

**SHAPING THE MINDSET:
A CASE STUDY OF AN ELEMENTARY SCHOOL
INTERNATIONAL EXCHANGE PROGRAM**

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Abstract

Today's interconnected world demands that students develop the intercultural competencies of skills, behavior, and attitudes to meet the needs of the 21st century. The number of American students who participate in study abroad has been increasing at a steady rate. Many studies have explored the benefits of studying abroad, with some studies indicating how study abroad can be a powerful experiential learning experience. Despite the ever-increasing number of research studies on international exchange programs in higher education, very little data exists on programs for elementary school-aged students. This study attempts to help fill that knowledge gap. This qualitative single case study explores the experience of an exchange program between an independent school in Honolulu and a private school in Tokyo, and how it contributes to the development of the mindset of the elementary school-aged participants to prepare them for a globally interconnected world. Data were collected from 16 interviews, two focus group discussions, and 22 redacted student travel journals. The findings of this study identified five essential attributes of people with a global mindset: Open-minded, Curious, Adaptive, Resilient, and Empathetic. The majority of the research participants attributed their increased level of personal growth in terms of confidence and independence to the international exchange program. Additionally, this study found that a purposeful and well-designed program can elevate its effectiveness, developing a more global mindset successfully.

Keywords: intercultural competency; study abroad; international exchange program; global mindset; experiential learning

Dedication

This dissertation is dedicated to my late mother and father, Fusako (Taniguchi) Crane, and Thomas Gordon Owen Crane, who never wavered in their love, support, and encouragement. They taught me the value of hard work and perseverance and the sense of fulfillment when you put your heart into what you do. I can hear my father ask me, “Did you put in your best effort?” I can look up to the heavens and answer with conviction that I have put in my best effort towards my dissertation journey.

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Chapter One: Introduction

A journey of a thousand miles begins with a single step. —Lao Tsu

As the world becomes increasingly interdependent—politically, economically, socially, and environmentally—students need to build the necessary knowledge, competencies, and attitude to navigate our global community. Educators have a responsibility to equip their students with the essential skills that they do not even know they need yet. Our world is facing global challenges that cannot be solved within the constraints of national boundaries. Collaborative efforts must be made across nations to find sustainable solutions and to begin building a more peaceful, indiscriminate, tolerant, and loving world (Steven, 2017).

The Universal Declaration of Human Rights, proclaimed by the United Nations (UN) General Assembly in Paris on December 10, 1948 (UN, n.d.), was developed to plant the seeds of peace and to unite humanity towards a common goal. The United Nations Educational, Scientific, and Cultural Organization (UNESCO) stated that “since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed” (UNESCO, n.d.). It has been over 70 years since the development of the global ethical compact towards world peace, and much work remains to be done.

In 2012, the UN Secretary-General, Ban Ki-moon, launched the five-year Global Education First Initiative (GEFI) that focused on fostering global citizenship. “Education is much more than an entry to the job market. It has the power to shape a sustainable future and a better world. Education policies should promote peace, mutual respect, and environmental care” (UNESCO, 2012). Three years later, in 2015, the UN General Assembly adopted the 2030 Agenda for Sustainable Development, which provides a “blueprint for peace and prosperity for people and the planet, now and into the future” (UNESCO, n.d.). Among the 17 Sustainable

Development Goals (SDGs) to end poverty and hunger, improve health, and protect the planet is SDG4. It ensures “inclusive and equitable quality education and promote[s] lifelong learning opportunities for all” (UNESCO, n.d.); SDG Target 4.7 specifies education for global citizenship:

By 2030, ensure that all learners acquire the knowledge and skills needed to promote sustainable development, including, among others, through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture’s contribution to sustainable development.

While the Secretary-General’s GEFI vision is to have education take a central role in fostering global citizenship, some barriers are slowing the process, such as outdated curricula and educational materials, “lack of teacher capacity, inadequate focus on values, and lack of leadership on global citizenship” (UNESCO, n.d.).

How far have we come in achieving SDG Target 4.7 goals? According to Reimers (2017), a professor of International Education at Harvard Graduate School of Education, the outcome of those goals does not look promising, yet. It is a work in progress with unanswered questions. Reimers (2017) believes that the UN “can play a significant role in instilling values and ethical dispositions in their learners to tackle global issues” (p. 1). However, he has concerns about educators being able to successfully equip students with the necessary skills and mindset to navigate in an interdependent world. Reimers (2017) questions, “What types of learning opportunities should educators create for students to appreciate cultural diversity, become active participants in the global community, and practice global responsibility?” (p. 1).

As an administrator for the elementary division at an independent school in Hawai‘i, it is my role to help advance our mission and aims. Part of our school’s mission is to create an environment where the students can appreciate cultural diversity and develop social responsibility. During the school’s Accreditation Self-Study process from 2014-2016, the head of the school stated that aiming to cultivate a student’s heart is as essential as cultivating a student’s intellect (Accreditation Self-Study, 2016). By instilling a sense of purpose in making meaningful contributions to others, the school hopes to develop empathy, compassion, and moral reasoning so that students can be engaged and responsible global citizens.

Purpose of the Study

The purpose of this qualitative case study is to explore the experience of an exchange program between an independent school in Honolulu and a private school in Tokyo, and how the program contributes to the development of the mindset of elementary school-aged participants to prepare them for a globally interconnected world.

Klein (2017) states the importance of travel, especially when it is an immersive learning experience. It is “the most powerful way to develop global fluency and citizenship” (Klein, 2017, p. 191) and to “transform the students’ worldview” (p. 191). If that is true, how can our exchange program, which has elements of immersive experiences, including homestays with Japanese host families and attending a Japanese school with their host buddies, transform our students’ worldviews? I am interested in exploring how our students can think beyond their self-interests, empathizing with others and understanding different perspectives. How will the students’ attitudes, beliefs, awareness, and or behaviors be affected by an immersive learning experience? Will their heart develop even more as a result of the experience? Will they develop their “global mindset?” Will this program support the school’s global aim? Additionally, I am interested in the

development of the program itself to enhance student engagement further, and in learning about other cultures and people for future exchanges.

According to a review of the literature on 21st-century learning frameworks, “ethical and emotional awareness, while not novel to the 21st century,” has become “even more critical in an increasingly globalized and interconnected world, where different cultures have to meet and interact” (Jerald, 2009, as cited in Kereluik et al., 2013, p.132). Furthermore, Boix Mansilla and Jackson (2013) emphasize the need to provide students with “multiple opportunities to examine what happens when cultures meet” (p.5).

I hope to gain insight on how the answers to the research question can be used to reflect on the current teaching practices (such as preparing our students for the trip, integrating a “global” curriculum throughout the school year, and collaborating with our partner school to include social learning components). This case study aspires to provide recommendations on how to improve our exchange program, and to contribute to the growing educational research community on global education, through the unique lens of an elementary school-aged exchange program.

Statement of the Problem

Building global competency and a global mindset is no longer a “want” but a “need” in providing students with the necessary knowledge, skills, and attitude to navigate our increasingly interdependent world. According to Boix Mansilla and Jackson (2013), in order for our students to fully “participate in today’s and tomorrow’s world”, we must “nurture their global competence which herein is defined as the capacity and disposition to understand and act on issues of global significance” (p.2). The school’s aim is for its learners to appreciate cultural diversity, become active participants in the global community, and practice global responsibility.

Research Question

How does the experience of an exchange program between an independent school in Honolulu and a private school in Tokyo develop the mindset of elementary school-aged participants to prepare them for a globally interconnected world?

Assumptions

Many studies have explored the benefits of international experiences for students in higher education, mostly about university students and some for high school students. However, there seems to be a gap in international experiences for elementary-aged students. The primary areas that have been explored are study abroad programs for high school and university students, both short- and long-term periods. To develop a more significant foundation, and to fill in the apparent research gap, it was essential to conduct research on the elementary-aged international exchange program related to the students' experiences and how it contributes to the development of the global mindset. This study seeks to add to the literature in the field of global education.

The Journey

In the context of this study, a metaphor of a “journey” will be used to escort the readers through the various chapters of this dissertation. This metaphor offers “a structure that aids us in establishing a relationship between something that we already know and something else that we are attempting to understand” (Ely, Vinz, Anzul, & Downing, 1977, p. 113), and provides a multi-layered purpose in this study:

- The readers are taken through a journey of the “lived” experiences of the students, vicariously, as they navigate the content of the chapters in a tangible way.

- The metaphor anchors how I organize and present this study in a tangible way from the first to the last chapter.
- The metaphorical journey highlights the embedded structure of the students' experience of the exchange program in a chronological way from the beginning to the end of the trip.
- In order to successfully navigate my research journey, I need to understand that reflexivity is a continuous journey of reflection, and to understand how I can influence and be influenced by the research process (Brobst & Brenson, 2014). I need to be aware of my own positionality throughout my research journey so that I do not inadvertently bias the results.

To communicate the findings of this study, I will navigate the readers through the four stages of the “journey” from beginning to the end:

- Deciding to go on the trip
- Preparing to go on the trip
- Experiencing the trip
- Returning home and reflecting on the journey

Each of these stages are related to the chronological landmark of the students' journey from Honolulu to Tokyo and back home to Honolulu. The students' experience is reflected through the process of a journey: how they prepare for the trip, travel to a foreign land, experience the immersive nature of the program, bring back their stories to tell, and reflect on their journey. These stories are shared from the perspectives of the adults who were involved in the students' experience, whether they are parents of the students, teachers who act as chaperones on the trip, or administrators who oversee the exchange program. In Chapter Four, the participants' quotes

are used to add texture and depth to illustrate important points as the story of the students' journey is revealed.

Setting the Stage for Global Education

To preserve the anonymity and confidentiality of the locations in this study, all organizations of the research site in Hawai'i, and the affiliate school in Japan were assigned pseudonyms. These pseudonyms will be used hereafter.

Fifty years ago, Makai School in Honolulu, Hawai'i, welcomed a group of twenty-seven Japanese teenagers from Minami Kaigan Kōkō, in Tokyo, Japan, for six weeks of English language and cultural immersion classes. Their visit was the beginning of an intercultural exchange program. The first study abroad program on Makai School campus was established in the 1960s, which included travel, homestay, and learning about other cultures. In 1993, Makai School opened its Global Network Center (henceforth "the Center") to promote global education and global competency. The Center seeks to engage students in activities to build their knowledge, skills, and dispositions that will help them thrive in diverse and multicultural environments. According to its administrators, the Center strives to provide global education to embed empathy, compassion, collaboration, and diversity, all of which are part of the school's mission and philosophy. The Center offers a framework for understanding perspectives, real-life problem-solving opportunities, and personal growth to lead students into taking action, such as community-service and social-action projects.

The Center organizes international travel opportunities for students in grades five through twelve during the school year and the summer. Small groups of students participate in a homestay with partner schools in Japan, China, and Sweden. Makai School students also get to host student visitors from partner schools when they spend a week in Hawai'i. This interchange

provides students the opportunity to take part in the cultural exchange as travelers and as hosts. There are additional programs specifically for high school students, such as the summer travel study program and the school year abroad program. While the destinations may vary year-to-year, these experiences intend to promote an appreciation of cultural diversity and global responsibility.

According to the two administrators at the Center, while travel continues to provide a gateway into other cultures, and has been at the core of its global education mission, there are evolving initiatives. These initiatives target the four domains of global competence: to investigate the world, recognize different perspectives, communicate ideas, and take action (OECD, 2018). One of the Center's programs involves a group of international youth leaders to solve authentic global challenges. The youth leaders engage in positive social changes in their respective local communities. These youth leaders experience collaboration, communication, and multicultural perspective-taking as they work with peers across the world. These skills encourage them to become lifelong active participants in not only their local but also global community. Working across cultures together to take action in tackling real-life problems and sharing solutions promotes empathy and understanding about common challenges.

The Center also provides language programs from K-12 within the school day and through after-school programs. Language learning is integrated into the curriculum during the school day for the youngest learners. Hawaiian is introduced in kindergarten and revisited in third grade with an emphasis on interdisciplinary studies. Afterschool language classes, such as Hawaiian, Japanese, and Mandarin Chinese, are offered to students in grades one through five. In the upper grades, elective language courses, including French, Hawaiian, Japanese, Mandarin Chinese, Spanish, and Latin, are offered.

Since its inception, the Center has acted as a hub for global education initiatives for students and educators at Makai School. The opportunities for students include extracurricular immersion language instruction, international exchange programs, study abroad programs, and summer study programs, including international community service. The Center also provides professional development programs for educators, such as workshops, seminars, and teacher study trips, which has the dual purpose of raising cultural awareness and getting involved in international community service. While these programs continue to promote an appreciation of cultural diversity and global responsibility, the Center is shifting its focus to intentionally incorporate diversity, equity, and inclusion for students to engage in global initiatives led by the Global Network Center.

Every Journey Begins with a Step

In the late 1960s, the first administrator for Global Network Center envisioned a partnership between Makai School and one of the top schools in Japan, the Minami Kaigan schools. In 1968, the first group of 27 students from Minami Kaigan high school traveled from Tokyo to Honolulu for six weeks of the cultural immersion experience. Fifty years of partnership between Minami Kaigan schools and Makai School is a true testament to the lifelong international relationship they built over time. In 2016, Minami Kaigan's affiliate elementary school, Minami Kaigan Shōgakkō, approached Makai School to establish an exchange program for fourth and fifth-grade students; until that year, the youngest age group who traveled overseas for an exchange program was middle school. Minami Kaigan Shōgakkō has also been involved with successful intercultural exchange programs with schools in England for over 20 years. Minami Kaigan Shōgakkō's successful intercultural exchange programs provided much encouragement and inspiration for the Center to consider offering a cross-cultural exchange

program for fourth and fifth-grade students at Makai School, with fourth-grade as the hosting year and fifth-grade as the traveling year. While the program rests under the Center, as the administrator for grades four and five, I have been intimately involved in carrying out the program.

Preparing to Go on the Trip

Essential Ingredients for a Successful Exchange Program

A series of recent studies have indicated that crucial to a successful, well-designed international program is adequate preparation and support, with guided reflection and debriefing (Bell & Anscombe, 2013). An international program, therefore, should include careful planning and preparation for the students to engage in experiential learning opportunities (Montrose, 2002; Engle & Engle, 2012; Biagi et al., 2012; and Strange & Gibson, 2017). Accordingly, the Makai School's Global Network Center and the administrators for fourth and fifth graders offer a purposeful and well-designed exchange program. This includes the application and selection process, pre-departure workshops, the immersive cultural experience, and post-trip debriefing/reflection meeting.

When Minami Kaigan Shōgakkō reached out to Makai School to launch a new exchange program in the elementary division, they first invited the administrators of Makai School to Minami Kaigan Shōgakkō's campus as an introduction to their school, faculty, staff, and students. It was a gesture of warm welcome and a rekindling of a half-century of relationship between them. It required a thoughtful process in anticipating these critical areas of concerns:

- Safety, security, and the health of the students
- Roles and responsibilities of the chaperones
- Preparation for the trip

- The cost of the exchange program

Safety, Security, and the Health of the Students

This is top priority. As with any reputable exchange programs, safety, security, health, and risk management plans for the students need to be in place. Makai School needed to develop guidelines and procedures in case students became suddenly ill, suffered an expected injury, or required substantial emotional support. The Center provided an “Authorization for Medical Treatment Plan” for traveling students and chaperones, as determined by a physician at a clinic or hospital in Tokyo. As for the overall safety of the students, having them homestay with a host family from Minami Kaigan Shōgakkō provided care and well-being. Host families offered shelter, meals, and emotional support; they also shared the local cultures and customs of Japan. The host families’ homes became a home-away-from-home for Makai School students.

Roles and Responsibilities of the Chaperones

The chaperones play a critical role in ensuring the safety and well-being of the traveling students during the exchange program. At Makai School, interested fourth and fifth-grade teachers can apply each year to be one of three chaperones in providing support for 16 traveling students. The model that the Center provides is by having one teacher from the previous year’s trip serve as the “chaperone lead” to travel with two new chaperones. The “chaperone lead” works closely with the administrators at the Center to support curricular connections, prepare students for the travel, and lead the other chaperones in overseeing the safety and well-being of the students during the trip. Moving forward, the Center is planning to have two lead teachers alternate traveling every other year with two new chaperones, to provide even better care for the students and to improve the exchange program.

As chaperones, they are required to attend the risk management training, review the Global Network Center Code of Conduct, and sign the chaperone waiver. The chaperones must be cognizant that while they facilitate one of the Center programs, they represent the school, the state of Hawai‘i, and the United States; therefore, they need to abide by the rules of conduct for the duration of the program. The chaperones familiarize themselves with the materials presented and the related protocols before the exchange program begins. While the chaperones are responsible for leading the group of students on the exchange trip, they work closely with the administrators at the Center and the administrators of the elementary division, to run meetings for the families and students before the trip, and run post-meetings for the students after the trip.

Application and Student Selection Process

During the application process, students write an essay about their interest in the program and submit an application form. The administrators review each application and cross-check with the students’ classroom teachers about their academic standing. The students are selected based on the essay, and academic and behavioral standing. The students who are admitted into the program attend the pre-trip meeting to review details about the trip. The students complete the Personal Profile form, which includes information about themselves, their family, hobbies, likes and dislikes, and a description of their health needs, if applicable. The forms are sent to Minami Kaigan Shōgakkō for the administrators at the school to match host students.

Pre-departure Meetings

The administrators at the Center plan and prepare for the exchange trip for the fifth-grade students at Makai School with extra care and attention, as the fifth grade is the youngest group of students to travel overseas. The Center anticipates both the parents’ concerns about sending their children abroad, and the children’s possible homesickness, as it may be the first trip away from

home and their parents. They devised a plan to hold a general information meeting about the exchange program for interested fifth-grade families, create an application process for the students and families, hold a pre-departure orientation for the families, run several student meetings with the chaperones before the trip, and meet with the students after they return from the trip.

The pre-departure workshops prepare students to learn about Japanese customs, culture, food, and some Japanese phrases. The chaperones review behavioral expectations throughout their journey. To prepare for assemblies at Minami Kaigan Shōgakkō, the students write and practice speeches in English or Japanese and practice the “oli,” a Hawaiian chant. The students complete pre-departure journal reflections and prepare for the inquiry project by soliciting questions from their classmates about what they are curious about Japan. Each student selects one question as an inquiry project to be completed during the trip.

Before departing for the trip, the students receive their packing list from the chaperones, a school sweatshirt, and a name tag (with a message written in Japanese on the back to ask for assistance if they get lost). One of the ways the chaperones monitor their students' health and well-being, and maintain a method of communication with families, is the use of the LINE app. For the most part, the chaperones quietly listen and engage with students on LINE by answering their questions. The chaperones used LINE frequently to communicate with families in Hawai'i by sending photos and videos of the various activities the students engage in at Minami Kaigan Shōgakkō.

Experiencing the Trip

One of the outcomes for the Center is to initiate cultural diffusion of global identity and global citizenship at earlier ages. The administrators at the Center hope that the fifth-grade

exchange experience creates love and appreciation for other cultures. The desired outcome is to have the students reflect on their experience and be able to take that learning with them throughout their life.

The fifth-grade students at Makai School, who typically range between the age of eleven to twelve, have their own family, home, friends, and a well-established routine. Engaging in an exchange program breaks them out of the established comfort zone. Life away from home means spending time in a new place and with new people, who hold different values and have their own well-established routines. Even though the program is only for a week, an immersive experience with a host family in a homestay while attending a Japanese school demands a specific set of dispositions and skills to acclimatize and adjust to their new environment. The goal is to offer an opportunity to experience some of Japan's culture and customs and exposes students to the daily lives of some people in Japan.

As part of the learning experience, the students are expected to write their reflections in a travel journal. The journal consists of several pages, including an itinerary, some general rules, and guidelines about the trip. Other pages consist of logging reflections, preparation page for their presentation when they return from their trip, Venn diagrams to note similarities and differences, a see-think-wonder activity, a pre- and post-trip thinking activity, a diagram to track emotions, useful Japanese phrases, and a list of songs and "oli" for the assembly.

As opposed to staying in a hotel or dormitory, students can experience real-life living in Japan with their host buddy and their homestay family. Their experience of being like their counterparts includes the use of public transportation systems to travel between home and school without an adult escort. Attending Minami Kaigan Shōgakkō with their host buddy provides an immersive Japanese school experience. Participating in the school assemblies provides an

opportunity for Makai School students to share their Hawaiian culture by presenting “oli” on the first day and the last day of school, and communicating their gratitude towards the host school. Students engage in a one-night trip away from Tokyo with just the Makai School students, their Minami Kaigan Shōgakkō buddies, and chaperones from both schools. This excursion provides opportunities to develop stronger relationships with their buddies, learn about historical sites, and see some Japanese traditions and customs.

Reflecting on the Journey

Being able to make sense of their overseas travel upon returning from the trip can be rewarding for students to reflect on their overall experience. The immersive nature of the journey, of spending a week homestay with a Japanese family and attending a Japanese school with their host buddy, has the potential to profoundly impact how students view themselves and their place in the world. The administrators and chaperones at Makai School provide students several opportunities to reflect on their journey through the individual reflection in their travel journal, a group debriefing, a presentation to the community of fourth and fifth graders at an assembly, and an (optional) presentation at an evening program the following school year that showcases all of the elementary-to-high-school international travel programs for interested faculty, students, and parents.

