultivating foods and plants. Kumu Pele prepared several traditional Hawaiian dishes which all the participants enjoyed very much. She also showed us how to make ti-leaf leis. After her demonstration, the participants made their own bracelets with the leaves they had picked at kumus' house. This final lecture with hands-on learning completed a whole process of lei-making, except for the planting stage. The students picked up the ti-leaves from a well-nurtured garden by kumu's family, kumu Kekoa and kumu Pele prepared the material for smooth production, then the students created their own bracelet in [Hilo] style. This is one braiding method to make leis. It is very easy and common to buy leis from stores, but having this first-hand experience nurtured their respect of the surrounding nature. This is a very important Hawaiian value, beautifully expressed in 'Ōlelo No'eau : "He Ali'i Ka 'Okina, He Kauwā Ke Kanaka" as well as "Ua Hilo 'ia i kea lo ke aloha, Braided with the cords of love" (Pukui, 1983).

In sum, more detailed planning and stronger teamwork between Osaka and Hilo as well as among Hilo professionals brought a consistent content and stronger connection between in-class lectures and hands-on learning.

4. 2. Dorm Life

This section describes some modifications from 2018 regarding dormitory life during the program. The main changes included suspension of the meal plan at the dormitory cafeteria, interactive opportunities with local/international students, and a half-day Hilo tour.

4. 2. 1. Cooking or ready-made meals

When we first carried out Area Studies (Hawai'i) in 2018, the program included a meal plan that provided dinner every night. One dinner per-person cost nearly \$20, adding up to

approximately \$250 over our 12-night stay. In addition, it takes nearly 20 minutes to walk to the dining hall from the dormitory. One observational note taken by the lead teacher was that by the time we had dinner at the cafeteria or had box dinner at the dorm, some students were too tired to have their meal and daily reflection together. Therefore, after several discussions with the staff of OJ and Hawai'i Community College, we opted out of a meal plan and decided to either cook together, have ready-made food from [okazuya] (deli in Hawai'i Pidgin English), or delivery.

During the pre-departure program, the lead teacher explained this policy to the participants, and everyone brought a certain amount of rice to Hilo. This change allowed us not only budget/schedule flexibility, but also meaningful opportunities to get to know each other better and enhance our team bonding. Regarding communication, participants had friendly and constructive conversations while shopping for groceries, cooking meals, and cleaning up. Some were good at cooking, others were good at cleaning, and still others were good at making full use of the budget. Each participant found her role and filled it nicely. For the lead teacher, this shift from a meal plan enabled more careful observation and appropriate guidance, especially when several small problems arose, such as a slight sickness, feeling homesick, or cases of minor miscommunication. She was able to consider healthy and constructive suggestions to assist those who needed some help. Another time when we tried pizza delivery during a weekend, a few students volunteered to go to a dormitory assistant's desk and call for delivery. This brought the students real-life opportunities to communicate in English with local people.

4. 2. 2. Interaction with local students and other visitors from Japan

Another important difference from 2018 was that the students were able to enjoy friendly and casual communication with local and international students as well as Japanese students from the Kanto area.

This is related to a change from dining-hall to self-cooking in the dormitory. The participants in 2020 had more opportunities and longer interaction with local and international students who were regular UH Hilo students. Our arrival date was February 8 and Valentine's Day was close. A couple of local male students often made chocolate when we prepared dinner. After a very short self-introduction, local students were interested in our dishes as were Osaka Jogakuin students in their dessert. They had friendly conversation while they cooked. For Osaka Jogakuin students, it was a good opportunity to learn about the customary practices of Valentine's Day in America. Giving chocolates and some gifts from males to females is very different from what's usually done in Japan, which involves the giving of chocolates from females to males. Another culturally meaningful occasion that arose unexpectedly occurred on Day 8, when two part-Hawaiian local students were preparing their

Fu: Practical improvements in a short-term study abroad program in Hilo, Hawai'i: through plan-do-see procedure ho'okupu (offerings in Hawaiian). They used ti leaves in order to make leis for the place they would visit (the author intentionally avoids the place name out of respect), and several OJ students were keenly interested in the process of [lei-making]. The local students explained how to prepare the leaves, how to twine the leaves nicely, and how to keep them fresh and fragrant. Fortunately, this [ti-leaf-lei making] observation opportunity became a good foundation for several students; the third class about Hawaiian Culture on Day 11 included [ti-leaf-making]. Professor Kekoa Harman and Kumu Pele Harman kindly had us at their house on Day 5, and we were allowed to pick ti leaves from their garden. Both kumus (teachers in Hawaiian) finished the preparation process (heating the leaves and cooling them down) before the class started so that OJ students were able to handle many leaves smoothly.