While the students learn by participating in the exchange program, the learning is enhanced when given time and space to think reflectively about the activities, events, and experiences they encountered in Japan. Learning is both an active and reflective process. Reflection, as a process, means helping students make meaning from experience. David Kolb’s Experiential Learning Theory (1984) supports the process in which fifth-grade students go through an immersive overseas experience, reflect on what happened, and then create new

knowledge. According to Kolb, this new knowledge can later be tested through another cycle of experiential learning.

Reflection takes on another form at the end of the exchange program. It is critical to evaluate the exchange program through the students' eyes, the parents' perspective, and the chaperones' experience. The process of refining and improving the exchange program, allowing for future accommodations and modifications, is indispensable. Proposed recommendations aim to strengthen the exchange program, to further enhance student engagement and learning about other cultures and people, to challenge and excite the students, and have them return home with a deeper understanding and appreciation of themselves and the world.

Time to Reflect and Debrief

Reflection can be both an individual and a group process. In the case of the exchange program, the student participates in both. They receive a travel journal before their trip to write their thoughts, feelings, and wonders before, during, and after they return from their trip. The chaperones lead meetings to not only prepare the students for the journey but also to debrief what they experienced from going on the trip. It is essential to create space for reflective activities, as it supports students to critically process what they experienced, helps encourage them to identify areas they developed, and offers an outlet to share any challenging situations they encountered.

Share What the Students Learned

The returned travelers are invaluable resources as they bring experiences back home. Being able to share their stories not only helps them build a greater understanding of other people and cultures, but also enables them to teach others about the lessons they learned. A requirement for the traveling students is to create a slide presentation about some aspect of their international experience to the home campus community at an assembly for fourth and fifth

graders. The assignment starts by soliciting a list of questions from their classmates, and then the student selects one to answer by doing some research during the trip; the students also take photographs to enhance their presentation. Thus, the students both reflect on their journey and share new knowledge gained with a broader audience.

In the fall, the Center hosts a special evening event, when parents and students curious about travel opportunities learn about the full range of programs supported by the Center. The presenters are students across grade levels, fifth to twelfth grade, who share their travel adventures and answer questions. Sharing international perspectives and lessons learned is an invaluable opportunity for prospective exchange program participants.

Significance of the Research

Growth in student thinking and behavior takes time to develop. Therefore, the impact of a one-week exchange program may not be visible immediately. One of the program's goals is to identify areas for improvement. Working together with Minami Kaigan Shōgakkō to reflect, assess, and plan for constructive adaptations will help us inch towards deeper success, and effectively retain our partnership over many years, just as our predecessors have done for their exchange program. The results of my dissertation have the potential to act as a reflective tool to see where deep insights and connections occurred for our students, and whether adjusting experiences are necessary to enhance an exchange program. Questions and recommendations in this dissertation can guide faculty to review and critique the essential components of their programs. Engaging in a topic that is dynamic and ever-evolving is both a challenge and an opportunity; it cannot be treated as finite and conclusive, but it offers an opportunity for me to help shift the dialog in the canon from "So what?" to "Now what?," and "What are our next steps?"

I also see my dissertation as useful for researchers who may want to collect deeper data from multi-institutional and longitudinal studies on the effects of exchange programs. Thus far, I have only come across research studies on exchange programs in higher education, at the high school and university level, and very little about elementary-aged students. I hope that the results of my study, however incomplete, will add to the body of knowledge that already exists. Perhaps future scholars can build upon this research to create a more complete and definitive analysis on this topic. It may be meaningful to policy-makers, educators, and parents interested in creating more globally-minded citizens who can relate to others through empathy, see the world through new eyes, and take action in tackling local and global problems to make our world a more just and peaceful place for all humankind.

Conclusion

In a world that is increasingly globally interconnected, cultivating the students' knowledge, skills, and attitudes to navigate our global community is critical. Learning how to interact with people from diverse backgrounds, countries, and cultures is essential. Educators must help students gain the competencies and the attitudes that are necessary to participate in a rapidly changing society. Through a qualitative interpretive analysis of interviews and documents, this study presents an in-depth understanding of the experience of an international exchange program, and how it contributed to developing a mindset in elementary school-aged participants that better prepares them for a globally interconnected world.

The following dissertation has five chapters. Chapter One above gave an overview of the study and discussed the purpose of the research. Chapter Two presents relevant literature review, starting with the theoretical framework of this study. Using a structure called “distant to close,” the review of the literature starts from the broadest view to provide the background context of

my study, and ends at the focal point that is particularly pertinent to my study. Chapter Two, therefore, is divided into four sections: **Globalization** (developing global competencies), **Intercultural Experiences** (creating a platform to practice global competencies), **Empowering Global Citizens** (redefining education to incorporate global competencies), and **Achieving Global Citizens** (developing the mindset).

Chapter Three describes the methodology of this study, which constitutes the design, population, instruments, data collection, and analysis procedures for a qualitative case study. Chapter Four focuses on the findings and data analysis. The dissertation concludes with Chapter Five, addressing the relevance of this study and its implications for educational practice, policy, and future research.

Chapter Two: Literature Review

The more that you read, the more things you will know. The more that you learn, the more places you'll go. —Dr. Seuss

The purpose of this qualitative case study is to explore the experience of an exchange program between an independent school in Honolulu and a private school in Tokyo, and how it contributes to the development of the mindset of the elementary school-aged participants to prepare them for a globally interconnected world.

In this chapter, I review the literature that introduces the theoretical framework of my study: Kolb's Experiential Learning Theory (1984), and Hett's Global Mindedness Theory (1993). These theories frame the purpose and significance of my research question and act as an anchor for the literature review, methods, and analysis of my research study. Using a structure called "distant to close—most distantly related to your work—most closely related to your work" (Ridley, 2012, p. 101), the review of the literature will start with a broad view (the outer layer of the concentric circle) to provide the background context of my study. The inner core is the focal point (the innermost layer of the concentric circle) that is particularly pertinent to my research study. A diagram illustrates the architecture of my literature review as a visual representation in organizing my related literature. See Figure 1.

Figure 1*The Literature Review Architecture*

Global Mindedness



The outermost layer of the concentric circle clarifies the concept of Globalization (i.e., developing global competencies) as it relates to this research study, and discusses both negative and positive perspectives on its effects on education and human interaction. The second layer, Intercultural Experiences (i.e., creating a platform to practice global competencies), provides the context of the current research on study abroad and exchange programs, as a way of developing global competencies to prepare students for a globally interconnected world. The third layer, Empowering Global Citizens (i.e., redefining education to incorporate global competencies), focuses on global education, its evolving history, critics, and the current status of global education as it relates to developing global mindedness. The innermost layer, Global Citizens (developing the mindset), is a more precise discussion of the research on developing global mindedness to prepare students for globalization.

The themes that are inherent in the first three layers highlight how and why the development of global mindedness emerged in the field of education, and why it is regarded as an essential component in education today. The image of the hand symbolizes the theoretical framework of Kolb's Experiential Learning (1984). The hand that cups the concentric circle provides learners a global experience from the outer rim of the circle, raising global awareness, to the core, turning awareness into attitude. From the core we see a green sprout, the theoretical framework of Hett's Global Mindedness (1993). With the right amount of global nourishment, the sprouting of a global mindset begins to appear when the learner starts to move from attitude to action, to act global-mindedly. By identifying relationships in the literature that contribute to the dialogue on a global mindset, this study may enrich, extend, or fill gaps in current theories and research studies on the development of global mindedness, as defined below. "Global mindedness" and "global mindset" will be used interchangeably in this study.

The literature review draws mainly from the fields of educational psychology, globalization, global competencies, global education, intercultural programs, study abroad, and global mindset. The literature is drawn from both quantitative and qualitative research, consisting of research reviews, books, research reports, research articles, as well as theoretical studies. The eclectic collection of the literature review is intended to offer a wide range of issues and perspectives of the relationship between globalization, global education, and global mindedness.

The Theoretical Framework

The theoretical framework for this qualitative single case study draws upon the theory of learning, Kolb's Experiential Learning Theory (1984), and the worldview of Hett's Global Mindedness Theory (1993). These theories will serve as the "blueprint," i.e., the structure, vision, and anchor for my study. The term "blueprint" is derived from Grant and Osanloo's

(2014) journal on how to integrate a theoretical framework in dissertation research using the analogy of building a house. While the “blueprint” helps to frame the purpose and significance of my research question, it will also act as an anchor for the literature review, methods, and analysis of my research study.

The Theoretical Framework of Experiential Learning

Experiential Learning Theory was developed by Kolb (1984) based on the work of prominent 20th-century scholars of human learning and development, such as John Dewey, Kurt Lewin, and Jean Piaget. They were dissatisfied with the nature of traditional education, which focused primarily on the teacher and the content of what they taught (Kolb., & Kolb, 2005). The progressive theorists focused on the learners and how they learn. They created models of the process of learning from experience by keeping the learners at the center of their models.

Dewey, one of the most influential educational theorists of the twentieth century, developed a theory of education rooted in and transformed by experience. As early as 1897, Dewey (as cited in Kucey & Parsons, 2012), often referred to as the father of the progressive education movement, criticized traditional education as too focused on issues of the past rather than on process skills. “In short, memorizing content is less worthwhile than learning how to think and grow into self-efficacious citizens” (Kucey & Parsons, 2012, p. 110). In 1938, Dewey wrote *Experience and Education* to explain the growing conflict between traditional education and Dewey’s progressive theory of education:

To imposition from above is opposed free expression and cultivation of individuality; to external discipline is opposed free activity; to learning from texts and teachers, learning through experience; to acquisition of isolated skills and techniques by drill is opposed acquisition of them as means of attaining ends

which make direct vital appeal; to preparation for a more or less remote future is opposed making the most of the opportunities of present life; to static aims and materials is opposed acquaintance with a changing world. I take it that the fundamental unity of the newer philosophy is found in the idea that there is an intimate and necessary relation between the processes of actual experience and education. (pp. 19-20)

Gardner (2004) defines traditional education as the “mastery of factual and definitional information drawn from various subject matters; and such mastery entailed chiefly repetition, drill, and preconfigured problem sets” (pp. 246-247). In contrast to the traditional education where lessons are imposed “from above,” Dewey’s learner-centered approach is one in which learning occurs through personal experience and social interaction, not through student mastery of prescribed bodies of knowledge provided by the teachers. The students are, therefore, active agents of their learning process. According to Gardner (2004), a more progressive approach believes that “disciplinary understanding flows naturally from the opportunity to explore topics in-depth, in natural settings, at one’s own pace” (p. 247). Additionally, one of the essential beliefs of experiential learning is that experiences are not educational in and of themselves. Dewey (1997) stated the importance of the quality of experience as having educational merit and that “it is not enough to insist upon the necessity of experience, nor even of activity in experience. Everything depends upon the quality of the experience which is had” (p. 27).

The philosophy of experiential education builds upon Jean Piaget’s model of learning and cognitive development. According to Piaget, intelligence is not a fixed trait. His model of cognitive development is a process due to biological maturation, and is shaped by experience:

Intelligence is not an innate internal characteristic of the individual but arises as a product of the interaction between the person and his or her environment. And for Piaget, action is the key. He has shown, in careful descriptive studies of children from infants to teenagers, that abstract reasoning and the power to manipulate symbols arise from the infant's actions in exploring and coping with the immediate concrete environment. (Kolb, 1984, pp. 12-13)

In other words, learning takes place as children test concepts and theories in their "concrete environment" or lived experience.

Another influential seminal theorist on experiential learning, Kurt Lewin (1951), theorized that personal and organizational development resulted from a process that begins with the here-and-now experience followed by collection of data and observations about that experience. The data are then analyzed and the conclusions of this analysis are fed back to the actors in the experience for their use in the modification of their behavior and choice of new experiences. (as cited in Kolb, 1984, p. 21)

Lewin argued that personal and organizational development resulted from a process in which the immediate concrete experience is the basis for observation and reflection. According to Lewin, the observations are grouped into theories and are tested through new experiences. The theories are revised after reflecting on the results of the new experiences. Lewin's model provides an information feedback loop that acts as a basis for a continuous process of goal-directed action and evaluation process. Therefore, self-reflection is essential in learning.

The seminal works of Dewey, Piaget, and Lewin's experiential-based learning are the root of David Kolb's (1984) Experiential Learning Theory. Kolb's Experiential Learning Theory

is intended to be a holistic, adaptive process of learning that “involves the integrated functioning of the total organism—thinking, feeling, perceiving, and behavior” (Kolb, 1984, p. 31). While there have been separate studies done on cognition, experience, perception, and behavior, Kolb’s theory pulls all of them together. Experiential Learning Theory, therefore, is “concerned with how these functions are integrated by the person into a holistic, adaptive posture toward the world” (Kolb, 1984, p. 32). According to Kolb (1984), learning is the most important process of “human adaptation” (p. 32), and it occurs not only within the boundaries of a school, but rather encompasses all life stages of a human being. Kolb (1984) integrated the work of these foundational scholars and proposed six characteristics of experiential learning:

1. Learning is best conceived as a process, not in terms of outcomes.
2. Learning is a continuous process grounded in experience.
3. The process of learning requires the resolution of conflicts between dialectically opposed modes of adaptation to the world.
4. Learning is a holistic process of adaptation to the world.
5. Learning involves transactions between the person and the environment.
6. Learning is the process of creating knowledge.

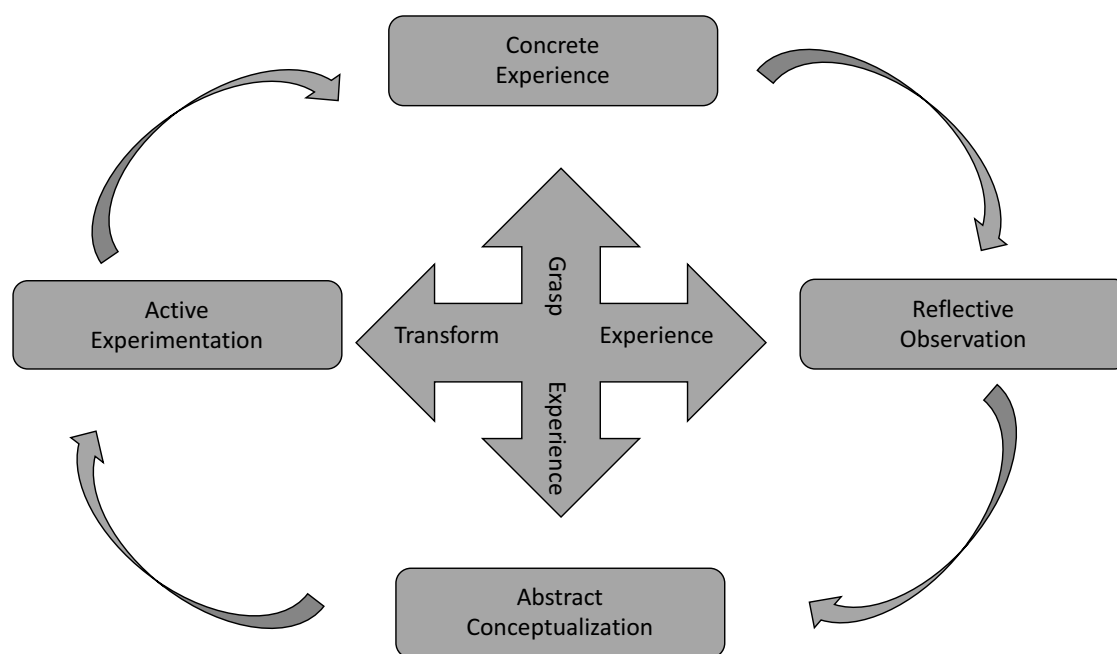
(pp. 26-36)

Kolb’s theory therefore is a dynamic view of knowledge “based on a learning cycle driven by the resolution of the dual dialectics” of action/reflection and experience/abstraction that Kolb calls “active experimentation/reflective observation” and “concrete experience/abstract conceptualization” (1984, p. 43). According to Kolb, learning occurs “through the active extension and grounding of ideas *and* experiences in the external world and internal reflection about the attributes of these experiences and ideas” (1984, p. 52, emphasis in original). Kolb

defines learning as “the process whereby knowledge is created through the transformation of experience. Knowledge results from the combination of grasping experience and transforming it” (1984, p. 41). “Grasping experience” refers to the process of taking in information, and transforming experience refers to how individuals interpret and act on that information. See Figure 2.

Figure 2

Kolb's Experiential Learning Cycle Model



Experiential learning is a process of constructing knowledge that involves creative tension among the four stages. According to Kolb, learners can enter the model at any stage; however, they must continually choose which set of learning modes to use in a specific learning situation (Kolb, 1984). For experience to transform into knowledge, learners must begin with their own experiences, such as, for the purposes of this study, the experience of an exchange

program between an independent school in Honolulu and a private school in Tokyo. The learning cycle continues with learners engaging in reflective observation, then moving to a stage of abstract conceptualization where learners begin to understand their experience, and then engage in active experimentation with the concepts. Kolb states that effective learning occurs when a learner can carry out all four stages of the model (Kolb, 1984).

Although Kolb's theory is a broad theory on human learning and development, it is particularly relevant for this study on the students' experience in an exchange program because the focal point of knowledge is the students' direct and personal experience. Kolb (1984) suggests their own experiences provide "life, texture, and subjective personal meaning" (p. 21) to abstract concepts. This study demonstrates that the experiences of students involved in the exchange program are not strictly about academic learning; it is about their holistic and personal learning. Furthermore, the immersive nature of the exchange program blurs the lines between the types of learning altogether.

According to the Experiential Learning Theory, the more students become involved in their own experience, the more they learn from the experience. They can make more meaning of their involvement in the context of their own lives. Kolb indicates that with personal experience, learners can test the validity of what was discovered during the learning process. He confirms that "knowledge is continuously derived from and tested out in the experiences of the learner" (Kolb, 1984, p. 27). In the context of the Center's exchange program, which is immersive in the sense that students get to experience homestay with a Japanese family while attending a Japanese school, possibilities for learning relationships are vast. The students' exchange buddies, homestay families, Japanese teachers in school, and local citizens might represent the students' group of learning relationships while they are immersed in the cultural setting. The experiential

learning aspect of the exchange program is cultural immersion, which provides unprecedented challenges for students to navigate in new places and with novel experiences. However, the relationships the students build abroad could catalyze transformative learning and the development of global mindedness.

Kolb's Experiential Learning Theory (1984) addresses part of my research study, suggesting that the best type of learning is connected, and that the "experiential learning model pursues a framework for examining and strengthening the critical linkages... that can be developed between the classroom and the 'real world'" (p. 4). Perhaps one of the most critical growth opportunities through the exchange program is learning how to become more open to a process of change, both within oneself and in the environment, in global mindedness. This study investigates the development of global mindedness of the participants through their experiential learning and reflection.

The Theoretical Framework of Global Mindedness

The seminal work of Hett (1993) suggests that global-minded people "possess an ecological world view, believe in the unity of the human species and the interdependence of humanity, have multiple loyalties and are futurists" (p. 69). She defines global mindedness as "a worldview in which one sees oneself as connected to the world community and feels a sense of responsibility for its member, a commitment reflected in an individual's attitudes, beliefs and behaviors" (p. 143). Hett's definition proposes a multidimensional structure that sees the world as an interconnected and interdependent society (Hett, 1993). Hett also promotes active citizenship, which takes into account both local and global perspectives and a commitment to serving others.

To fully understand Hett's definition of global mindedness, the concept of "worldview" needs further clarification. According to Olsen, Lodwick, and Dunlap (1992), "worldview" refers to the totality of human existence and most aspects of social life. People interpret events that are consistent with their views. "World view" is learned through socialization and social interactions (Olsen et al., 1992). Beneker et al. (2014) explain how:

the interpretation of reality can be different than reality, a worldview is a strongly socialized and partial view of the world. In other words, worldviews are a social construction of present knowledge that fit into the context of our own system. (p. 18)

On one end of the worldview spectrum is the narrow, ethnocentric or oppressive view, and on the other end is the inclusive, tolerant, and global view (Bennett, 2004). The former end of the spectrum runs counter to behaviors that are conducive to Hett's definition of global mindedness.

While developing an instrument to measure global mindedness, Hett (1993) identified five dimensions of global mindedness: "responsibility, cultural pluralism, efficacy, global centrism, and interconnectedness" (p. 142). To be globally-minded means that a person demonstrates empathy and a deep concern for people around the world, and responsibility towards others by acting to make a difference for others (Hett, 1993).

That said, the intent of this study is not to measure the effects of the exchange program using Hett's instrument on global mindedness. It is an attempt to explore global mindedness through the lens of experiential learning concerning a change in worldview. Morgan (as cited in Hansen, 2010) states the valued outcome of developing global mindedness is to "simply help the individual acquire a deep understanding of another culture, and to begin to appreciate and develop empathy for people who are different" (p. 7).

In an attempt to develop a survey instrument to measure the affective components of global mindedness, Hett (1993) investigated the extent to which university students develop a worldview. Hett (1993) developed a scale that measures attitudes

of students related to their sense of connection to, interest in, and responsibility for, the global community and the behaviors associated with this perspective. It was designed to be used to assess the affective change that might result from a global studies class, a study abroad experience, or significant contact with people outside one's own culture. (Hett, 1993, p. 4)

Hett's work was guided by research in the fields of "worldmindedness," international understanding, feminism, education, futurism, which were done in the pursuit of building community (1993). Her research builds upon Sampson and Smith's (1957) World-Mindedness Scale, and the Global Understanding Survey established by Barrows et al. (1981).

Sampson and Smith use the term "worldmindedness," and define it as "purely a value orientation which favors a worldview of the problems of humanity, with or without an interest in international affairs" (as cited in Hett, 1993, p. 18). Sampson and Smith's instrument contains eight dimensions of "worldmindedness": "attitudes towards religion, immigration, government, economics, patriotism, race, education, and war" (as cited in Hett, 1993, p. 18). The World-Mindedness Scale, according to Sampson and Smith (1957), is a continuum with world-mindedness on one end of the continuum and national-mindedness on the other.

Barrows et al. (1981) assessed student interest in these three areas: global developments and other cultures, and their feelings of connection towards others from other cultures. The Global Understanding Survey found that "the affective component of global understanding consisted of attitudes towards five phenomena: chauvinism, war, world government,

international cooperation, and human rights” (as cited in Hett, 1993, p. 31). Particularly of interest to my study, Barrows et al. (1981) concluded that visiting other countries and spending time outside the United States is “related to knowledge, affect, and foreign language variables” (p. 143).

In summary, Hett’s (1993) Global Mindedness Theory provides insight into moving students toward global awareness and appreciation of others. Hett’s Global Mindedness Theory (1993) provides a lens from which to view this research study from a global perspective. An examination of Kolb’s Experiential Learning Theory (1984) draws attention to how learning occurs through a cyclical reflective process. Kolb’s (1984) Experiential Learning Theory helps frame how transformative learning occurs through experience and reflective practices. The interweaving of the Experiential Learning Theory and the Global Mindedness Theory provides insight into designing and implementing opportunities that effectively move the learners who participate in an exchange program towards a more global mindset.

Globalization: A Need to Develop Global Competencies

With a click of a button or a touch of a screen, students can learn about trends and issues currently occurring on the other side of the world. Chen (2010) describes the students of today as having virtual international experiences; they are considered the first global generation.

Theodore Levitt, an economist, is credited with coining the term “globalization.” He wrote a review in the *Harvard Business Review* in 1983 titled, “The Globalization of Markets” stating how business is becoming globalized due to a powerful force that is driving “the world toward a converging commonality, and that force is technology” (para 3). Many disciplines have created their definition of the term “globalization.” Here are a few examples worth mentioning:

- Globalization is best characterized as a set of processes that tend to de-territorialize important economic, social, and cultural practices from their traditional boundaries in nation-states. (Suarez-Orozco & Qin-Hilliard, 2004, p. 14)
- Globalization refers to the process whereby countries become more integrated via movements of goods, capitals, labor, and ideas. International trade and capital mobility are the main channels through which globalization is occurring. Globalization is changing the basis of the world economy from industry to knowledge. (Bloom, 2004, p. 58)
- Globalization is what happens when the movement of people, goods, or ideas among countries and regions accelerates. (Coatsworth, 2004, p. 38)
- In popular usage, globalization is linked to the idea that advanced capitalism, aided by digital and electronic technologies, will eventually destroy local traditions and create homogenized world culture. (Watson, 2004, p. 143).
- Globalization is an ongoing international phenomenon that encompasses the interconnectedness of all people economically, politically, culturally, and socially (Friedman, 2005).

According to Suarez-Orozco & Qin-Hilliard (2004), “virtually all aspects of modern life—our jobs, our culture, our relationships with one another—are being transformed by the profound forces of globalization” (p. ix). The authors believe that globalization is bringing people of the world closer together than ever before and are “linked to economic realities, social processes, technological and media innovations, and cultural flows that traverse national boundaries with ever greater momentum” (Suarez-Orozco & Qin-Hilliard, 2004, p. 2). The accelerated speed of economic changes, technological advancement, and environmental challenges are affecting the lives of our current and future generations. Ball et al. (2010) call this

a “multifaceted social phenomenon,” when globalization “is impacting in a number of ways but differently on the lives of individuals all over the world” (p. 524). They explain how it is not just about economic and financial systems. It touches all aspects of living, even “education is affected and changed by these flows” (p. 524).

While the definitions of globalization vary depending on the economic, cultural, or political lens, all of them refer to a process of change, positive or negative. It is crucial to identify the conflicting perspectives and contradictory arguments related to the impact of globalization as a way of framing the concept of globalization as it relates to education.

It is not the intent of this study, nor will it be possible to present, a review of all of the existing theories and definitions of globalization. This study, therefore, views globalization as a multidimensional (economic, political, and cultural) phenomenon that is interconnected, and contributes to the “flows of knowledge, power, technology, people, values, and ideas across the world impacting lives of individuals all over the world in varied ways (both negative and positive) and degrees” (Cohen & Kennedy, 2000, p. 50).

While Levitt (1983) coined the term “globalization,” Friedman (2005) further popularized it by stating (metaphorically) that the “world is flat,” where all competitors have an equal opportunity in an economic playing field (Friedman, 2005). He explained how globalization is expanding and becoming more complex, presenting a case that the “flattening” process of globalization affects everything (Friedman, 2005). While Levitt (1983) attributed technology to be the force behind globalization, Friedman (2005) claims forces (such as the fall of the Berlin Wall, workflow software, open-sourcing, outsourcing, and off-shoring) have flattened the world at lightning speed. These forces are inevitable and unavoidable, and that the “faster and broader this transition to a new era, the more likely is the potential for disruption, as

opposed to an orderly transfer of power from the old winners to the new winners” (Friedman, 2005, p. 46).

In terms of education, Friedman (2005) states that a “quiet crisis” is slowly affecting the education system in the United States, involving “the steady erosion of America’s scientific and engineering base” (p. 253). Friedman compares the United States to “competitor countries, who are: “not only wide awake, they are running a marathon while we are running sprints. If left unchecked, this could challenge our preeminence and capacity to innovate” (p. 253).

Yong Zhao (2012), whose studies focus on the implication of globalization and technology on education, points out how the current “version of education offered in most countries is not sufficient to meet the needs of the future” (p. 15). He states that in a world that is changing rapidly, school reform is imperative. Students need to be better prepared to live productively in a globalized world. Providing quality education, including creativity, entrepreneurialism, and global competency, will help develop the skills necessary in navigating our interconnected world. Suarez-Orozco and Qin-Hilliard (2004) forecast how globalization “will require youth to develop new skills that are far ahead of what most educational systems can now deliver” (p. 2). Building on this forecast, Zhao (2014) states how the “ease of movement across national borders ... requires the knowledge and abilities to interact with people who are not born and raised in the same local community” (p. 44).

As communities shift and the world gets flatter because of globalization, Reimers (2017) expresses the need to develop “new dispositions” that are “necessary to develop the trust and civility which are indispensable for humane and civil community participation and social interaction” (p. 8). In particular, Reimers (2009a) emphasizes the importance of developing students’ *global competencies*, which include “attitudinal and ethical dispositions that make it

possible to interact peacefully, respectfully, and productively with fellow human beings from diverse geographies” (p. 3).

What is global competence? The OECD handbook, “PISA: Preparing Our Youth for an Inclusive and Sustainable World,” offers the following definition:

Global competence is a multidimensional capacity. Globally competent individuals can examine local, global and intercultural issues, understand and appreciate different perspectives and worldviews, interact successfully and respectfully with others, and take responsible action toward sustainability and collective well-being. (2018)

Also, according to Hunter et al. (as cited in Zhao, 2012), global competence is defined as “having an open mind while actively seeking to understand cultural norms and expectations of others, leveraging this gained knowledge to interact, communicate and work effectively outside one’s environment” (p. 222). Tavangar (2016) expresses the need to practice “humility, empathy, and deliberate reflection” but that it “doesn’t come automatically with a passport” (para 6). What is required is taking deliberate “conscious steps toward filling the empathy gap” and that it is “within the power of most educators (and parents)” (Tavangar, 2016, para 6). According to Tavangar (2009), “Practicing universal virtues like empathy, humility, effort, respect, unity, and many more will make the process of 'growing up global' more profound and lasting” (p. 240).

Boix Mansilla & Jackson (2013) describe “four competencies” for understanding the world through disciplinary and interdisciplinary study, developing an awareness of and curiosity about how the world works: 1) Investigate the world beyond one’s immediate environment, 2) recognize perspectives of others’ and one’s own, 3) communicate ideas effectively with diverse audiences, and 4) take action to improve conditions (p. 11). Students who can demonstrate these

four competencies have the “capacity and disposition to understand and act on issues of global significance” (Boix Mansilla & Jackson, 2013, p. 97). Boix Mansilla and Jackson (2013) do not treat the skills as independent skills; they see them as an integrated approach. Global competence builds the skills that are necessary to interconnect effectively with different cultures and people. The disposition to understand and be open and empathetic towards other cultures and people are also important.

It is critical to emphasize a perspective that acknowledges the benefits of globalizing forces yet also recognizes the adverse effects of globalization. While globalizing forces have produced incredible “human productivity,” Coatsworth (2004) states that in some cases, “the productivity came at the cost of immense suffering over many generations” (p. 39). Suarez-Orozco and Qin-Hilliard (2004) explain this suffering as “corrosive developments, such as globalization’s threats to century-long traditions, religious identities, authority structures, values, and worldviews” (p. 7). There are regions of the world that have thrived and achieved economic growth through globalization, while in other areas “the forces of globalization seem to have conspired to intensify patterns of inequity and human suffering” (p.16). This is also visible in how local cultures have been overrun by global forces. Suarez-Orozco and Qin-Hilliard (2004) predict that “global processes of change enabled by new information and media technologies will inevitably lead to a more homogenous world culture” (p. 19). Therefore, cultural homogeneity is a threat to local, regional, and national identity caused by the advancement of technology (Suarez-Orozco & Qin-Hilliard, 2004).

While there is evidence that supports the phenomena of globalization as both a positive and negative in terms of technology, politics, economy, and culture (Suarez-Orozco & Qin-Hilliard, 2004; Friedman 2005; Zhao, 2012), the question as far as this research is concerned is

how will education systems adjust to globalization? Again, this is why there must be education that develops the attitudes, behaviors, and values necessary to live in an interconnected world (Suarez-Orozco & Qin-Hilliard, 2004).

Intercultural Experiences: Platform to Develop Global Competencies

“可愛い子には旅をさせよ” (*Kawaii ko ni wa tabi wo saseyo*) a Japanese proverb (Japanese Daily Blog, 2019), which literally means “send the beloved child on a journey,” is rooted in Japan’s parenting philosophy of building independence at a young age. Rather than sheltering children, the proverb stresses the importance of having children experience some hardships of life. Instead of building a controlled environment for a child, send them out into the world.

In general, there is a widespread belief that study abroad is a critical component of higher education in today’s global society (Perry et al., 2013). Vande Berg et al. (2012) state that a standard view about study abroad is that when students are immersed in a place different from their home, they are transformed. Although there is a strong belief that study abroad increases global awareness, global competence, higher tolerance for diversity, and the ability to adapt to change, “not all faculty and staff are convinced... that most students are more or less automatically gaining the sorts of knowledge, perspectives, and skills that are important for living and working in a global society” (Vande Berg et al., 2012, p. 5).

According to Comp et al. (2007), the literature on study abroad has been growing exponentially during the past decade, with more than a thousand publications focusing on student learning and development. Further, student interest in study abroad has not waned. According to the Institute of International Education’s Open Doors Report (2019), in the 2017-2018 academic year 341,751 students in the United States participated in study abroad, which is a 2.7% increase

over the previous year (332,727 students), and more than tripling over the last two decades. The report provided additional information about other types of education abroad experiences students participated in the 2017-2018 academic year: non-credit experiential activities abroad: 38,401 participants; and U.S. students who pursued full degrees abroad: 50,989. More than 431,000 U.S. students studied abroad in 2017-2018 in total. While participation rates in study abroad programs continue to rise each year, “about 1.7% of all U.S. students enrolled at institutions of higher education in the United States and about 10% of U.S. graduates” participated in the 2017-2018 academic year (NAFSA, 2019).

Mapping Internationalization on U.S. Campuses, a signature project of the American Council on Education (ACE) Center for Internationalization and Global Engagement (CIGE), assesses the state of internationalization at American colleges and universities every five years. It analyzes progress and trends over time and provides information on future priorities. According to its 2017 edition, the past five years have generally seen more significant institutional support for internationalization:

In terms of the pace of progress, nearly three-quarters (72%) of respondents indicated that internationalization accelerated in recent years, compared to 64% in 2011. And... the proportion of institutions reporting “high” or “very high” levels of internationalization increased from just over one-fifth in 2011 to 29% in 2016. (ACE, 2017, p. 5)

Similar to the 2011 findings, the most significant reason given for internationalization is to improve “student preparedness for a global era” (ACE, 2017, p. 5). Approximately half of the responding institutions (49%) articulated their commitment to internationalization. They used

mission statements, and 47% included internationalization as their “top five priorities in their strategic plan” (ACE, 2017, p. 7).

Additionally, internationalization of the curriculum and co-curriculum ranked “fourth in terms of internationalization priorities—behind education abroad, recruiting international students, and developing international partnerships” (ACE, 2017, p. 14). The 2017 report indicated positive movement, with more institutions operationalizing on-campus global learning:

Nearly two-thirds (64%) of institutions have specified international or global student learning outcomes for all students, or for students in some schools, departments, or programs... almost half (49%) of institutions reported that their general education requirements include an international/global component... For the first time in the history of the Mapping study, foreign language requirements are on the rise, if modestly. (p. 15)

While there are institutions committed to building global citizens, indicated by their mission statement, there is a growing need to incorporate global education. According to a research study by Daniel et al. (2014), a survey of over 800 executives in U.S. companies revealed 39% of the companies believed “they have failed to fully exploit international business opportunities... due to lack of internationally competent personnel” (p. 20). International or global competence was defined in their study as having international skills, and knowledge of foreign languages and world areas. Of the seven international skills and knowledge categories in the 2014 survey, appreciation for cross-cultural differences was considered an essential skill, 58%. About 52% of respondents noted that understanding global interconnectedness was vital. Fifty percent of respondents indicated that foreign language skill is an area of need. Across the board, about 80% of the companies thought that their overall business would increase if their

staff had international expertise. Daniel et al. (2014) state that with the projected growth of international operations, “additional international business education programs, including foreign language, will need to be developed... at the very least, all business graduates need to have an appreciation for cross-cultural differences and a global perspective” (p. 36). The results of the 2014 survey call for a continuing need for higher education to build global competencies.

Professional education associations such as the Institute of International Education (IIE), the American Council on Education (ACE), and NAFSA: Association of International Educators advocate for internationalization in education (IIE, 2019; ACE, 2017; & NAFSA, 2019). These organizations support the Senator Paul Simon Study Abroad Program Act of 2007 to increase the total number of U.S. university and college students in study abroad programs. The expressed purpose of the act is to

significantly enhance the global competitiveness and international knowledge base of the United States by ensuring that more students in United States institutions of higher education have the opportunity to acquire foreign language skills and international knowledge through significantly expanded study abroad.

(Senator Paul Simon Study Abroad Program Act, 2007)

The legislation proposed a goal of at least 1,000,000 students to study abroad annually. Given the interest in developing global competencies, the national legislative goal of sending a million students abroad a year might be attainable. According to the act, studies consistently demonstrate that United States students “score below their counterparts in other advanced countries on indicators of international knowledge. This lack of global literacy is a national liability in an age of global trade and business, global interdependence, and global terror” (Senator Paul Simon

Study Abroad Program Act, 2007). The tenet of the federal legislation is that study abroad will result in developing the skills needed to thrive in a global economy.

If the goal is a million students abroad per year, are the objectives of acquiring global competencies and culture learning tenable? According to Kuh and Kinzie (2018), study abroad has been perceived as a high-impact practice (HIP), and, as an experiential approach to global learning study abroad has the power to be “transformative and life-changing according to testimonials by those fortunate enough to have done them” (par. 3). The Association of American Colleges and Universities provides the list of High-Impact Practices (HIP) that have been tested and have been proven to be beneficial for college students. One of the eleven high-impact practices that educational research suggests is “diversity/global learning.” Many colleges and universities emphasize programs that

help students explore cultures, life experiences, and worldviews different from their own. These studies—which may address U.S. diversity, world cultures, or both—often explore “difficult differences” such as racial, ethnic, and gender inequality, or continuing struggles around the globe for human rights, freedom, and power. Frequently, intercultural studies are augmented by experiential learning in the community and/or by study abroad. (Association of American Colleges & Universities, 2019, par. 9)

Does HIP serve to deepen students’ learning, especially global competencies, after having experienced study abroad? Some studies focus on the impact of study abroad programs, both qualitative and quantitative, with a surge of research on study abroad since 1990. (Stone & Petrick, 2013).

For example, the Georgetown Consortium Research Project (Vande Berg et al., 2009) is one of the most influential and comprehensive studies on the impact of study abroad programs on the development of intercultural competence. A large-scale multi-year study of over four years, the researchers examined the experiences and learning outcomes of U.S. students enrolled in 61 different study abroad programs. The main focus of the study was to see if immersing students in a new culture abroad would help them develop intercultural competence. Data collection “involved pre- and post-testing nearly 1,300 students for target language and intercultural learning who were either participants in 61 programs abroad or in control groups in three home campuses” (Vande Berg et al., 2009, p. 1).

To test the students’ development of intercultural development, a valid and reliable instrument called the Intercultural Development Inventory (IDI) was used. The findings provided very little support for the immersion hypothesis of developing intercultural competence. The IDI gains were not statistically significant for those students who lacked an intervention strategy, specifically cultural mentoring. “In short, many of these students, when left to their own devices, failed to learn well even when ‘immersed’ in another culture” (Vande Berg et al., 2009, 25).

The average IDI gain for the students who lacked an intervention strategy was only 1.32 points; whereas, IDI gain for students who received a comprehensive intervention strategy was 12.47 points (Vande Berg et al., 2009). According to Savicki (2012), “the educator’s task is to intervene in a way that builds skills, fosters challenges, and enhances the possibility that students engage in the study abroad environment in ways that enhance their sense of control and mastery” (p. 253). Therefore, providing students with experiential learning opportunities alone, by merely participating in study abroad, is not sufficient for intercultural development.

While the Georgetown Consortium Research Project focused only on study abroad programs, the following multi-institutional study conducted by Stebleton et al. (2013) included other travel experiences. They attempted to discover whether five different international activities that students participate in result in different outcomes for “the development of students’ global and intercultural competencies” (p. 2). The five travel and study abroad experiences for this study included a university study abroad program; a study abroad program affiliated with another college or university; travel abroad for cross-cultural experiences or informal education; travel abroad for a service-learning, volunteer, or work experience; and travel abroad for recreation.

Their survey was administered to 287,498 undergraduate students across twelve large public universities. The results support Kuh’s (2009, as cited in Stebleton et al., 2013) research of identifying study abroad as a HIP in terms of student engagement. This research suggests that formal study abroad programs through the university, or a program affiliated with another institution, increases the students’ development in intercultural and global competencies. Cross-cultural experiences or travel abroad for recreation did not yield the same results.

Stebleton et al. hypothesized that “international travel activities that are intentionally and thoughtfully designed to foster deeper engagement among students are positively associated with development in students’ global and intercultural competencies” (2013, p. 15). This research describes a well-designed study abroad program as having “pre-departure workshops, embedded journal reflections, the opportunity to earn academic credit, increased interactions with faculty and classmates, post-trip reflection meetings, and more intense involvement in the foreign country” (Stebleton et al., 2013, p. 15).

While there is reason to doubt that merely sending more students abroad will result in developing intercultural competencies, study abroad opportunities have the potential to provide some of the most powerful forms of experiential learning for students. There is a need to anticipate what students will potentially learn about other cultures, prepare students, and find ways to foster their learning best while they are abroad (Montrose, 2002; Engle & Engle, 2012; Biagi et al., 2012; and Strange & Gibson, 2017). Strange and Gibson (2017) discuss how experiential learning can be applied to improve program structure in order to elevate the effectiveness of the program. They suggest that programs need to include “faculty-student engagement, group discourse, and reflective exercises,” and plan for “potential holistic outcomes of their programs and how they are best achieved” (p. 88). Strange and Gibson (2017) go on to say that the experiential learning elements of “reflection, critical analysis, and synthesis are essential elements if programs are to reach their potential” (pp. 88-89). When programs are “experientially structured, there is high propensity that students will achieve a new worldview” (p. 89). While study abroad programs usually include some aspect of active learning, according to Strange and Gibson (2017), this does not mean it will lead to experiential learning. “Unmonitored study abroad experiences can be ‘mis’-educative” (Strange & Gibson, 2017, p. 88). Of particular interest are the following research studies that may act as models to strengthen other study-abroad programs.