During our 12-night stay in a dormitory, another group of female Japanese students had been staying in the same dormitory. Thanks to the friendly and professional help of the program coordinators, Prof. Christine Quintana and Ms. Eri Hall, all the participants from two schools and local teachers shared a Hawai'i local style lunch on the third day of our program immediately after the first ESL day. Prof. Quintana kindly prepared several locals' favorite dishes, such as pork cabbage and potato mac salad, it was a meaningful opportunity for the students to share thoughts and stories in a very friendly and relaxed manner. Since students from the Kanto area already had some basic information about Hilo, the school, and their dormitory life, Osaka Jogakuin students asked questions and gained important information from them. In addition, both Osaka and Kanto students learned about each other's programs since their program content focused on natural science.

4. 2. 3. Hilo tour

As a new trial, the 2020 program included a half-day Hilo tour and visited several sites in one afternoon. An assistant coordinator who had a certified license drove a school van, and a local guide was with us to provide necessary historical and cultural facts. We started a tour with a visit to a fishpond, had one-hour holoholo (walk around) during lunch in downtown Hilo, then visited Alae Cemetery, Hilo library, Rainbow Fall, Boiling Pots (a famous waterfall) and the statue of King Kamehameha. Visiting Alae Cemetery brought the participants an opportunity to reflect on the lecture by Mr. Hiura (the Executive Director of Hawai'i Japanese Center). One big stone in front of Hilo Library has an interesting legend, as does Boiling Pots. The guide had deep-rooted knowledge about Hawaiian language, culture, history, and arts. At each site we visited, her explanations were clear and easy to understand, and she skillfully handled many questions and comments from the students. In the van, she was always seated next to one of the students and had welcoming attitude. This enhanced students' motivation and willingness to ask questions and to develop what they have learned. Having co-kumu (teacher) was not included in the original plan, but this was certainly a good addition to the

program.

5. Practical ideas for further improvement

5. 1. Modifying the current content with a small addition

In both 2018 and 2020, we visited Richardson beach to observe fishpond (loko ia) which has been taken care of local people for a long time. Kumu (teacher) Ku'ulei Kanaka'ole told important history of the place and how they have tried to keep this culturally and historically important place for future generations. At the same time, this area is very suitable for learning about marine science. Adding a short lecture from marine science researchers will bring a stronger connection regarding preserving the environment and advancing science.

5. 2. Adding a few visits

Although the program content provides real hands-on experience at several culturally and historically places, there is still much room for improvement. This section suggests a few options to have more hua kai (excursion) opportunities so that the participants will be able to learn about ecological, cultural and historical diversity of the Big Island.

5. 2. 1 Hua kai (excursion) to culturally and historically important places

The 2020 program had one-day Hilo tour, and the participants visited famous places in Hilo town. The students also learned about mo'olelo (legend, myth in Hawaiian), too. At the Boiling Pots, the students learned about an ancient fight between Maui (a young man) and Mo'okuna (a lizard). At Hilo Library, the participants learned about the Naha stone, a 7,000-pound volcanic rock, which Kamehameha the Great is believed to have overturned. The next easy addition will be a short visit to Liliuokalani Garden in downtown Hilo. Students can learn more about Japanese immigrant history and about the long-term connection between Hawai'i and Japan in a real place. Stone statues from various prefectures to celebrate 100-year anniversary in 1968, and a tea house donated by *Ura-senke* will be good examples to learn about the influence of Japanese immigrants in the Hilo community.

The author would like to suggest having a hua kai so that the program participants would gain traditional ecological knowledge (TEK). TEK means the ecological and biological knowledge held by indigenous people (Nishimoto, 2020). It is widely known that the Big Island has five major areas: Hilo, Kona, Kau, Puna, Hamakua, Kohala. In 2018 and 2020, we visited the Hawai'i Volcanoes National Park in the Kau area. In 2020, a short drive to the 2018 lava flow area took us to the Puna area. Each region has their unique mo'olelo (legend, myth in Hawaiian) and cultural/historical places. All the visits conducted in 2018 and 2020 were one-day or a few hours; therefore, having an overnight stay at Volcanoes National Park might

Fu: Practical improvements in a short-term study abroad program in Hilo, Hawai'i: through plan-do-see procedure

be the first and the most feasible choice. We have tried our best to learn and enjoy as much as possible during a one-day excursion, drove to famous places such as steam vents, Kilauea Crater, chain of craters, and a short trail. However, spending at least one night would allow us to enjoy a few more options: trying trails both in early morning and in evening and to observe a sunrise and a sunset in the park. Watching how smoke, light, and clouds shift as the time flows over a day will enable the participants to see how people from ancient times contacted, perceived and respected the original dweller of the crater, Pele. This is another good occasion to integrate the lecture and hands-on experience with special attention to TEK.