Montrose (2002) was a proponent of experiential learning and believed that study abroad opportunities created “a place for the oblong, bulky kind of learning that doesn’t ‘fit’ as neatly into the classroom format... it is beyond the comfort and predictability of the student’s home learning environment... such as a new culture and society” (p. 2). By using Kolb’s Experiential Learning cycle model (1984), it was possible to structure learning objectives, learning outcomes,

and evaluation strategies. The cycle, which is a continuing spiral, provides students abroad to approach a new experience (the concrete and immersive stage). During the reflective stage, the students step back to notice differences (compare and contrast). The conceptualization stage is when the students generalize and interpret events (this can be used for academic assessment). The final stage is to test the new theory in new situations, applying changes to different circumstances (pp. 5-6). According to Montrose (2012), the continuous process of reflection and analysis helps “the learner transition from the experience to integrated meaning and finally to subsequent understanding” (p.6).

Lilli and John Engle founded the American University Center of Provence (AUCP) in 1993. Part of its mission states that AUCP provides opportunities for experiential learning and personal growth. It offers “a strategic balance of challenge and support, allowing motivated students to achieve French language fluency and advanced intercultural skills that could serve them a lifetime” (AUCP, 2019, par. 4). Engle and Engle (2012), utilized “reverse engineering” (p. 285) to identify what they wanted their students to know and be able to do, then designed a program “in which all elements would combine in support of those goals” (p. 285). To facilitate intercultural learning, Engle and Engle (2012) developed the following eight domains they found to be most impactful on the quality of student learning abroad: clarity of purpose, clarity of learning goals, cultural immersion, holistic design, challenge and support, reflection and analysis, student accountability, and assessment (pp. 303-305). For Engle and Engle (2012), “targeting learning goals while experimenting with strategies to achieve them has been a gratifying and empowering process” (p. 305). Engle and Engle utilized Kolb’s Experiential Learning cycle (1984) as a theoretical framework and as a vehicle for students to self-reflect and analyze their lived experiences within a new cultural context. Vande Berg, the principal editor

and author of “Students Learning Abroad: What Our Students Are Learning, What They’re Not, and What We Can Do About It,” endorses AUCP as one of the few programs in the world that help students learn and develop significantly. He states:

The AUCP’s intentional and academically-accredited facilitation of student learning and the ongoing assessment of those outcomes in French language acquisition and intercultural competencies are the key elements of one of higher education’s long-standing, and most successful, interventions in student learning abroad. (AUCP, 2019, par. 5)

As program directors, Engle and Engle (2012) deliberately and systematically facilitate linguistic and intercultural competence. They continue to provide structured intercultural interventions and demonstrate how cultural mentoring supports intercultural development.

Siena Italian Studies (SIS) at the International Center for Intercultural Exchange in Siena, Italy, is a private and Italian-run program with an emphasis on fostering the development of intercultural competence (Biagi et al., 2012). SIS developed a program that combines their instructional process “Full-Immersion: Cultural, Content, & Service” (FICCS) with an academic study focused on reflecting the experience. SIS provides students with the necessary skills to create an environment where intercultural competence can be cultivated. SIS’s intercultural philosophy is to develop intercultural competence in students abroad actively. SIS also utilizes Kolb’s experiential learning cycle for its students:

Intercultural competence is therefore seen as an ongoing process, which begins with an individual’s attitude (varying in degrees), works towards the acquisition of certain types of knowledge, comprehension, and skills, and leads to an internal outcome (a change in the individual) and an external outcome (demonstration to

others in an intercultural situation). It is the ability to recognize, analyze, and reflect upon differences and similarities, and eventually to begin to understand them. This ability then leads to a more profound knowledge of one's own culture, and this knowledge, in turn, becomes a tool for facing other cultures and experiences abroad in the future (Biagi et al., 2009, p. 23).

At SIS, the use of reflective writing is not only an integral part of the learning process, but also essential in the development of intercultural competence in students. SIS coined the term "reflective intercultural competence." It means to build awareness through "constant reflection and reevaluation of experience, of one's own intercultural competence" (Biagi et al., 2009, p. 31). Therefore, students can see with the eyes of another. Biagi et al. (2009) explained this as carrying a "global passport," one that does not expire after one experience, but instead remains present and active, ready to be put into use in future study and work experiences (p. 31).

Understanding the greater context of the study abroad experience, understanding how students make sense of the experience, and incorporating it all into their lives for future experiences may change existing assumptions about culture learning, and the role of study abroad. In developing the students' intercultural competence, Deardorff (2009) attests:

It is important to keep the following in mind. Intercultural competence doesn't just naturally occur in most people; rather, intercultural competence must be intentionally addressed through education ... Furthermore, intercultural competence development is a lifelong process—one doesn't become magically interculturally competent after completing one course or going on an education abroad experience in another country. (p. 13)

Furthermore, the key to the success of a study abroad program, especially a short-term program, is to include “adequate academic preparation, ongoing facilitation and support; purposeful programme design to encourage mutually beneficial outcomes for students, host agencies and the communities they serve; and, given the intensity of the programme, adequate opportunities for guided reflection, [and] de-briefing” (Bell & Anscombe, 2013, p. 1045). In contrast, programs that do not adopt a “holistic approach to student learning can become little more than a glorified vacation ... They engage in the experience at surface level” (Passarelli & Kolb, 2012, p. 137). Vande Berg et al. (2012) closes his book, “Student Learning Abroad: What Our Students Are Learning, What They’re Not, and What We Can Do About It” with an old saying, “You can lead a horse to water, but you can’t make him drink.” If we re-word this in study abroad terms: “recent research tells us that we can lead students to new and different places abroad, but we cannot make most of them learn deeply while there” (p. 405). Maryellen Weimer (as cited in Vande Berg et al., 2012) suggests salting the horse’s oats first when leading a horse to water; he horse will most likely drink when it becomes thirsty.

Empowering Global Citizens: Refining Education to Incorporate Global Competencies

How are schools preparing students to be successful citizens in a global society? Are schools equipping their students with the specific skills, dispositions, and knowledge that are required to navigate the rapidly changing world? While it is difficult to pinpoint when the concept of global education surfaced, some may look at Article 26 of the Universal Declaration of Human Rights of 1948 as the turning point in the history of global education. Article 26 reads, “Everyone has the right for education,” making education into a human right, but it also brought attention to what was being taught. “Elementary education shall be compulsory; technical and professional education shall be made generally available and higher education shall be equally

accessible to all” (United Nations, n.d., Article 26 section). Article 26 promotes “understanding, tolerance, and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace” (United Nations, n.d., Article 26 section). Thus the Universal Declaration of Human Rights is a milestone document in the history of global education.

Global education can be traced to the late 1960s and early 1970s when there were attempts made to infuse into local and state school districts’ social studies curricula (Zhao, Lin, & Hoge 2007). It was part of a movement to prepare for new developments, such as “advances in communication technology, increasing ease of world travel and improved transportation technologies, the growth of recognition of the transnational character of problems such as air pollution and perhaps most important, the growth of multinational corporations and world commerce” (Zhao, Lin, & Hoge 2007, pp. 139-140).

However, it was the work of Robert Hanvey (1976) that provided a baseline for the field of study in global education. It was apparent, during his time, that education was needed to promote a global perspective. Hanvey argued that this goal could be achieved through education which “provides the individual with a realistic perspective on world issues, problems and prospects, and an awareness of the relationships between an individual’s enlightened self-interest and the concerns of people everywhere in the world” (Hanvey, 1976, Abstract). According to Hanvey (1976), a global perspective “may be a variable trait possessed in some form and degree by a population, with the precise character of that perspective determined by the specialized capacities, predispositions, and attitudes of the group’s member” (p. 162). While moving a population in the direction towards a more global perspective was the aim, he accounted for variations of “talents and inclinations” and that “every individual does not have to be brought to

the same level of intellectual and moral development” simultaneously (p. 162). Hanvey (1976) identified five dimensions of a truly “global citizen”:

1. Perspective consciousness: The recognition or awareness on the part of the individual that... has a view of the world that is not universally shared and continues to be shaped by influences... and that others have views of the world that are profoundly different from on.
2. “State of the Planet” awareness: Awareness of prevailing world conditions developments, including emergent conditions and trends.
3. Cross-cultural awareness: Awareness of the diversity of ideas and practices to be found in human societies around the world, of how such ideas and practices compare... might be viewed from other vantage points.
4. Knowledge of global dynamics: Some modest comprehension of key traits and mechanisms of the world system, with emphasis on theories and concepts, that may increase intelligent consciousness of global change.
5. Awareness of human choices: Some awareness of the problems of choice confronting individuals, nations, and the human species as consciousness and knowledge of the global system expands. (pp. 162-167)

Hanvey (1976) argued that students have traditionally not been taught about global issues that may profoundly affect their lives. Becoming aware of these issues only when the media determines it to be newsworthy does not constitute global cognition. Hanvey’s five dimensions of global citizen provided a good baseline in defining global education, a means by which students gain “global cognition characterized by new knowledge of system interactions,” and an awareness of how new knowledge aids in “planning human action” (p. 166). Nearly 45 years

since Hanvey developed these five dimensions, it still appears to be quite idealistic and challenging to translate them into practice.

According to a study commissioned by the Council on Foreign Relations (CFR) and National Geographic in 2016, many college-aged students demonstrate a lack of awareness of people and places beyond U.S. borders. The survey of 1,203 U.S. citizens aged 18-26 years old revealed “significant gaps between what young people understand about today’s world and what they need to know to successfully navigate and compete in it” (Council on Foreign Relations & National Geographic, 2016, p. 4). Evidence of what the respondents know was not as promising as the average score on knowledge questions was only 55% correct. Additionally, 29% of respondents earned a minimal passing score of 66% accurate or higher. Only 1% earned an A, a score of 91% or higher.

These survey results come at a time of globalization. The results of this study indicate that “to contend for jobs, assume leadership positions in government and other sectors, and hold elected officials accountable, young people must understand the global context in which they operate as citizens and professionals” (CFR & National Geographic, 2016, p. 5). While nearly 72% of the respondents indicated being knowledgeable about topics such as geography, world history, foreign cultures, and world events, are becoming more relevant to them, they are not where they need to be in terms of having adequate knowledge about the world.

O’Connell and Norwood (2007) express grave concerns about this issue of a lack of adequate knowledge about the world as well as a lack of foreign language skills:

A pervasive lack of knowledge about foreign cultures and foreign languages threatens the security of the United States as well as its ability to compete in the global marketplace and produce an informed citizenry. The U.S. education system

has, in recent years, placed little value on speaking languages other than English or on understanding cultures other than one's own... The U.S. education system—from elementary and secondary school to higher education—needs the capacity to provide the requisite training. (p. 1)

The statistics point out that many students are underprepared to meet the demands of a globally interconnected world. According to Berdan and Berdan (2013), despite America's business leaders and military and national security leaders "crying out for more globally-educated talent, nationwide, funding for global and foreign language education has been cut" (p. 26).

In the 1960s, James Becker created a foundation and direction for the global education movement. Due to his groundbreaking work, James Becker is often referred to as the "father of global education" (Kirkwood-Tucker, 2018, p. 2). Becker articulated the concern that if the education system does not keep up with the increasingly interconnected and changing world, conflicts between nations will continue to increase as "the destinies of all nations and peoples are being intertwined at an accelerating rate" (Kirkwood-Tucker, 2018, p. 26). He outlined the need to understand the repercussions of "violence and intolerance, the widening gap between the rich and the poor, and the tensions among religions and cultures" (Kirkwood-Tucker, 2018, p. 28).

Becker noted a gap still exists between current world conditions and what is being taught about these conditions. The glimmer of hope is that "opportunities in what and how we teach about global concerns have multiplied... only by making international global studies an integral part of the curriculum can schools hope to meet today's challenge of preparing students for effective citizenship in an economically integrated but politically divided world" (Kirkwood-Tucker, 2018, p. 30).

Suarez-Orozco and Qin-Hilliard (2004) concur by stating how, as educators, “we have a responsibility to place the tolerance—and even celebration—of cultural differences at the very core of our educational agenda” (p. 197). Therefore, education for globalization should nurture the higher-order of cognitive and interpersonal skills required for problem-finding, problem-solving, articulating arguments, and deploying verifiable facts or artifacts to substantiate claims. These skills should be required of children and youth who will, as adults, fully engage the larger world and master its greatest challenges, transforming it for the betterment of humanity—regardless of national origin or cultural upbringing. This we term the convergence hypothesis: *globalization is de-territorializing the skills and competencies it rewards, thereby generating powerful centripetal forces on what students the world over need to know.* (p. 6, emphasis in original)

It is critical to acknowledge that when reviewing the literature on global citizenship and global education, there are inconsistencies across the board, because, “Scholars do not agree—and to a certain extent do not aim to agree—on a singular definition of what it means to be a global citizen” (Harshman et al., 2015, p. 60). The term “global citizen” presents some ambiguity but some aspirational qualities. Gaudelli (2016) presents his perspective on global citizen:

No one is a global citizen in a legal sense, and so the phrase can invoke uncertainty, disbelief, and even disorientation. What is a global citizen, or global citizenship, exactly? Some consider the term offensive, as it suggests arrogance about the privilege that is often connoted by one who declares such membership. Others believe that it is urgent to act on this aspiration in developing educational programs and civil society to promote world-mindedness. (p. 9)

While there may not be a single, agreed-upon definition, “educators do agree, however, that these multiple interpretations provide opportunities to engage students in learning activities that help them make meaning and draw connections between the classroom, their school community, and their place in the world” (Harshman et al., 2015, p. 60).

Despite the various versions of global education found in the literature, shared goals seem to surface. Global education is commonly described as an approach to use a wide range of resources on global issues as themes, for developing a greater awareness of the multiple perspectives related to local and global issues and the state of the planet. This will foster a sense of belonging to the global community, and a feeling that each person’s actions have local and global implications (UNESCO, 2014; Harshman et al., 2015; Suarez-Orozco & Qin-Hilliard, 2004).

In 2014, UNESCO released a report on Global Citizenship Education (GCED). It highlighted what GCED has come to be, i.e., how educating for global citizenship is necessary to “instill in learners the values, attitudes and behaviours that support responsible global citizenship: creativity, innovation, and commitment to peace, human rights and sustainable development” (UNESCO, 2019, para 3). The document hopes to empower students to take action in promoting more peace, tolerance, inclusiveness, and sustainability, because “while the world may be increasingly interconnected, human rights, violations, inequality and poverty still threaten peace and sustainability” (UNESCO, 2019, para 1). If education is critical to combat these world issues, how do we teach these essential skills?

There has been an increase in which global education is appearing as a school-wide goal, mission, vision, or theme in the curriculum promoting active global engagement and learning. For example, the International Baccalaureate (IB), a non-profit international educational

foundation headquartered in Geneva, Switzerland, and founded in 1968, offers four educational programs: the IB Diploma Programme (for ages 16-19), the IB Career-related Programme (for ages 16-19), the IB Middle Years Programme (for ages 11-16), and the IB Primary Years Programme (for ages 3-12) (International Baccalaureate, 2019, Programmes). They encourage students to become “active, compassionate and lifelong learners who understand that other people, with their differences, can also be right” (International Baccalaureate, 2019, Mission).

That said, the IB is more than its educational programs and certificates:

At our heart we are motivated by a mission to create a better world through education. We value our hard-earned reputation for quality, for high standards and for pedagogical leadership. We achieve our goals by working with partners and by actively involving our stakeholders, particularly teachers. We promote intercultural understanding and respect, not as an alternative to a sense of cultural and national identity, but as an essential part of life in the 21st century. All of this is captured in our mission statement: The International Baccalaureate® aims to develop inquiring, knowledgeable and caring young people who help to create a better and more peaceful world through intercultural understanding and respect.

(International Baccalaureate, 2019, Mission)

For schools to offer one or more of their IB programs, they must complete an authorized process in order to become an IB World School. Currently, there are 4,460 IB schools around the world (International Baccalaureate, 2019, Become an IB world school). The IB programs are backed by research in order to develop challenging programs of international education and provide “quality assurance and assessment of IB programme outcomes” (International Baccalaureate, 2019, Become an IB world school).

Reimers (2009a) emphasizes that schools must educate students for the future, but that in reality, most schools do not prepare them well. While Zhao (2012) states there are critical skills and knowledge that are required to interact with people from different cultures, “the core curriculum of most nations does not include an element to prepare the future generations to live in this globalized world” (p. 44). Suarez-Orozco and Qin-Hilliard (2004) believe that global transformations will necessitate “youth to deliver new skills that are far ahead of what most educational systems can now deliver” (p 2). Reimers et al. (2016) state the purpose of education is to empower students to become global citizens by “innovative curricula that can support new ways of teaching and learning. These curricula must also provide all students with effective opportunities to develop the dispositions, knowledge, and capabilities necessary to understand the world in which they live” (pp. xix-xx).

There are, however, inconsistencies in global education. When reviewing the literature on global education, there are no clear goals of how to incorporate global issues into the curriculum (Young, 2010). IB may be an exception, as it is a large organization backed by research, with schools around the world implementing their programs. There are scholars, such as Klein (2007), who support educators in figuring out how to weave global education into their existing curricula. Klein (2007) views an instructional approach that combines the global competencies with student-centered pedagogies as most efficacious. “Global education movements are in sync with much of what Dewey (as cited in Kucey & Parsons, 2012) and Freire (2000) emphasize, and student-driven pedagogies are increasingly recognized as the best path to developing students’ global competencies” (p. 24).

Klein (2007) continues to offer ideas on “connecting students with purposeful experiences throughout their education” (p. 28). She cites William Damon’s (2009) work on how

to help students build many “related strengths, including increased resilience from a ‘dedication to something larger than ourselves’ and the ability to make ‘a valued contribution to the world beyond the self’” (as cited in Klein, 2007, pp. 28-29). She states clearly that global education is not about students taking notes on lectures, or filling out worksheets, or regurgitating information they learned on tests. “Global education is about fostering our students’ innovation, creativity, passion, and purpose, and their ability to collaborate globally to develop new solutions to issues such as poverty, disease, climate change, and global conflict” (Klein, 2007, p. 23).

Oxfam Education is another great resource for educators. It is an organization based in Oxford, England that provides online resources and support for educators around the world who are interested in integrating global education in their schools and classrooms. They offer a range of ideas, resources, and support for developing global learning. Oxfam “supports young people to explore and question the world around them. It promotes critical thinking, advocates social justice, and encourages learners to apply their learning to real-world issues” (Oxfam, 2015, Education for global citizenship). The guide includes practical information for incorporating global citizenship across different subject areas and age groups.

Reimers, an expert in the field of global education policy and innovation, joined other scholars such as Vidur Chopra, Connie Chun, Julie Higdon, and E. B. O’Donnell to develop a robust “World Course” that

provides a stimulating, interactive and project-based curriculum running the full school cycle, from kindergarten upwards. Its international perspective, humanist approach, historical insight and creative multidisciplinary activities provide an extremely rich and comprehensive resource for educating global citizens who

have the values and cross-cultural competencies to be artisans of peace and sustainable development. (Reimers et al., 2016, pp. xi-xii).

Rather than providing a list of the skills, knowledge, and attitudes they wished to impart on the learners, the World Course curriculum wants the students to

find and make meaning in their learning. Thus, the World Course curriculum focuses on learning that is integrated and grounded in current social, political, economic, and other concerns and specifically on complex issues and without easy answers or solutions. (Reimers, et al., 2016, p. ix)

Another difference between global education curricula and the World Course curriculum is that it focused on social entrepreneurship and “deliberately brought the subject to the lower grades and coupled it with the development of students’ understanding of international development and notions of justice and equity” (Reimers et al., 2016, p. xx).

Zhao (2007) states that education offered in most countries today is not sufficient to meet the needs of globalization and that reform in education is necessary. Zhao (2012) cites research conducted by Kyung Hee Kim, an educational psychology professor at the College of William & Mary, who analyzed the results of the Torrance Tests of Creative Thinking. The research indicated “a creativity decrease in the last 20 years in all categories” (p. 13), including categories of fluency, originality, creativity, and elaboration. Zhao (2012), a strong proponent of developing entrepreneurial skills and mindset, states the importance of fostering creativity because people are “born with the desire and potential to create and innovate, to dream and imagine, and to challenge and improve the status quo. We are also born with propensity to be social, to communicate, and to collaborate” (p. 9). Zhao states that the foundation of entrepreneurship has the following skills and mindset: “creativity, curiosity, imagination, risk-taking, and

collaboration,” and that these skills are innate, and “in our bones and part of our human nature and experience” (p. 9). Zhao concludes that schools, in general, “reduce, instead of enhance creativity and the entrepreneurial spirit because they have been designed to prepare good employees” (p. 15).

Education, therefore, must help in fostering the creative mindset for young learners as described by Klein (2007):

Our planet needs young people everywhere to become self-motivated global thinkers who care about all stakeholders’ priorities, meaning that they work in partnership to find innovative ways to improve the lives of all people involved in or impacted by the global issues we explore, feel connected to others through a sense of common humanity, are curious about what is distinct in our cultural experiences, and are eager to learn from and collaborate with others. (p. 29)

Thus it is not an ideal but a requirement to have children interact with global education values established at schools, in order to maintain an open mind and appreciation for cultural differences in promoting peaceful, just, and tolerant societies.

Global Citizens: Developing a Global Mindset

No one can argue that preparing students for a culturally diverse and globally interconnected and interdependent world is paramount, especially at the pace of the world’s political, technological, and environmental changes. What is needed to become a global citizen?

Global citizenship begins with a learner’s mindset — one that is open to possibilities, embraces diversity of thought and being, and recognizes and celebrates our common humanity at home, in our communities, our places of

work and ultimately, in our infinitely interconnected world. (Global Citizenship Begins, para 6, 2017)

Berdan and Berdan (2013), Chen (2010), Friedman (2016), Pink (2005), Reimers et al. (2016), Suarez-Orozco and Qin-Hilliard (2004), Wagner (2008), and Zhao (2012) all concur that there is an urgent need to move the younger generation towards greater global awareness. They state that the younger generation must build the necessary attitude and skills to navigate our globally interconnected world. Friedman (2016), who coined the phrase “the world is flat,” a metaphor to describe how globalization is creating a leveling field for economic competition, indicates “skills like cooperation, empathy and flexibility have become increasingly vital in modern-day work” (p. 239). Pink describes the shift that needs to take place towards mastering creative and empathetic traits. He identified six fundamental human abilities that are essential for professional success and personal fulfillment: design, story, symphony, empathy, play, and meaning (Pink, 2005). Wagner (2008) acknowledges that “the new survival skills—effective communication, curiosity, and critical-thinking skills—are no longer skills that only the elites in a society must master; they are essential survival skills for all of us” (p. xxiii). According to Suarez-Orozco and Qin-Hilliard (2004), globalization is shifting the paradigm for learning:

The skills needed for analyzing and mobilizing to solve problems from multiple perspectives will require individuals who are cognitively flexible, culturally sophisticated, and able to work collaboratively in groups made up of diverse individuals. (p. 6)

These statements are backed by Deming’s (2017) research that social skills are a much more reliable predictor of employment, and that there has been a growing demand for social skills over the last several decades (p. 28). “Jobs requiring high levels of social interaction grew

by nearly 12 percentage points as a share of the U.S. labor force” (Deming, 2017, p. 1).

Therefore, students must develop “cognitive, interpersonal, and intrapersonal” (Kegan, 1994) competencies and be able to understand and work with people from diverse cultures to become global citizens. Kegan states that:

as people grow they are engaged in meaning making, i.e., trying to make sense of their journey in life. In doing so they not only rely on their thinking, but also on their feelings and relationships with others in their journey in life. (Braskamp et al., 2009, p. 102)

According to Reimers (2009b), there are three interdependent dimensions of global competency students must acquire to become global citizens:

The first dimension includes the development of attitudes, values, and skills that reflect an openness, interest, and positive disposition towards diverse cultures.

The second dimension of global competency is foreign language skills. The third dimension covers academic knowledge in comparative fields (comparative history, anthropology, political science, economics, trade, literature, and world history) and the ability to integrate cross-disciplinary materials when solving questions about globalization. (pp. 26-27)

The first interdependent dimension of global competency calls for students to develop a “mindset” to work collaboratively across the globe to find solutions to challenges. Tavangar (2009) suggests, “The first step is embracing the mindset to make a friend and be a good friend. This calls for certain universal qualities, like empathy and respect, as embodied by the Golden Rule, which permeates all cultures and faith traditions” (p. xvii). Tavangar (2017) promotes global citizenship as the core of classroom culture and to consider what it means to be a global

citizen in a “deceptively simple way... a global citizen as a friend to the whole human race” (p. 459), and “when global citizenship is understood synonymously with friendship, the resultant relationship to learning and to the world has potential to take hold in hearts, helping to ensure lasting impact” (pp. 463-463).

While Tavangar’s (2017) definition of global citizenship provides context, Oxfam International, a confederation of 19 independent charitable organizations to help create solutions to global poverty, defines the term “global citizenship” as a set of characteristics that addresses implications for educational practices and curriculum. Oxfam (2015) views a global citizen as something attitudinal, as someone who:

1. Is aware of the wider world and has a sense of their own role as a world citizen.
2. Respects and values diversity.
3. Has an understanding of how the world works.
4. Is passionately committed to social justice.
5. Participates in the community at a range of levels, from the local to the global.
6. Works with others to make the world a more equitable and sustainable place.
7. Takes responsibility for their actions. (Oxfam, 2015, p. 5)

Is it possible to cultivate these attitudes? Does global citizenship start with a certain mindset? Research on mindset is quite extensive. One definition of mindset comes from Brooks and Goldstein (2007) as assumptions and expectations that people have about themselves and others. Dweck (2006) defines mindset as to how people perceive their own and other people’s behavior, attitudes, and abilities. More importantly, Dweck argues that a mindset can be cultivated.

Dweck (2006) theorizes there are two different kinds of mindsets: a fixed mindset and a growth mindset. People with a fixed mindset believe that people are born with specific capabilities that are fixed and cannot be improved. Those with a growth mindset, on the other hand, believe that by effort, hard work, and perseverance, abilities can be developed and strengthened. “Mindsets are just beliefs. They’re powerful beliefs, but they’re just something in your mind, and you can change your mind” (p. 16). One of the most compelling findings of Dweck’s theory is that studies in both laboratory and classroom settings demonstrated how mindset could be changed with careful intervention. When students were taught that their brain is malleable and can grow like muscles, they took risks to tackle challenging problems. “The growth mindset is the belief that abilities can be cultivated” (p 50).

What type of mindset is needed in a globally interconnected world? In 2017, delegates who attended the Global Education and Skills Forum completed a survey on “How do we make real global citizens?” (Global Education and Skills Forum, 2017, para 1), sharing their thoughts on the “values that make them global citizens” (para 5). The responses suggest that a “global citizen is seen as one with a particular mindset rather than a defined skillset” (para 14). At the top of the list, 84% of the respondents noted: “value and respect differences” (para 8) as the most critical value that makes a global citizen. Second, 80% believed that “all people are equal, and no one is more superior or inferior than anyone else” (para 9) as a critical value that makes a global citizen. Third, 76% stated: “empathy towards others” (para 10) as an essential value. Tied in fourth place, 75% of the respondents viewed: “curiosity and the desire to learn more about the world,” (para 10) and the “belief that people can make a difference” (para 10) as other indispensable values. The majority of the respondents, 73%, reported “commitment to social justice and equity” (para 11) as another important value. What the respondents shared were not

skillsets but a specific mindset, a global mindset, that makes a good global citizen (Global Education and Skills Forum, 2017).

What is a global mindset? There is a growing recognition of the expression “global mindset” in the field of education and business. Terms such as global mindset, global mindedness, world mindedness, or international mindedness, are being widely used. The definitions are varied; “the result of which is a nomenclatural minefield that some researchers call ‘the big terminology debate’” (Berdan & Berdan, 2013, p. 21). Here are a few of the terms and definitions that are referenced in many research studies around the world:

Sampson and Smith (1957) define world-mindedness as a “frame of reference, apart from knowledge about, or interest in, international relations by favoring a world-view of ‘problems of humanity’ with mankind rather than the nationals of a particular country, as the primary reference group” (Beneker et al., 2014, p 7). Hett (1993) describes global-mindedness as a “worldview in which one sees oneself as connected to the global community and feels a sense of responsibility to its members. This commitment is reflected in the individual’s attitudes, beliefs, and behaviors” (p. 143). Lawthong’s (2003) definition of global-mindedness is:

an extensive view of the world that takes into consideration cultural pluralism and cares of global issues especially the use of resources and the preservation of the environment. All countries are interconnected and live peacefully together. Every human being is a citizen of the world who bears equal rights and freedom. (p. 60)

Merryfield et al. (2008) define world-mindedness as:

the habit of thinking about the effects of our decisions on people across the planet, when we care about how others perceive our nation, and when we use “us” to mean people from many places, not just our neighbourhood or nation. (p. 7)

Lovvorn and Chen (2011) explain a global mindset is, “an ever developing and evolving process built upon cognitive feedback mechanisms that encourage the search for experiences that expand and refine an individual’s mental schemas” (p. 276). Hill and Thompson (2012) describe international-mindedness as “an openness to and curiosity about the world and people of other cultures, and a striving towards a profound level of understanding of the complexity and diversity of human interactions” (p. 256).

According to Hill and Thompson (2012), international mindedness is directed towards “putting the knowledge and skills to work in order to make the world a better place through empathy, compassion and openness to the variety of ways of thinking which enrich and complicate our planet” (246). Berdan and Berdan (2013) describe global mindset and global mindedness as “an ability to live in and work successfully across multiple cultures—including, but not necessarily, in other countries” (p. 21).

Global mindset, defined by the Thunderbird School of Global Management (2017) is:

A set of attributes that helps people work better with individuals and organizations unlike themselves. It is the ability to understand the similarities and differences among cultures and not be paralyzed by the differences. It is about being comfortable with being uncomfortable in different environments. (Steffey, 2017, para 2)

While the definitions of the terms vary, the common thread seems to be of awareness and understanding of others, as well as their cultures.

Researchers have gone a step further to describe the components of a global mindset. As stated earlier in the literature review, Hett (1993) developed an instrument, the Global Mindedness Scale (GMS), to measure concepts related to global mindedness. The GMS is a

reliable and valid 30-item instrument that can be easily administered, scored, and interpreted (Hett, 1993). Hett's research revealed a set of personal attributes that global-minded people possess. They "tend to be inquisitive, flexible, tolerant of ambiguity, and open-minded; seek opportunities for hearing 'the other' and for learning about those different from themselves" (p. 144).

Since 2004, Dr. Mansour Javidan of the Thunderbird School of Global Management and his colleagues researched the concept of a global mindset, interviewing more than "32,000 business leaders from various industries and countries to define the antecedents and consequences of the global mindset, develop metrics, and deploy scientifically based assessment tools for global companies" (Javidan, 2017, para 15). They developed the Global Mindset Inventory (GMI), a tool to measure an individual's Global Mindset based on three dimensions: psychological capital (affective aspect), social capital (behavioral aspect), and intellectual capital (cognitive aspect). "Because Global Mindset can be measured, it can also be improved. While people often have an inclination toward a high- or low level of Global Mindset, it can be raised" (Measuring Global Mindset, 2017, para 15).

Berdan (2006) researched more than 200 professionals who successfully worked overseas. The respondents "identified five life skills critical to success in cross-cultural situations:

- Adaptability/ Flexibility
- Excellent communication skills
- Ability to build teams and relationships
- Patience and persistence
- Intellectual curiosity (Berdan & Berdan, 2013, p. 29).

Berdan and Berdan (2013) led quantitative and qualitative research with 1,000 participants who identified themselves as having a global mindset. Out of a list of 13 traits, the respondents were asked to list the “top five ingredients of a global mindset. More than half of the respondents selected these five”:

- Open-mindedness (89%)
- Ability/Willingness to listen carefully to others (67%)
- Interest in other cultures (67%)
- Flexibility (59%) and
- Curiosity (58%). (p. 30)

Berdan and Berdan (2013) interviewed approximately 50 respondents in their study to have them “identify the one moment in time when they first became excited about the world and, in retrospect, were propelled on their way to developing a global mindset” (30). While the answers varied, such as looking at pictures of other countries in the book, hosting an exchange student, or traveling to another country, the majority of the respondents mentioned their global awakening “occurred somewhere between the age of 9 and 14. Many later solidified that initial experience with a trip overseas in high school, an exchange or study abroad program in college, or a job overseas early in their career, but the seed itself was sown at an earlier age” (p. 33).

The creators of the GMI discovered that not all aspects of it could “be learned equally at all ages. Its research shows that properly designed academic collegiate courses can strengthen intellectual and social capital. Psychological capital, however, seems to be largely fixed by adulthood” (Berdan & Berdan, 2013, p. 30). Berdan and Berdan’s research reflects this result. The five qualities of a global mindset (open-mindedness, ability/willingness to listen carefully to others, interest in other cultures, flexibility, and curiosity)

should be developed in childhood since they are much harder to acquire later.

Moreover, they are best taught in the early years at home and in school settings.

Accordingly, 95% of our respondents agreed that global education should begin in kindergarten, if not earlier” (Berdan & Berdan, 2013, p. 30).

Therefore, the interest to learn about other cultures needs to be instilled in the children at an early age. Blee and McClosky (2003) conducted a study on early childhood global citizenship education in a nursery and early primary schools in Scotland and France. The researchers concluded that early childhood education should include the development of attitudes, values, and dispositions, which promote global citizenship, and exposure to how their own lives are linked to others around the world.

Berdan and Berdan (2013) administered a survey to approximately 1,000 participants ranging in age from 17 to 65, including educators, students, parents, young professionals, and successful internationalists. When the respondents were asked to choose the three most important factors of developing a global mindset in children, they responded in the following order:

- Expose children to other cultures through music, visual arts, dance, film, books/literature, museum exhibits;
- Encourage children to study a second language; and
- Travel outside the United States. (p. 36)

The survey resulted in 96% of survey respondents agreeing that travel outside the United States helps children develop a global mindset. For schools and families with the resources for international travel may be at an advantage; however, not every family has the resources for this kind of travel. The results of the survey made it “clear that international travel is not necessary for a global education; 85% agreed that travel within

the United States can also be helpful in developing a global mindset” (Berdan & Berdan, 2013, p. 34).

According to Stone and Patrick (2013), “study abroad has been studied extensively, both qualitatively and quantitatively, particularly in the educational field. Since 1990, there has been a dramatic increase in research into study abroad” (p. 735) and that “much of the study abroad research has focused on cross-cultural benefits and internal change as a result of study abroad” (p. 736). Stone and Patrick (2013) firmly state that “study abroad makes an impact” (p. 736). Their statement is based on Paige et al.’s (2009) mixed-methods research using a retrospective Global Engagement survey of more than 6,000 study abroad alumni who had studied abroad over 50 years, asking which collegiate experiences had a strong impact. The results indicated that “study abroad was viewed as the most impactful of their undergraduate experiences” and “how study abroad has positively influenced global engagement” (p. 18).

Education abroad has become an increasingly valuable educational experience for students in global learning and growth, intercultural skills, intercultural maturity, and intercultural sensitivity. Braskamp et al. (2009) conducted a study to determine whether students change their self-reports on cognitive, intrapersonal, and interpersonal domains of global learning and development from the beginning to the end of their semester-long education abroad experience. A pretest-posttest design was selected, and the Global Perspective Inventory (Braskamp et al., 2012) was used to measure the three major domains of global learning and development: cognitive, intrapersonal, and interpersonal. Students took the same written test before their trip and shortly after returning to the United States. The researchers determined if students changed, it would be a direct result of their education abroad experience because the students took the same instrument of global learning and development. Students made progress

in all three domains of global learning and development from the beginning of the education abroad experience. “Education abroad is ideal for creating an optimal global learning and development environment for students, one that brings value to holistic student development” (Braskamp et al., 2009, p. 116). Based on the results of this research study, education abroad is an effective educational experience for students.

Maharaja (2018) conducted a qualitative study to explore the impact study abroad experiences had on the development of intercultural competencies and personal growth on 150 college students who participated in semester-long study-abroad programs in different countries. The findings of the study demonstrated that the students “gained a better understanding of their own and other countries’ culture and cultural differences, increased their level of self-confidence, global-mindedness, patience, assertiveness, maturity, self-awareness, flexibility and adaptability” (p.18). The analysis of the findings revealed that about 65% of the students felt more independent, about 58% of the students reported they gained self-confidence, and 72% of the students shared their thoughts about being more open-minded as a result of their experience. Maharaja (2018) discovered that those who “possess flexibility and openness lack rigidity, are nonjudgmental, enjoy diversity and feel comfortable with people of other cultures” (p. 26). These individuals seem to be more attentive to interpersonal relations and can demonstrate empathy and respect towards others:

Such individuals are also empathetic, adaptable and able to shift their cultural worldview. Autonomous individuals have a strong sense of identity and can deal with cultural conflicts successfully. They are self-directed, have clear personal values, and respect themselves and others. (Maharaja, 2018, pp. 26-27)

As a concluding statement, Maharaja emphasized, “developing intercultural competence is a necessity in this global community where it is imperative to gain respect for, knowledge of and understanding of other cultures” (p. 37).

The Institute for the International Education of Students (IES) surveyed more than 3,400 alumni from all IES study abroad programs from 1950 to 1999, regardless of the location and the length of the programs. When asked about personal growth,

Ninety-seven percent said studying abroad served as a catalyst for increased maturity, 96 percent reported increased self-confidence, 89 percent said that it enabled them to tolerate ambiguity, and 95 percent stated that it has had a lasting impact on their world view. (Dwyer & Peters, 2004, para 5)

The results of the large-scale survey indicated that study abroad impacted the participants’ life years after their experience.

With a sample size of 326 university students, Scarinci and Pearce (2012) led a study to identify skills that were developed as a result of international travel. “These skills perceived to be the most influenced by international travel are independence, being open-minded, adaptability, feeling comfortable around all kinds of people, and understanding and awareness” (p. 384)

While Sobania and Braskamp (2009) agree that study abroad is a valuable educational experience that can foster the development of the “desired learning outcomes and developmental skills, mindsets, and behaviors, so too are domestically based off-campus study programs” (p. 23), they argue:

If a common goal of diversity and multicultural programs and internationalization programs is to assist students to live effectively with difference, why do we

assume only an international program experience can do this? If there are critical skills we want students to acquire and engage in, does it matter whether these are acquired internationally or locally? Thus, we argue for retiring the terms “study abroad” and “education abroad,” and instead adopting “study away.” (pp. 22-23)

According to Sobania and Braskamp (2009), “study away” is a concept and educational strategy that integrates study abroad programs with domestic programs. They state that “diverse cultures within a local, regional, or national community” provide “learning opportunities and experiences that can also be transformative” (p. 23). As students engage in various “study away” experiences, “they often learn about domestic and international issues through their interactions with diverse individuals, which in turn, may serve as a potential catalyst for deeper reflection about their understanding of truth and sense of self” (Engberg, 2013, p. 467). Engberg (2013) noted the emergence of a collection of research across study-abroad, service-learning, and holistic student development, which suggests “study away experiences may be important vehicles in fostering growth along cognitive, interpersonal, and interpersonal domains of student development” (p. 477). Additionally, the development of a “study away” program has the potential to bring the “different campus constituencies that increasingly all have diversity, multicultural, international, and global initiatives in their units’ goals” together” (Sobania & Braskamp, 2009, p. 26).

Therefore, it is essential to think of the concept of “study away” as an integrated approach to global learning and to “understand how these experiences complement, overlap, and build off of one another” (Engberg, 2013, p. 478).

Nash (2008) expresses experiences as meaningful and powerful when students view their learning and development as deeply personal. He uses a constructivist approach to discuss how the environment creates meaning for the students:

Constructivism is predicated on an approach to knowledge that views teaching, leading, and learning as conversational, narrative, conditional, developmental, socially and culturally created, as much heart- and hand-based as it is head-based, and always profoundly personal in nature. (p. 19)

According to Berdan and Berdan (2013), there is:

no one single doorway through which children pass on their way to becoming global citizens. A global awakening can occur in many ways, which means it's important to provide children with as many opportunities to experience the world as possible. You never know which event might be the one that inspires them. But for young people to be susceptible to that inspiration, you must stimulate and encourage their curiosity. Every person interviewed mentioned curiosity as one of the traits that contributed to their global mindset. (p. 33)

Braskamp et al. (2009) perceive education abroad as an “optimal global learning and development environment for students, one that brings value added to holistic student development,” and the “desired end” should include “the heart (Intrapersonal), the hands (Interpersonal) as well as the head (Cognitive) and the social cultural environment that may influence the desired global learning and development” (p. 116).

Conclusion

This chapter reviewed the theoretical and empirical research that frames the purpose and significance of my research question. The purposeful structure of the literature review provided readers to engage, first, with literature that most broadly encompassed the context of my study to the most pertinent literature related to my study. A visual representation of the layout of the

literature review was in the form of a concentric circle, from the outermost removed layer, to the innermost, essential layer, the heart of the study.

The outermost layer of the concentric circle described the concept of globalization. In today's highly interconnected world, globalization is everywhere, and it is bringing people closer together than ever before. Friedman (2005) used the phrase "the world is flat" to explain the effects of globalization, both positive and negative. Zhao (2012) stated that the world is changing rapidly and that school reform is imperative to keep up with the change. Suarez-Orozco and Qin-Hilliard (2004) expressed the need to adapt to succeed in the continually changing world. The OECD (2018) noted that globalization requires youth to develop new skills, in the form of global competence, to develop the flexible qualities of character and mind to be able to interact and communicate with different cultures and people. Reimers (2009a) noted the importance of building global competencies to "interact peacefully, respectfully, and productively" (p. 3) with people from diverse backgrounds. For students to handle the challenges that globalization poses, they must develop the attitudes, behaviors, and values that are necessary to live in a global world.

The second layer, intercultural experiences, provided the context of the research on study abroad and exchange programs. There is a common assumption that study abroad develops skills that students need in navigating the interconnected world (Vande Berg et al., 2012). The number of students who participate in study abroad and exchange programs continues to rise. Previous studies have explored the effects of study abroad programs. Of particular importance to this study is the Stebleton et al.'s (2013) research, suggesting that a formal program that is well-designed with "pre-departure workshops, embedded journal reflections" and "post-trip reflection meetings" (p. 15) fostered deeper engagement among students.