5. 2. 2. Visit at Tsunami museum

The current program content has a relatively small weakness in science area. In order to cover this small flaw, a visit to the Pacific Tsunami Museum will be helpful for the participants to learn about natural disasters and socio-economic recovery from various damages. This museum was recommended by Dr. Warren Nishimoto, a former Director of Oral History at UH Manoa (W. Nishimoto, personal communication, 12 February, 2020). As well-known historical facts, Hilo was hit by two major tsunamis in 1946 and 1960. The 1946 tsunami caused over 100 casualties and suspended the railroad system that carried sugarcane and passengers between Hilo and surrounding plantation villages. The 1946 tsunami was also a main reason the Civil Defense Warning System was introduced. The Pacific Tsunami Museum has a unique collection of maps, pictures, and other interactive exhibitions where the visitors can learn about natural disasters and the community/state effort to recover from huge damages. A short visit to this museum would be another opportunity for the program participants to enhance TEK.

6. Conclusion

The present paper reports findings from a part of [do] and mainly [see] part of important chain of [plan-do-see] cycle of a new study-abroad program called Area Studies (Hawai'i). One important goal of this paper is to create a public record that serves to fulfill accountability of our educational institution. A mixed method of qualitative and quantitative data reveals both its pedagogical benefits to the program participants and its weaknesses. Thanks to a constructive and prompt communication from Hawai'i side, the 2020 program allowed us greater flexibility regarding schedule, budget, and hua kai (excursions). The paper also suggests a few possible options to broaden the hands-on components of the program, including a short excursion in the Hilo area and other areas of the Big Island.

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Fu: Practical improvements in a short-term study abroad program in Hilo, Hawai'i: through plan-do-see procedure

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Appendix A. Consent form

本研究はプログラム参加者のみなさんの何らかの利益に結びつくものではありません。本研究から辞退されても、不利益を被ることはありません。この質問調査用紙は海外研修の教育的質を向上させるためのもので、得られたデータはプライバシーを遵守します。研究者がデータを分析し、その結果はプログラム担当の教員内と研究発表で共有します。データを公表することで個人が特定されないことがないことをお約束します。みなさんのご協力がプログラム改善と教育の改善につながります。

ご協力ありがとうございます。

Appendix B. Immediate-post questionnaire for quantitative data

Name:

Strongly agree
Agree
Weakly agree
Disagree
Strongly disagree

Personal growth

1. I gained more self-reliance.	1	2	3	4	5
2. I have more energy and enthusiasm.	1	2	3	4	5
3. I developed greater sense of perseverance.	1	2	3	4	5
4. I developed greater flexibility.	1	2	3	4	5
5. I developed greater open-mindedness.	1	2	3	4	5
6. I gained greater self-confidence.	1	2	3	4	5
7. I gained greater independence.	1	2	3	4	5
8. I gained greater team-work skills.	1	2	3	4	5

Professional growth: final research presentation

1. I reviewed what we have learnt in IS4, or IR and IW (Sustainable Future) before coming to Hilo or when I was in Hilo.	1	2	3	4	5
2. I actively participated in ESL classes and other fieldwork to prepare for the final research presentation in Hilo.	1	2	3	4	5
3. I learnt something new about Hawai'i (history, nature, culture, business, and other) and other current social issues in the world.	1	2	3	4	5
4. I carried out my research presentation with confidence.	1	2	3	4	5
5. I smoothly handled Q and A sessions with a different audience.	1	2	3	4	5

Professional growth: future academic/career path

1. I will further develop my language skills through classes in OJ, or through my job	1	2	3	4	5
2. I will maintain or develop my language skills through extra class activities, such as joining English Speaking Lounge or regularly talking with tutors in SASCC.	1	2	3	4	5
3. I will further learn about the social issues which I have selected for my research.	1	2	3	4	5
4. I will further maintain and enhance my study motivation.	1	2	3	4	5
5. I will further maintain and develop my problem-solving skills.	1	2	3	4	5

Inter-cultural competence

Attitude aspect (1,2: Respect/ 3-5; Openness/ 6-8; Curiosity and Discovery)

1. I observe and respect the behaviors of local people very carefully.	1	2	3	4	5
2. I analyze things that happen in Hilo that seem strange to me from many perspectives as I can.	1	2	3	4	5
3. I refrain from making quick judgements about another culture.	1	2	3	4	5
4. I don't assume that everyone from the same culture is the same.	1	2	3	4	5
5. I consider my own culture biases when trying to understand another culture.	1	2	3	4	5
6. I investigate common areas of miscommunication between people from different countries or communities.	1	2	3	4	5
7. I build relationships with local people by finding opportunities to spend time with them.	1	2	3	4	5
8. I have the ability to think more critically about social events and take a look at multiple sides of current issues.	1	2	3	4	5