The third layer, empowering global citizens, focused on the current status of global education in schools. Both Hanvey (1976) and Becker (cited by Kirkwood-Tucker, 2018) articulated their concern if the education system does not keep up with the rapidly shifting and increasingly interconnected world. Zhao (2007) stated that the education that is offered in most countries does not meet the needs of globalization to build global citizens. Therefore, it is not a want, but a need, to have children participate in global education to practice global competencies to build the necessary knowledge, skills, and attitudes.

The innermost layer, global citizens, presented a review of literature on building the critical attitude towards becoming a global citizen. Tavangar (2017) suggested a deceptively simple metaphor in developing the mindset that is required to be a global citizen. “The first step is embracing the mindset to make a friend and be a good friend” (p. p. xvii). Meanwhile, Oxfam (2015) offered a list of seven attitudes of a global mindset. Many researchers have defined “global mindset” or “global mindedness” in various ways (Hett, 1993; Lawthong, 2003; Lovvorn & Chen, 2011; Merryfield et al., 2008; Sampson & Smith, 1957); however, the common thread that runs through all of the definitions is the awareness and understanding of others. Berdan and Berdan (2013)’s survey had more than half of the respondents noted the following as most important to a global mindset: open-mindedness, ability, and willingness to listen carefully to others; interest in other cultures; flexibility; and curiosity (p. 30). Maharaja (2018) identified two prominent personal growth areas that were affected by the study-abroad program: independence and confidence. The findings of many studies suggest that a study abroad experience has a positive impact on global competencies, global mindset, and personal growth.

The image of the hand holding the concentric circle symbolizes the theoretical framework of Kolb’s Experiential Learning (1984). The hand that cups the concentric circle provides

learners a global experience from the outer rim of the circle, raising global awareness, to the core, turning awareness into attitude. From the core, a green sprout of the theoretical framework of Hett's Global Mindedness (1993) begins to grow. Just as plants need water and sunlight, with the right amount of global nourishment, the sprouting of global mindedness begins to appear when the learner starts to move from attitude to action, to act global-mindedly. The eclectic collection of the literature review offered a wide range of issues and perspectives of the relationship between globalization, global education, and global mindedness. It identified the connection between the layers of the concentric circle that contribute to the dialogue on global mindedness. This study may enrich, extend, or fill gaps in current research studies on the international experience of elementary school-aged participants, and how it contributes to the development of the mindset of the elementary school-aged participants to prepare them for a globally interconnected world.

Chapter Three: Research Methodology

Process transforms any journey into a series of small steps, taken one by one, to reach any goal. Process transcends time, teaches patience, rests on a solid foundation of careful preparation, and embodies trust in our unfolding potential. —Dan Millman

The purpose of this chapter is to introduce the research methodology for this qualitative single case study on the experience of an exchange program between an independent school in Honolulu and a private school in Tokyo, and to discuss how it contributes to the development of the mindset of the elementary school-aged participants to prepare them for a globally interconnected world. Chapter Three begins with a description of the study and the rationale for using a qualitative single case study for the design. It also includes a description of the research setting and site, the selection of the participants and sampling criteria, the data collection instruments, as well as the researcher's role. An explanation of how the data was collected and analyzed to ensure trustworthiness and other ethical considerations can be found towards the end of the chapter. The chapter concludes with the methodological limitations and strengths found in this form of research.

Research Design Approach

A single case study using a qualitative approach is applied to address my research question by utilizing “a real-life, contemporary bounded system (case) over time, through detailed, in-depth data collection involving multiple sources of information” (Creswell & Poth, 2018, pp. 96-97). According to Merriam and Tisdell (2016), qualitative research is based on the belief that people build knowledge on an ongoing basis as they engage in, and make sense of their experience. What made this study a case was its focus on the bounded system, the international exchange program between Makai School and Minami Kaigan Shōgakkō. According to Merriam and Tisdell (2016), for a study to be considered a case study, “one

particular program or *one* particular classroom of learners (a bounded system) ... would be the unit of analysis” (p. 39, emphases in original). The number of people involved in the exchange program between the two schools each year has a finite number and time-period when it is scheduled to occur, which created a boundary of the phenomenon of this study.

A qualitative approach was most appropriate for this study because it fosters a better understanding of the lived experiences of the students, from the perspective of their parents and their chaperones, who participated in the exchange program. The interview participants’ expressions, as well as the students’ travel journals, provided in-depth, detailed accounts of the students’ experiences.

Qualitative Research

There are several definitions of qualitative research; however, the one that most resonated with me is described eloquently by Creswell and Poth (2018):

Qualitative research is an intricate fabric comprising minute threads, many colors, different textures, and various blends of material. This fabric is not explained easily or simply. Like the loom on which fabric is woven, general assumptions and interpretive frameworks hold qualitative research together. (p. 41)

Creswell and Poth (2018) continue to explain that within the “general assumptions and interpretive/theoretical frameworks” (p. 42) are approaches or designs, such as case studies, grounded theory, and phenomenology. With all the necessary materials in hand, the artists, otherwise known as researchers, have the common task of making a fabric of qualitative research on their loom. While some of the designs woven into the “fabric” may look similar to others created by other artists, no two fabrics are the same and may not be completely replicable. Researchers are creators of their unique “fabric.”

According to Merriam and Tisdell (2016), qualitative research can be traced back to anthropology, sociology, and fields of study such as education, law, journalism, and medicine. Two mid-twentieth-century publications contributed to the emergence of qualitative research. In 1967, sociologists Barney Glaser and Anselm Strauss (as cited in Merriam & Tisdell, 2016) “made a case for building theory from inductively analyzing a social phenomenon” (p. 7) rather than testing their research theory. Another publication, by Egon Guba (1978), used a natural setting, not in a laboratory, to conduct the research. The approach was a “naturalistic inquiry” in which the investigator “does not control or manipulate what is being studied” (as cited in Merriam & Tisdell, 2016).

Today, qualitative research can be found across various disciplines and in different fields of practice. Qualitative researchers are interested in understanding how people interpret their experiences and how they construct their worlds. What is most important is what meaning they attribute to their experiences. The purpose of qualitative research is to understand how people make sense of their experiences, their lives, and the uniqueness of an individual participant’s context (Merriam & Tisdell, 2016). Bloomberg and Volpe (2016) describe this as a process to “examine a social situation or interaction by allowing the researcher to enter the world of others and to attempt to achieve a *holistic* understanding” (p. 41, emphasis in original). Qualitative researchers rely on data that are collected through interviews, observations, documents, and artifacts and are analyzed inductively to address their research question. Creswell and Poth (2018) state that “unquestionably, the backbone of qualitative research is an extensive collection of data, typically from multiple sources of information” (Creswell & Poth, 2018, p. 52). The researcher is not only the primary instrument for collecting data, but they also play a significant

role in describing, interpreting, and communicating the meaning of the findings from the perspective of the participants (Bloomberg & Volpe, 2016).

Case Study

A case study is an “in-depth description and analysis of a bounded system” (Merriam & Tisdell, 2016, p. 37). According to Yin (1989), it involves the study of “a case (or cases) within a real-life, contemporary context or setting” (as cited in Creswell & Poth, 2016, p. 10). Cases are time-bound and activity-bound, and researchers gather detailed information through a variety of data collection processes over a sustained period.

Case study research has a long history across many different disciplines and can be traced to social science, anthropology, and sociology. During the 1960s and the 1970s, among the myriad of experimental research designs and statistical methods, case studies were known as “occasional historical or in-depth descriptive study of a phenomenon” (Merriam & Tisdell, 2016, p. 37). It was not until the qualitative research methods were introduced that case studies received any acknowledgment as a methodology (Merriam & Tisdell, 2016). There are many well-known case study researchers. The most prominent case study writers are Robert E. Stake, Robert K. Yin, and Sharon B. Merriam; they have written extensively about case study research. Stake (1995), who “systematically establishes procedures for case study research” (as cited in Creswell & Poth, 2018, p. 97). Merriam (1988) describes a qualitative case study as “an intensive, holistic, description and analysis of a single instance, phenomenon, or social unit” (p. 21).

According to Yin (1989), a case study is particularly useful when the boundary between the phenomenon and the context is difficult to separate. “By concentrating on a single phenomenon or entity (‘the case’), this approach aims to uncover the interaction of significant

factors characteristic of the phenomenon” (Merriam, 1988). In qualitative case studies, researchers are interested in understanding the meaning people construct as a result of the phenomenon (Merriam & Tisdell, 2016; Bloomberg & Volpe, 2016).

This study was conducted using a qualitative case study approach. One of the advantages of this approach is the ability of the researcher to collect the participants’ stories and to describe their views through “an in-depth description and analysis of a bounded system” (Merriam & Tisdell, 2016, p. 39). Multiple methods of data collection can be used to reduce the likelihood of misinterpretation. This method, called triangulation, combines “dissimilar methods to study the same unit” to confirm the emerging findings” (Merriam, 1988, p. 69). This approach helps clarify the data and provide a more in-depth analysis of the variables. As stated by Creswell and Poth (2018), “when qualitative researchers locate evidence to document a code or theme in different sources of data, they are triangulating information and providing validity to their findings” (p. 260). By utilizing triangulation, I am able to capture various dimensions of the same phenomenon, thus providing a rich description of the case.

Site

There are specific guidelines and regulations in obtaining ethical clearance to research the site where educators directly involved in the exchange program, and the parents of the students directly involved in the same program, were recruited. An Internal Review Board (IRB) process was used in requesting permission to conduct this study on-site. I submitted the purpose, including a description of the procedures and timeline for the completion of the study. The university granted IRB approval for the study in a letter located in Appendix A. Pseudonyms were used throughout the dissertation to preserve the anonymity of the site and the confidentiality of the participants. Any identification of the site could potentially put the

participants, but more specifically, any link to the participating students who are underage, at risk. For this reason, there will be no further explanation about the site in Honolulu or the affiliate school in Tokyo.

Study Participants and Data Collection

The participants were vital to this qualitative single case study. It was with their participation that I gained insight into the students' immersive experience of the exchange program. The participants were selected at the research site, Makai School. They were purposefully selected to ensure that participants had something in common with each other, the elementary school international exchange program between Makai School in Honolulu and Minami Kaigan Shōgakkō in Tokyo. The interviews and the focus group discussions were held at the site. Four out of thirty-two families for each year of the exchange program were contacted through an email to arrange in-depth interviews according to the respondents' convenience. The four faculty chaperones, representatives from each year of the exchange program, were asked to participate in a group discussion (focus group). The chaperones were divided into two focus groups comprised of two participants. In-depth interviews were arranged with three administrators; two of them were from the Global Network Center and another administrator within the Grades 2-5 division, according to their convenience (see Table 1).

Table 1*Participants Grouped by Interviews Based on the Year of the Exchange Program*

Number of Participants	Participants	Type of Interview	Year of Exchange Program
5	Parents	Semi-structured	2019
4	Parents	Semi-structured	2018
4	Parents	Semi-structured	2017
2	Chaperones	Focus Group	2017-2019
2	Chaperones	Focus Group	2017-2019
2	Administrators of Global Network Center	Semi-structured	—
1	Administrator of Grades 2-5	Semi-structured	—

Criteria for Selecting Participants

I used adult participants for interviews and focus groups, as well as redacted student documents that best informed and provided rich, thick, and descriptive data in understanding the phenomenon of my study. It was my intent “to describe a particular context in-depth, not to generalize to another context or population” (Creswell & Poth, 2018, p. 148).

The following criteria were used to determine the participants in this study:

1. Participants must be parents of the elementary school-aged participants of the international exchange program.

2. Participants must be chaperones (full-time faculty) of the elementary school-aged international exchange program.
3. Participants must be leaders (full-time faculty) of an international center overseeing the elementary school-aged international exchange program.

Selection Procedures

The selection of participants for this study was based on a strategy referred to as “purposeful sampling” which, by one definition (Bloomberg & Volpe, 2016), denotes “a strategy for accessing appropriate data that fit the purpose of the study, the resources available, the questions being asked, and the constraints and challenges being faced” (p. 148). Purposeful sampling was used to target those who were affiliated with the exchange program directly (the administrators of the Global Network Center and the chaperones), and indirectly (parents of the students who experienced the exchange program). It is noteworthy to highlight how purposeful sampling is based on the assumption of the researcher who wants to understand and gain insight. Therefore, purposefully selecting a sample from which the most can be learned, is a preferred strategy over random selection.

The research consisted of data generated from three interviews with three administrators, two focus-group discussion sessions with two chaperones in each session, and 12 interviews with 13 parents (in one of the interviews the father and the mother participated together). All of the administrators who were directly involved in the exchange program were interviewed, and all but one of the total number of chaperones involved in the program were able to join the focus group sessions. The parents were selected to create a balance of genders of the students represented in this study. Informed consent was obtained from the interview and focus group participants for confidentiality. To further protect the privacy and anonymity of the participants, each participant

was asked to provide a different name. The self-selected pseudonyms were used to safeguard the confidentiality of the participants, as shown in Appendix B.

The participants were provided with the list of interview questions ahead of their scheduled interviews. See Appendix C for the list of questions. At the start of each session, I explained the process and the governing confidentiality, the recording of the session, and the participants' decision to terminate the interview at any time should they wish to do so. Before launching each interview and focus group session, it was essential to establish a rapport with each participant by conveying a sense of relaxed, conversational atmosphere and allowing sufficient time for each question to be answered. All of the interviews and focus group sessions were digitally recorded using a hand-held recording device and a recording application on the phone, "Voice Recorder," as a back-up. The digitally recorded sessions were transcribed.

Interviews

Unlike interviews that are often seen on talk shows, 24-hour news cycles, and social media, research interviews have a structure and purpose (Merriam & Tisdell, 2016). Bloomberg and Volpe (2016) explain how interviews have "the potential to elicit rich, thick descriptions" (p. 154). Interviews are necessary when behavior, feelings, or how people interpret their experiences are not observable (Merriam & Tisdell, 2016).

I conducted semi-structured interviews, in person, to uncover the direct quotations capturing the participants' perspectives and understandings of the exchange program. According to Merriam and Tisdell (2016), semi-structured interviews provide flexibility in "responding to situations at hand, to the emerging worldview of the respondent and to new ideas on the topic" (p. 111). Interviews, as the source of qualitative data, provided detailed descriptions, opinions, feelings, and direct quotations from interviewees. These data were needed to understand the

phenomenon under study. The use of semi-structured interviews allowed me to change the order of the questions, even though I had an interview guide with a list of open-ended questions. Follow-up questions and probes were an essential part of the process to seek more information, details, or elaborations. Bloomberg and Volpe (2016) discuss the success of the interview is dependent on the interaction between the interviewer and the research participant. “Indeed the generativity of the interview depends on both partners and their willingness to engage in deep discussion about the topic of interest” (p. 155). It was also essential to hear the detailed descriptions of the lived experiences of the students who traveled abroad to Japan, homestayd with Japanese families, and attended a Japanese school for a week, from the adults’ perspective.

The interviews lasted approximately forty-five minutes to one hour. The use of guided questions provided consistency with a focused exploration of my topic while leaving room for dialogue and other emerging themes. The flexibility in asking open-ended questions yielded substantive information about the research topic. These interviews were aimed to “capture perceptions, attitudes, and emotions of the interview participant[s]” (Bloomberg & Volpe, 2016, p. 155).

The thirteen parents, four faculty chaperones, and three administrators were interviewed between August 2019 and February 2020. All of the interviews, held on-site at the Makai School campus, were in a conference room or office. With participant approval, I audio-recorded the interviews to ensure accurate transcription. In addition to voice recording, I jotted notes in a journal to capture any observations of the participants’ behavior, facial expression, or tone of voice during the interview. I utilized a strategy called “analytic memoing,” which is expressed as “a place to ‘dump your brain’ about the participants, phenomenon, or process under investigation by thinking and thus writing and thus thinking even more about them” (Saldana, 2016, 44). I

took notes on emergent patterns, categories, or themes; areas of improvement and future directions for the study; and jotted notes on how I personally related to the participants or the phenomenon. The handwritten notes during the interviews enabled me to track essential points and highlight areas of particular interest or importance.

As the first step in my interview, I reminded the participants of the purpose of the study, told them research procedures, gave them a few sample interview questions, reiterated the right to withdraw from the study at any time, and reviewed the protection of confidentiality. Additionally, participants were provided the option of not answering all of the questions. Each participant signed a written consent form before the interview. An example of a consent form is in Appendix D.

The transcription began after the first interview in August 2019 and was completed by February 2020. An outside source transcribed about half of the interviews, and I completed the other half. The transcription company stated that they would keep the materials confidential and delete them at the end of the project. I listened to the recorded interviews again to check for accuracy for all transcripts completed by the transcription company and by me. The transcribed interviews were then verified for accuracy by the participants to minimize potential risks. Each participant had the right to remove any interview content or add more information upon reflection. Edits were made as necessary to the transcription. The participants were not part of the writing or editing of the analyzed data as they did not have access to any other participant's interview.

Focus Groups

According to Bloomberg and Volpe (2016), “the underlying assumption of focus groups is that, within a permissive atmosphere that fosters a range of opinions, a more complete and

revealing understanding of the issues will be obtained” (p. 156). The participants for the focus groups were selected because of their shared experience as chaperones; however, each of the two groups of two individuals included chaperones from different years of the exchange program. The discussion focused on a single theme with guiding questions to facilitate these group discussions. The sessions lasted between 45 minutes to one hour.

Document Review

According to Bloomberg and Volpe (2016), document review is another primary source of qualitative data. The term “document” is “broadly defined to cover an assortment of written records, visual data, artifacts, and even archival data” (p. 157). While some documents may be produced at the request of the researchers, most of them are created independently of the research project. Since 2018’s exchange program, the students used their travel journal to record their lived experiences, before, during, and after they returned from their trip. The students’ journal was used as another source of primary qualitative data for this research study, as it is “potentially rich in portraying the values and beliefs of participants in the setting” (Bloomberg & Volpe, 2016, p. 157).

Using journals as a method of document analysis helped “corroborate findings across data sets and thus reduce the impact of potential biases that can exist in a single study” (Document Analysis Methodology, 2017). Triangulation is a deliberate qualitative research strategy to develop “a complex understanding of the phenomenon being studied” (Bloomberg & Volpe, 2016, p. 157) when using multiple sources. For a case study, triangulation is critical in obtaining an in-depth and comprehensive understanding of the phenomenon under investigation (Bloomberg & Volpe, 2016). Triangulation uses multiple sources of data as a method to compare and cross-check the collected data. Merriam and Tisdell (2016) consider triangulation to be a

“powerful strategy for increasing the credibility or internal validity of your research” (p. 245). I was able to triangulate data for analysis by using multiple methods of data collection in the form of interviews, focus groups, and documents. From an interpretative standpoint, I found triangulation to be a critical strategy to ensure validity and reliability.

As with any source of data, there are advantages and limitations in utilizing document materials. Documents produced independently, may “not be in the form that is useful” and “may be incongruent with emerging findings based on observational or interview data” (Merriam & Tisdell, 2016, p. 181). On the other hand, if documents are “found to be illuminating to the topic of research” (p. 181), they are “a product of the context in which they were produced and therefore grounded in the real world” (p. 183). One of the most significant advantages of using documents is that the data are “objective” and not colored by the presence of the researcher (Merriam & Tisdell, 2016). I found the student travel journals a critical source of qualitative data in my research study, as they were written by the students directly involved in the exchange program, grounded in their world, and an objective source of data of their experience in the exchange program. Twenty-one redacted student travel journals were given to me by the office of the Global Network Center. Each of the journals was given a number, and each of the numbered journals is associated with a pseudonym. See Appendix E.

Data Coding and Analysis

A simple definition of data analysis is “the process of making sense out of the data” (Merriam & Tisdell, 2016, p. 202). But what does making sense out of the data mean? According to Creswell and Poth (2018), “the process of data collection, data analysis, and report writing are not distinct steps in the process—they are interrelated and often go on simultaneously in a research project” (p. 185). The qualitative research study involves a continuous interaction

between collecting data and analyzing data. As described earlier about qualitative research, it is an intricate fabric of many colors, textures, and threads, created by individual researchers. Therefore, there is no single way to accomplish qualitative research since data analysis is a personalized process of making meaning.

After each transcription, I reread the text to get a general understanding of the data. The codes started to emerge from the data by reading and thinking about the transcription. As I reflected on the overall meaning of the data, I gained a general sense of the participants' perspectives. I organized the data into segments by taking the text data and segmenting sentences into categories. I then labeled those categories with words based on the actual language from the participants. According to Saldana (2016), a code in qualitative research is "most often a word or short phrase that symbolically assigns a summative, salient, essence-capturing, and/or evocative attribute for a portion of language-based or visual data" (p. 4). It was essential to start the transcription process immediately following the first two interviews by utilizing inductive data analysis. Broad draft organizational categories, relationships, and themes were developed by reviewing the transcriptions multiple times. I started the actual analysis of the transcripts while simultaneously engaging in other interviews to collect more data. A similar process of inductive data analysis was applied, but it was indispensable to compare the categories, relationships, and themes that had already surfaced from the first two interviews.

The coding of transcripts occurred in the order of the interviews conducted. Although my research is a single case qualitative study, I mirrored an analysis process that is typically used in a cross-case or multi-site case study called "cross-analysis." In a cross-case or multi-site case study, there is more than one case in the study. Each case is treated separately, and the data of every single case are analyzed. After each case analysis is completed, a cross-case analysis is

performed “by comparing sites or cases” as a way to “establish the range of generality of a finding or explanation, and at the same time, pin down the conditions under which that finding will occur” (Merriam, 1988, p. 154). In my study, each participant in the interviews, and each redacted student travel journal, was treated as a separate “case” by utilizing a within-case analysis. The first stage of coding involved identifying patterns that could be clustered and coded for each case.

The iterative process of organizing and categorizing data into codes continued as I read through each transcription by using the previous codes or adding new codes. I initially arranged each narrative data by chunking phrases, sentences, and paragraphs into codes. I then applied cross-case analysis within each bounded group of participants (parents, chaperones, and administrators). This phase of open coding involved naming the patterns or categories, comparing them, and looking for common emerging concepts and themes across multiple sources. Thirteen codes were initially identified using manual open coding techniques (see Table 2).

Table 2*Initial Data Codes for Interviews and Focus Group Sessions*

Initial Data Codes
Global Network Center
Global education
Global citizen
Cultural experience
Mindset
Evaluation of the exchange program
Operational aspect of the exchange program
Care for students during the exchange program
Independence and confidence
Safety
Transition
Effect
Other areas

Following the establishment of the initial coding categories, the coded data were taken through second-cycle coding “to develop a sense of categorical, thematic, conceptual, and/or theoretical organization” (Saldana, 2016, p. 234). It meant going back to the data and creating subcategories under each of the open coding categories. As part of the process for second-cycle coding, a chart was created for each of the coding categories to pull codes. This chart then identified key themes and descriptive subcategories from the administrator and parent interviews as well as from the focus group interviews with the chaperones. Data analysis determined which categories and subcategories were general (i.e., data from more than one group), typical (i.e., data from several members of one group) or variant (i.e., data from one person). It was indispensable to compare the categories, themes, subcategories, and relationships as part of the iterative process of data collection and data analysis.

The last phase of the process utilized meta-analysis to compare all of the codes across the groups, including the redacted student travel journals. Each step of the process required “looking at what’s there, making sense of it, and trying to sort out the next, most likely, analytic step” (Merriam, 1988, p. 155). As part of the triangulation process, the use of a redacted set of student travel journals provided another lens of analysis. One journal entry required students to keep track of the emotions they experienced on the trip. These emotions were also coded and categorized to determine whether they were general, typical, or variant. Code landscaping was another strategy I used to analyze a particular set of data from the interviews. This technique, a “word cloud,” integrates textual and visual methods in which the most frequent words or phrases appear more significant than others (Saldana, 2016). A word cloud brings to the surface both the forest and the trees.

I noticed the inseparable relationship between data collection and data analysis early on, even as soon as I had collected the second set of data. Data analysis proceeded in real time, as each source of data was collected. I found the analytical process to be a non-linear, spiral series of action from data collecting, sorting information, and identifying trends and patterns related to the data that was previously collected. While there are steps or procedures to prepare and analyze data, it is not a fixed linear approach (Bloomberg & Volpe, 2016; Creswell & Poth, 2018; Merriam & Tisdell, 2016). Bloomberg and Volpe (2016) explain that “each phase in this multistage process leads logically to the next, yet the process is essentially an iterative and somewhat messy one” (p. 193). Bloomberg and Volpe (2016) emphasize the notion of iteration by stating how researchers will most “likely cycle through the phases more than once, looping back and revisiting earlier phases in an ongoing effort to narrow and make sense of what is in the data” (p. 193). From the beginning (first impressions) to the end (final compilation), in a cyclical

and iterative process, qualitative data analysis provides meaning as the story unfolds. The nuggets of surprises are considered gems that could significantly affect research findings. “Being open to any possibility can lead to serendipitous discoveries” (Merriam & Tisdell, 2016, p. 175).

Simultaneous data collection and data analysis were like weaving an intricate pattern of voices—some sections thicker, louder, or more pronounced than others—while noting the whispering thread with bold colors to accentuate its presence; this I noticed as I constructed a framework for communicating the essence revealed by the data unfolding before my eyes. I found myself identifying new and emerging voices as similar or divergent themes in the intricate pattern I was weaving. As I continued to weave and layer the data pieces together, it was easy to get lost in the mechanics of the iterative process of data collection and analysis. It required more effort to pause, step back, and begin making sense of the data as I shifted my attention from creating categories to building concepts. Coding itself did not necessarily provide answers to my research question. It was the interpretation of the analyzed data that provided answers. Meanwhile, the iterative process of coding, categorizing, and creating concepts turned out to be a form of internal triangulation of the analytical process, in order to validate the interpretations.

Throughout this phase of the research process, I needed to maintain a high level of objectivity. As patterns and themes emerged during my data analysis, I developed “naturalistic generalizations from analyzing the data, generalizations that people can learn from the case” (Creswell & Poth, 2018, p. 206). Then, I wove the emergent themes into narrative passages so that the findings transpired from the participants’ responses. I used the theoretical lens of Kolb’s (1984) Experiential Learning Theory and Hett’s (1993) Global Mindedness Theory to interpret the meaning of the data.

Creswell and Poth (2018) acknowledge that the background of a researcher plays just as important a role in the process of making meaning as does the theoretical framework. During the interpretation process, my positionality informed my understanding of the participants' stories. Creswell and Poth (2018) remind researchers the importance of remaining reflexive in a study to "not only detail his or her experiences with the phenomenon but also be self-conscious about how these experiences may potentially have shaped the findings, conclusions, and the interpretations drawn in a study" (pp. 229-230). The themes that emerged from this study derived from my awareness of my positionality (discussed further below).

Ethical Considerations

Researchers need to consider what ethical issues could surface in different phases of the research process: during data collection, data analysis, and interpretation, and during the dissemination of findings (Merriam & Tisdell, 2016; Bloomberg & Volpe, 2016). In every step of the research process, the researcher must engage in ethical practices as "the validity and reliability of a study depend upon the ethics of the investigator" (Merriam & Tisdell, 2016, p. 260). Practicing ethics protects the rights of participants and protects them from harm and the right to privacy and confidentiality. The consent process must be communicated to the participants, including the right to withdraw from the study at any time (Merriam & Tisdell, 2016; Bloomberg & Volpe, 2016). While there are policies, codes of ethics, and the prescribed guidelines provided by the IRB that help guide researchers, "actual ethical practice comes down to the individual researcher's own values and ethics" (Merriam & Tisdell, 2016, p. 261). Part of ensuring the credibility of the research is the trustworthiness of the researcher who will carry out the study in the most ethical way (Merriam & Tisdell, 2016).

It should be noted that the institutions involved in this research study received pseudonyms to protect the identity of the schools, teachers, parents, and the students (the most vulnerable population) who were directly and somewhat involved in the exchange program. I ensured the confidentiality of the participants by creating a code for each interview. The participants were linked to a pseudonym for each participant. Student journals used as a source of qualitative data had their student names and personal information related to the students redacted to ensure objectivity, and to protect individual identities before the data was given to me. To ensure that all participants were comfortable with the questions, I provided each participant with a list of a few of the guiding questions used during their semi-structured interviews ahead of the scheduled interview. Participants were given the opportunity to review the transcripts to make any retractions or corrections they felt necessary. Each participant signed a consent form which provided an overview of the research process and ethical implications. The data were collected on a password-protected device, in a password-protected folder, given access to only the researcher with data destroyed after the completion of the research.

As carefully as researchers prepare for and address ethical issues before stepping into their research study, Merriam and Tisdell (2016) remind us that “once in the field, issues have to be resolved as they arise. This situational and relational nature of ethical dilemmas depends not upon a set of general pre-established guidelines but upon the investigator’s own sensitivity and values” (p. 2610). While there are reliable guidelines and regulations to assist researchers in times of ethical concerns that are likely to emerge in qualitative research, researchers must fully assume the responsibility in conducting their research study most ethically.

Limitations

This case study contains several limiting factors, some of which are related to the common criticism associated with qualitative research as a methodology for a research study, and others pertain to this study's research design. While this study provided an "intensive description and analysis of a bounded social phenomenon" (Bloomberg & Volpe, 2016, p. 46) and an in-depth understanding of the experience of an exchange program, research limitations should be considered in the interpretation and the generalization of the data due to its methodology. However, limitations provide another lens to understand the research more clearly as they offer insight into potential future work related to this research study.

A qualitative case study involves the study of a single instance within a real-life context "through detailed, in-depth collection involving multiple sources of information ... and reports a case description" (Creswell & Poth, 2018, pp. 96-97). Therefore, generalizability is not the goal of qualitative research. The results of this study may not be generalized to other institutions with different student populations, a diverse age group of students, a different cultural setting, or to domestic travel. Unfortunately, "the extant literature on travel learning benefits has a focus, almost exclusively, on international travel (in particular, study abroad), which makes it difficult to generalize the results to all travel" (Stone & Petrick, 2013, p. 740).

However, the goal of a case study is not its generalizability but rather "transferability—that is, how (if at all) and in what ways understanding and knowledge can be applied in similar contexts and settings" (Bloomberg & Volpe, 2016, p. 47). To increase transferability, I provided detailed, thick descriptions of the experience of the participants and the findings. Although there were limitations with regards to the number and the age group of the participants in this study, the use of triangulation, in terms of using "multiple methods of data collection and analysis,"

strengthened the “reliability as well as internal validity” in this case study (Merriam, 1988, p. 172).

One of the limitations of the study, a common issue among qualitative research studies, is researcher integrity and subjectivity. While the researcher, as the primary investigator for data collection and analysis, has advantages in having intimate knowledge of the data to make meaning of the findings from the perspective of the research participants, an overriding concern is that of researcher bias and subjectivity. One of the critical limitations of this study is the potential bias and subjectivity regarding my involvement as one of the administrators of the exchange program and my positionality I bring to the research study. Throughout this study I had to maintain a reflexive stance to minimize any potential impact on the processes and the outcomes of the investigation, as well as to understand my own biases, experiences, and values in this research. I used redacted documents to avoid associating any material with any particular student, reduced the potential bias during data analysis. I made a conscious effort to set aside and overcome pre-existing perceptions while keeping an open mind throughout the research process.

Another limitation of this study is the dependence on the adults’ analysis of the children’s experience, as it was an indirect (as opposed to direct) source of data. While the students’ redacted travel journals acted as a source of data, they did not completely substantiate the lived experiences of the students. That said, hearing the students’ direct voices of their experiences and perspectives of the international exchange program through student interviews can “provide indispensable information and serve as helpful research informants” (Dayan & Ziv, 2012, p. 282). Dayan and Ziv (2012) found that even young children (ages 3-6) can hold their views and can express valuable perspectives, based on firsthand encounters, as experts in their own lives.

Ponizovsky-Bergelson et al. (2019) noted that interviewing children has the potential to produce rich data through encouragement and open-ended questions.

One related limitation of this study is the dependence on a qualitative research design without consideration for a mixed-methods methodology. The addition of a pretest-posttest design utilizing the students as research participants has the potential to elevate the findings. The basic principle behind the pretest-posttest design is to obtain a pre-test measure of the outcome of interest before the students embark on their journey of the exchange program, followed by a post-test on the same measure after they return from the trip. The pretest-posttest design can measure the degree of change of their mindset, in order to establish a cause-and-effect relationship. Statistical analysis can then determine whether the experience of the exchange program had a significant effect on the students' development of a global mindset.

The use of a single case study with participants drawn only from Makai School was a limiting factor. Expanding the case study to include participants from the partner school of the exchange program, Minami Kaigan Shōgakkō, can offer perspectives of the same program from two research sites. Merriam (1988) refers to this process as a “cross-case, cross-site, or multi-site case studies,” which involves “collecting and analyzing data from several cases” (p. 153). Each of the cases is treated as a comprehensive case. Once the analysis of each case is completed, cross-case analysis begins. The cross-case analysis “increases the potential for generalizing beyond the particular case. An interpretation based on evidence from several cases can be more compelling to a reader than results based on a single instance” (Merriam, 1988, p. 154). One of the challenges of a multi-site case study is the considerable volume of raw data that the researcher needs to organize and analyze. However, the strength of a multi-site case study is its dependability on the results obtained from the data.

A final limitation is the short-term nature of this study, which makes it more difficult to know whether the enhanced global mindedness fades or whether it sticks with the students beyond their international experience. The gain in global mindedness that these students experienced could disappear; conversely, they could experience a lasting change in their view of themselves and the world. A longitudinal investigation on the impact of the international exchange program on the participants would provide insight on how students internalized their intercultural experience, determine if enhanced global mindedness fades or becomes a permanent part of one's beliefs and values, and learn how it affected their future endeavors several years after their return. Given the short-term nature of this study, these results are not known.

While there are limitations to this study, the results of this study can bring about an understanding that can affect and improve future practice. Case studies, in general, have many strengths:

Anchored in real-life situations, the case study results in a rich and holistic account of a phenomenon. It offers insights and illuminates meanings that expand its readers' experiences. These insights can be construed as tentative hypotheses that help structure future research; hence, a case study plays a vital role in advancing a field's knowledge base. (Merriam, 1988, p. 32)

Although the results from this qualitative single case study may not be transferable to other contexts, the conclusions from this study can serve as a basis for future research and recommendations in global studies and international exchange programs. There are specific skills deemed necessary to live in the age of globalization successfully. Today's students not only need particular knowledge and skills, but even attitudes, beliefs, and behaviors to live in a more interconnected world. Opportunities should be provided for students to develop their mindset,

particularly “global mindedness,” as described by Hett (1993). This study will build on the sparse literature of international exchange and study-abroad experiences of students of elementary school-aged participants.

Positionality

I have my own set of pre-existing conceptions regarding my research topic. I am a product of an interracial and intercultural marriage of an English father and a Japanese mother. The international school I attended in Japan significantly shaped and molded who I am as a learner and a leader. I think and view the world through a global lens. My experience at my alma mater was a symphony of harmonic frequencies of 40 different countries. The various notes of cultures, the colorful tones of languages, and the melodic chords of religions and values extended far beyond my family circle. I learned the intricacies of navigating this dynamic experience as I learned to take different perspectives and adapt to change. Exposure to diversity fostered understanding, empathy, and multicultural acceptance. I formed and nourished friendships across continents and cultural boundaries. As a result, I was able to gain global competency and social inclusion. The international school taught me that

everyone has a culture and that these cultures can sit together in a circle, like one garden with many flowers. When they go out into the world, our students will need to appreciate the extraordinary range of cultures, and be both aware of and positive about the fact that they, too, bring their own. (Rodberg, 2017, p. 68)

My personal experience has caused me to strongly believe that if people travel abroad and are placed in an immersive situation, they could more easily develop empathy with people from other cultures, increase their awareness and appreciation of cultural diversity, and develop

skills and attitudes that will allow them to function in an interdependent world. This view is in line with Klein's (2017) chapter, "Inspire Global Fluency Through Student Travel":

The best student travel is immersive and humanizing, taking students off the tour bus both literally and figuratively. As much as possible, students should have the opportunity to involve themselves in a community's day-to-day workings, through homestays and a focus on local life more than tourist sites. (p. 192).

Additionally, Klein (2017) explains how these everyday experiences are impactful, "when students see life through a different lens" (p.194). However, there are other studies, such as Savicki and Selby (2008), that suggest there is insufficient data to support the impact of an immersive international experience. As stated in Cheng and Yang's research, "the implication for intercultural encounter ... is still insufficient and understanding of how intercultural sensitivity and global competence are developed during the sojourn of international students" (Savicki & Selby, 2008, as cited in Cheng & Yang, 2019, p. 6).

As I began my journey as a research practitioner, several questions came to mind: What role will my positionality play in the research process? How will I use my positionality in different spaces throughout the process? Will my positionality influence the interactions I have with my research participants? Will they affect me? I wonder how the different levels of my positionality, whether it's my cultural identity or insider/outsider stance, will influence my research persona? Am I going to be a complete outsider, a full participant, or will I stand somewhere in between the two ends? During the process, and especially towards the end of my research journey, will I find myself continuously shifting my positionality? I wonder how I will be transformed as a researcher?

Creswell and Poth (2018) remind researchers to position themselves in their writings. The concept of “reflexivity” helps the researchers understand their own biases, experiences, and values that they bring to the table; therefore, the researchers must make their position explicit in the research (Creswell & Poth, 2018). Probst and Berenson (2014) explain the process of reflexivity as a two-way process. While the researcher influences what is being studied, the research process can affect the researcher. I understand that reflexivity is a continuous process of reflecting on how the researcher can change (and be influenced by) the research process. Therefore, I needed to make a conscious effort in overcoming pre-existing perceptions while trying to keep an open mind throughout my research journey. To successfully navigate the research process, I needed to focus on the ebb and flow of the experience and reflect on the meaning of the experience. I made every effort to be mindful that I did not inadvertently bias the results. These pre-existing conceptions served as inquiry and analysis checkpoints throughout my research process and my positionality.

Conclusion

This chapter outlined the methodology and methods for this study. I explained in detail the qualitative research approach and the rationale for the methodological decisions for this case study research. The semi-structured interviews and focus group processes were clearly outlined with the spotlight on the research participants’ perspective on the experience of an exchange program between an independent school in Honolulu and a private school in Tokyo, and how it contributed to the development of the mindset of the elementary school-aged participants to prepare them for a globally interconnected world.

Sampling criteria and clear procedures were used to select ideal participants for this study. I highlighted the use of redacted student travel journals, another primary qualitative

source, as an objective and authentic document grounded in the students' world. Using multiple sources triangulated information, and provided validity to the findings. The data analysis process was outlined linearly, but in actuality, the process was iterative, with data collection and data analysis coinciding. A note about positionality was discussed as an integral part of the data analysis process. The chapter concluded with a discussion of the strategies that were used to enhance the trustworthiness of the findings. Finally, I discussed methodological limitations along with strengths that made this research a contributing piece to the field of education. Chapter Four presents the results of the study.

Chapter Four: Data Analysis and Results

It is good to have an end to journey toward; but it is the journey that matters, in the end.

— Ursula K. Le Guin

The purpose of this chapter is to analyze the data of the qualitative single case study on the experience of an exchange program between an independent school in Honolulu and a private school in Tokyo, and how it contributes to the development of the mindset of the elementary school-aged participants to prepare them for a globally interconnected world. This chapter examines the research findings by analyzing qualitative data from three semi-structured in-depth interviews with school administrators, twelve semi-structured in-depth interviews with parents of children who were involved in the program, as well as two focus group discussions with elementary school educators who accompanied students on the exchange program trips as chaperones. Documents in the form of redacted student travel journals from the Global Network Center provided another source of data. The multiple data-gathering techniques were applied for triangulation in an attempt to obtain an in-depth understanding of the phenomenon, which Bloomberg and Volpe (2016) describe as “rich description” (p. 46).

This chapter presents details of the themes that emerged from the data analysis and substantiated by the students’ experiences throughout their journey. The findings are presented in a narrative form to support the emerging themes that developed from the research question. The descriptive analysis of the data includes direct quotes from the interviews and the voice of the students through their travel journal entries. Conducting interviews with minors was prohibited; therefore, the students’ journals served as their “voice” in this chapter.

Attributes That Develop the Mindset

For any fifth grader, breaking out of an established comfort zone and life routine can be quite scary and uncomfortable. Spending time in a new place and with new people, who hold

different values and have their well-established routines, strips all familiarity away. During their one-week homestay exchange program, the elementary students at Makai School were required to quickly adjust, both socially and emotionally, to life in a new environment, with new people, new places, and a different culture. Having a global mindset can help students to step outside of their own culture and be open to learning about others.

What attributes cultivate a global mindset? Those were outlined more carefully in Chapter Two, but data analysis revealed how specific attributes were characterized, by the respondents, as necessary for students to possess in order to interact with people from another country. What kind of person would benefit from and have the best international experience possible? In this research, the five most prominent characteristics that develop a global mindset emerged through an in-depth data analysis of the interviews. The characteristics are: Open-Minded, Curious, Adaptive, Resilient, and Empathetic. Each shall be discussed in turn:

Open-minded

Open-minded students are more likely to try new things during the trip, and be open to learning about new cultures and customs that might be different from their own. The potential to broaden their perspectives will be higher if the students engage with different people, cultures, and traditions with an open mindset. Sixty-five percent of the research participants, including seven parents, four chaperones, and two administrators, clearly articulated that open-mindedness is integral to broadening the students' minds and perspectives. Eighteen quotes from the student journals were interwoven throughout this section to provide examples of being open-minded. The next subsections are expressions of being open-minded: Learn new things, try new things, set aside your assumptions, find commonality, and take different perspectives.

Learn New Things

As the students (pseudonymized) fully engaged with the people and the culture of another place, accepting the differences as they emerged helped open their minds. Iris defined “open-mindedness” as “your belief that things aren’t set, that there’s no right or wrong.” Calvin shared a different perspective on open-mindedness as starting with a blank slate, unencumbered by any past experiences or thoughts. He said, “Not to have any preconceived notion is good. Don’t expect anything. Be willing to accept what you have, and appreciate it, and work with it.” Alex stated, “I am excited to learn about the culture and the school. I am looking forward to learning what they learn in school.” Charlie and Karter also mentioned being excited about learning and experiencing Japanese culture. Avery provided a detailed list of what they were looking forward to learning:

I am excited to meet new people, make new friends, see what the students learn in school. I am excited to see my buddy (he stayed with us last year). I am excited to learn about what they do at school in Japan and learn about what they do every day, and just see that they do differently.

Ellis specifically divulged wanting to “experience a normal Japan[ese] kid’s life.” Quinn and Kalani also stated how they wanted to learn “how Japanese people spend their everyday life.” When the students visited a temple, Olina learned about a cleansing ritual they had never witnessed before. Instead of portraying the cleansing process as shocking or crude, they said it was “cool and amazing! People drink water from a fountain, and then they spit it out to clean your body from poison.” Taylor learned about “‘Zazen’ which is a Japanese form of meditation. It helps you calm down and release bad memories. Something I thought was cool is that sometimes priests do ‘Zazen’ for 22 hours!” Marley added, “[During ‘Zazen’] remove any

thoughts you have through exhalation. If you have problems, the monk will hit you with a stick for encouragement.”

Try New Things

Joan stated how students need to be open to trying new things, saying, “I think they have to have a pretty good attitude and an open mind before we go. They need to be open and willing to try new things, everything from food to activities.” Kimi added an element of resilience in being open-minded, “Being open-minded to new experiences ... You leave your home. You try some new stuff. Some of it you like, some of it you don’t like, but you can handle it.” Alex tried food that was unfamiliar to them, “Something I thought was strange is ‘natto’ because they ferment it. Another way of looking at it is, it is just soybeans, and it is traditional and healthy.”

Quinn expressed their joy in being able to see their buddy and his family. They had dinner in their home the night of arriving in Tokyo, “I am so happy to see my buddy and his family. We had ‘takoyaki’ [octopus dough balls], and it was delicious!” Ellis made a mental shift as they stated how people in Japan drove on the left side instead of the right: “I used to think driving on the left was weird. Now I think they’re both normal.” Lennox added, “Something I thought was strange is that in Japan people stand on the left side of the escalator. Another way of looking at that is that other countries have other traditions.” Wendy explained how having tried something once could have a snowball effect:

It just opens their growth mindset. It’s a snowball effect. I think that can start an event. Once they have the taste of it, once they’ve tried it, they say it’s not that bad, and they’d want to try different things or try different food.

Set Aside Your Assumptions

Mina expressed how to achieve an open mindset. She shared, “An open mindset is a willingness to learn, and listen, and put aside, what as adults we would say, assumptions and our own narrative.” Satsuki explained when students form biases what they need to do with them as they enter another culture:

You need to have an open mind. I think a lot of what we think of biases that we have are from what we hear or see or read. So I think you have to put those things aside and just go into the experience with an open mind.

Amy explained that students would need to be open-minded with an expectation that things may not always go “the way they expect it to be and just take everything in stride.” CJ referred to these unexpected events as opportunities for students to grasp, “anything is possible. Just be open to whatever opportunities and go with it.”

Charlie professed their bias towards Japan and shared how their thoughts changed, “I used to think Japan was very traditional with ‘kimonos’ and cherry blossoms everywhere. Now I think that it is like America. People wear pants and a shirt.” Lennox revealed how being immersed in some cultural experiences brought about a change in their thinking, “I used to think that Japan is very traditional. Now I think that traditional can also mean fun.” Joan described how the students she chaperoned were open to experiences as, “they just jumped on the bandwagon and just went along with everything, and they didn’t even blink.” When students were able to set aside their assumptions, they were able to dive right into the experience with an open mind. Calvin and Pat stated how the exchange program opened their children’s minds. Calvin said, “It’s almost like opening up a new—mind, like opening mind.” Pat explained what her child brought back from the trip. “When you come back, your mind is just open to what’s

beyond. So I think to have the opportunity at a young age has really opened his mind in a lot of different ways that I don't even think he could anticipate."

Nothing embodies getting out of one's comfort zone more than being completely immersed in a foreign country with people speaking a different language and practicing different customs. The parents in the interviews described the importance of entering new experiences with an open mind. Realizing that things are just different, not better or worse, and "going with the flow" with an adaptable mindset seemed to serve the students well in Japan. Interestingly, some families expressed it was the experience of the exchange program that opened their child's mind, which means a mindset can grow.

Find Commonality

Wendy made a comparison between children and adults. "I think children are much more open than grown adults. I think they find commonality much easier." One student, in particular, Justice, was interested in making comparisons between the host school, Minami Kaigan Shōgakkō, and their school, Makai School, to see if there were any similarities, not differences. They stated, "I am excited to go to Minami Kaigan Shōgakkō. I am interested in seeing how they work their classes and how they're similar to our classes." Several students who used a Venn diagram to compare the two schools described the following similarities between the two schools:

- Riley—change classes; learn the same things
- Alex—P.E., music, art, social studies, math
- Charlie—Lunch around the same time; kids have school iPads
- Marley—private schools; no school on Saturdays; eat in the cafeteria
- Justice—change classes; private schools

- Ellis—cafeteria; private schools

Take Different Perspectives

Ingrid stated, “There are many differences in our world,” so creating “different scenarios, I think, helps them build open-mindedness and that positive attitude.” Iris discussed the need for students to realize that their perspective is not the only perspective. “You can interact successfully within your world, that you have a sense of your own perspective. And the perspective that you bring into the world is one of many perspectives.” She also commented that “perspective taking, I think, is really helpful for the elementary ages.”

As Bill shared anecdotes of various students’ immersive experiences with their host families and the host school, he emphasized that “just being open will be beneficial” for the students to open their minds. Suzie promoted exchange programs as a vehicle to practice open-mindedness. “Everyone in the world needs to do an exchange program at some point and even in the United States. I think you really have to be open-minded and willing to accept.” Having an open mind and being willing to learn and adapt to the culture and lifestyle of the host family, and the host school, were part of an adjustment process. The students transitioned through this process as they integrated into their host family and assimilated into the new culture. A shift in perspective, and maintaining an open mind, can help influence the way students view the world.

Leslie, who has grave concerns about world peace, made a strong statement about the need to build connections across cultures to start “tearing down mindset walls.” She spoke passionately about open-mindedness through this analogy of a mindset wall:

Our world right now is building a lot of walls, and they’re not just building border walls that I’m talking about. They’re building mindset walls. When you do that, you don’t have a connection. People are really coolly different, but they’re really

coolly the same too. When I look at somebody so different from me, I want to learn everything that they are because then, I can learn. What do you have to offer me?

When students are able to learn and try new things, set aside their assumptions, find commonality, and take different perspectives when they encounter new cultures, new customs, and new people, they are being open-minded.

Curious

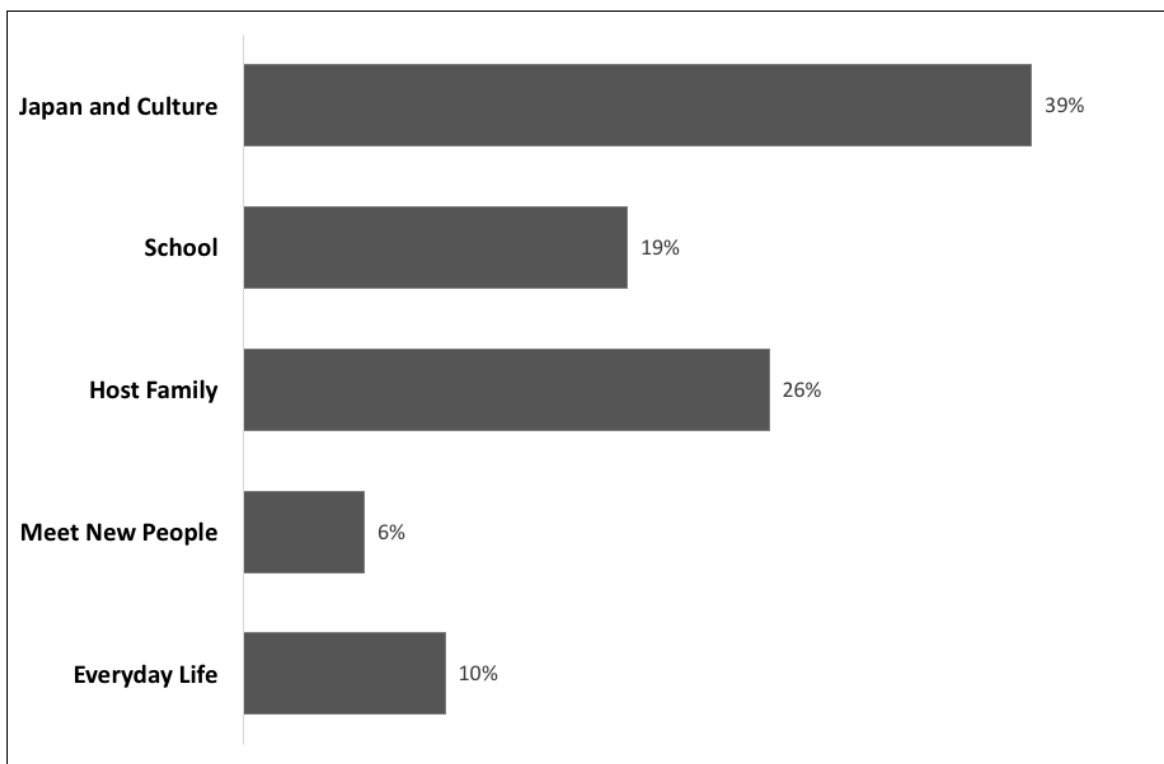
It takes a certain amount of courage to step out of one's comfort zone and shift one's mindset into embracing new opportunities. Instead of agonizing over a change being too hard, it is better to develop excitement and curiosity for what is to come. About half of the parents, 46%, and one administrator, noted curiosity as a critical mindset for students to open up to learning and experiencing new people and places. Iris defined curiosity as wanting "to know, and [how] it's different, and that's intriguing to you." In addition to the adults' perspectives, the student journal entries demonstrated how they were able to explore the unknown and remain curious about the people, culture, and the environment.

Leslie explained how her son was curious and the "whole goal is wanting to see new things and experience [them], and know it's an opportunity." Peyton declared, "I'm excited about going outside of America for the first time." Charlie added, "I'm excited about going to Japan on my own." Riley and Taylor wondered what "life would be like" in Japan. They mentioned being excited about the "homestay" as well as being curious about the "Japanese culture."

During the exchange program, the Makai School students and their Minami Kaigan Shōgakkō student buddies went on a one-night excursion trip together with the chaperones from

Minami Kaigan Shōgakkō and Makai School. The purpose of the trip was to provide uninterrupted time just for the 16 buddy pairs to build their relationships. The trip had components of traditional Japanese culture for the Makai students to explore and experience (such as staying in a traditional Japanese inn, eating traditional Japanese food, taking a traditional Japanese bath called “onsen,” sleeping on the floor on a futon, and visiting a Japanese temple). Several students were particularly curious about staying in a traditional Japanese inn. Justice shared, “I’m excited about the overnight trip to Yokohama, [and staying in] the traditional inn.” Marley also shared their curiosity about staying “at the traditional Japanese ‘Ryokan.’” Justice wrote about eating a Japanese breakfast, and then they “folded up our futons,” which was not something they experienced before.

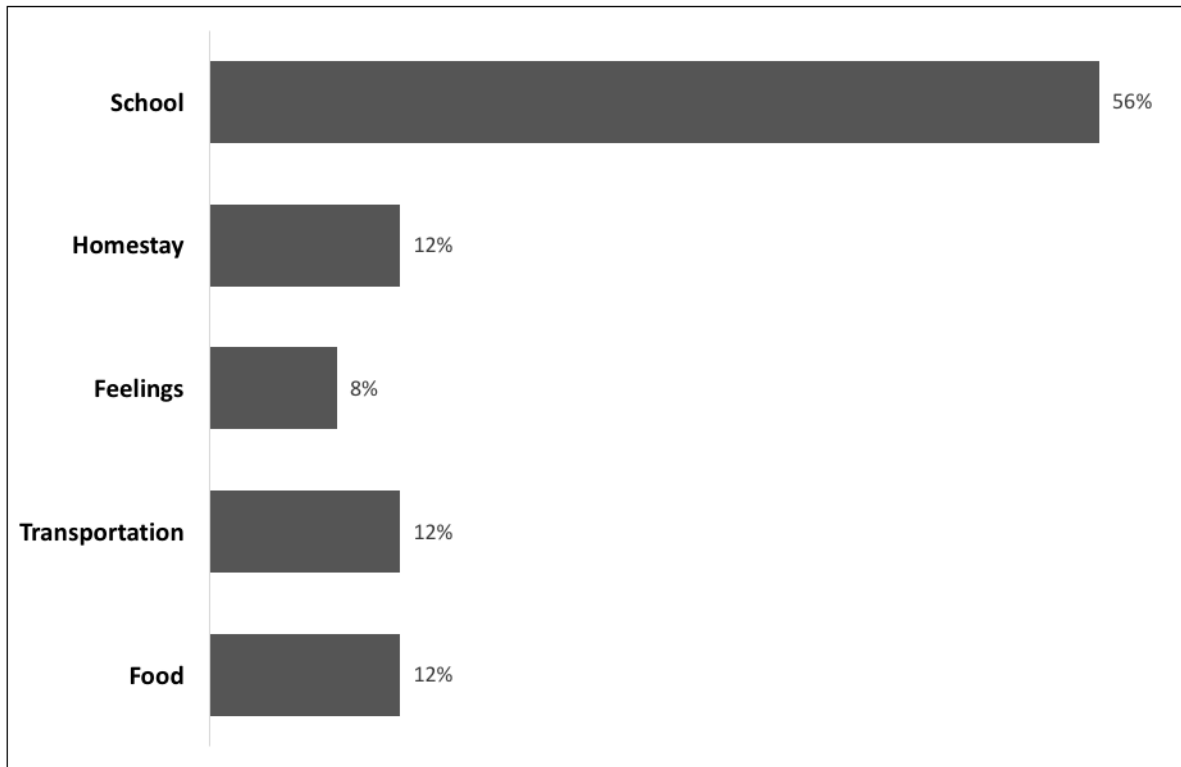
The students completed two pre-trip reflections in their travel journal during one of the meetings led by the chaperones. They responded to the following questions, “What are you excited about? What are you wondering about?” The highest number of responses for “What are you excited about?” was learning about Japan and the culture (39%). The students looked forward to “learning about Japanese culture,” and “learning the history.” The second-highest number of responses, 26%, was about meeting their Japanese host buddy and their family. Some of the answers included statements like, “I’m excited to see the friend I hosted last year,” “meeting my Japanese buddy,” and “spending time with my host family.” Other categories included school, 19%, experiencing everyday life in Japan, 10%, and meeting new people, 6%, as shown in Figure 3.

Figure 3*What Are You Excited About?*

The highest number of responses, 56%, was about the host school. The students wondered, “What will school be like?”; “How is the school different and similar than ours?”; “What do they eat for lunch?” and “How do they treat their teachers and each other?” The second-highest number of responses was a three-way tie, 12%, between food, transportation, and homestay. The students’ responses about these categories included, “How will the food taste?”; “What do Japanese people eat for breakfast?”; “How long is the trip to Japan?”; “Will I ride the train to school?”; “Where is my homestay family located?” and “Will the host family speak English?” The other category, 8%, was about the students’ feelings. One of them wondered how exciting it would be to go to new places, and another wondered about getting lost, “Will I get lost?” See Figure 4.

Figure 4

What Are You Wondering About?



In school, interested students not only ask questions, but also seek answers and apply them to their personal experience. Jane noted that an aspect of being curious is a wonderment, especially when students encounter something new:

[It is essential to] continue to grow that sense of wonder, always wondering and being curious about other places, other people ... being able to appreciate people for who they are and what they do even as different as it may be from what we know.

A curious person has an appetite for learning about things that are different from what they already know. Lennox was intrigued by the sheer size of the Buddha at a Japanese temple and was curious whether it was large enough for people to go inside of the statue:

When I was in Yokohama, we went to a temple. As we went into [the temple] more, I discovered that there was a big Buddha statue. It was a once in a lifetime experience! As we got closer, we noticed that we could go inside. There was little space in the Buddha, so we could not go in for long. Inside the Buddha, there were lots of Japanese symbols that I didn't understand.

Being intrigued by the unknown and being open to new challenges characterizes curiosity. Pat described her son as someone who can make any new experiences exciting and turn any opportunity into an adventure:

He's been on other trips, so it's seen as an adventure rather than something scary and unfamiliar. There's something on the other side that he might not know, but he's willing to explore and be uncomfortable doing that.

Kalani wondered about their communication skills in Japan, but that did not stop them from seizing the opportunity to learn a new language. Peyton expressed, "I am wondering how I can communicate well in Japan with my limited Japanese language ability. I would love to start learning ASAP." Providing students with enriching experiences, such as the international exchange program, seems to foster their natural curiosity. By providing the right conditions, such as the international exchange program where students are immersed in a new environment, new culture, a new language, and with people from a different background, the students can engage in their natural curiosity with an attitude of wonder, and a desire to discover answers.

Adaptive

The exchange trip can be exciting, but it can also be challenging and scary, especially for young students who leave the comforts of their home and school. Things may not go as expected or planned on the exchange trip. The ability to adapt to new circumstances and integrate into their new culture can improve the students' experience in Japan. Two parents described adaptability as a critical attribute of a global mindset. Fifteen quotes from the student journals illustrate how the students integrated into their new environment during their one-week exchange program.

Jane described “adaptability to different situations” as “being able to go with the flow, and yet making the most of it.” Students noticed differences between what they were familiar with back home and what they experienced in Japan. They expressed their initial reaction and then stated their shift in their perspective as they began assimilating into the foreign culture. Justice had difficulty understanding the host school's schedule at first. “I used to think that the school schedule was a bit confusing. Now I think, as I start to get used to it on my second day, I understand it more.”

Many students experienced utilizing public transportation in Japan, which was not something they were used to in Hawai'i. Taylor said, “I used to think going to school yourself is scary. Now I think it is a normal thing to do.” Marley commented on how the students play dodgeball games differently in Japan. “Something I thought is strange is the way that the Japanese kids play dodgeball with one ball. Another way of looking at that is it's the normal way to play dodgeball for them.” Justice was shocked to see the boys at Minami Kaigan Shōgakkō use their classroom as a “locker” to change clothes, while the girls went into the bathroom to change. “Something I thought was strange was when the students had to change [in the

classroom] for a bit. It felt awkward. Another way of looking at that is in Japan, things are different, and since I'm here, I want to learn [about]the Japanese culture. I know that things in Japan are different than America.”

Calvin stressed, “If you're not going to be able to adapt and not be able to explore and be open to what's available, you're not going to have fun.” The language barrier can be a setback for the students who do not speak a word of Japanese. However, Alex demonstrated their elasticity in handling the language barrier. “Today, we went to the Ghibli Museum, the one that is all about ‘Totoro.’ We watched a little film, but it was all in Japanese, so I didn't understand it at all. It was cool though because they showed a little movie about something else.”

Kingsley, who did not like eating vegetables, had to adapt and adjust their eating habits quickly. Kingsley commented on the experience in Japan that will affect their eating habits back home in Hawai'i. “I think how, after this trip, I will be able to eat more vegetables because the host family ate vegetables for every single meal they had.” Calvin stated how being adaptive and “open to what's available” are linked to having “fun.”

A journal entry, day three, illustrates how Quinn was able to adapt to their new environment, new host family and friends, and school. It was evident that, from the beginning of the day until the end of the day, Quinn was able to maintain a positive outlook on their experience:

“Nikki” = Journal. Day 3—School Festival: Today was awesome! We had mochi, cheese, and nori dipped in “shoyu” for breakfast. After that, I played with my buddy on his Switch. We then got ready for the day, and my buddy's dad took us to the train station. We had an incredible lunch at a “tonkatsu” [pork cutlet] restaurant. I had a “katsu-don [pork cutlet on rice].” After that, we took the bus to

school. There, I met all of my buddy's friends, and we watched the performances together. My buddy and his friends took me and my friends to all the cool exhibits. The coolest one for me was the display with the eagles and the bear. At 4:30 me and my buddy took the bus and the train back to the house. Dinner was wonderful. We had a Hamburg steak with potato salad and carrots and broccoli. Everything was cooked to perfection, and we spent a fabulous time at the dinner table.

Peyton's journal entry captures a small moment of integration into the host family, demonstrating connectivity beyond words: "My buddy and I were on a drive to Tokyo Tower. We were eating doughnuts in the car. But then auntie [host mother] found chocolate on all of our faces. We started laughing. We were laughing so hard that I almost dropped my doughnut!"

The chaperones noted how some students were quickly able to adapt to their new family, while others took time, over the course of the week, to warm up and finally adapt. The variations of the students' expressions may be indicative of the level of their adaptability. Avery expressed their sadness to leave Japan and a longing to stay: "We went to the airport, and I was sad to leave. I wish I could stay longer, but we had to go. We got on the plane and said our final goodbye to Japan." Quinn shared strong emotions about leaving Japan. "Day nine was a very fun yet very sad [day]. Knowing the end of your time can be quite depressing. Leaving was very challenging. After getting on the airplane was simply impossible." For a few of the students, like Karter, their host family had plans to visit Honolulu, which made the departure a little more palatable:

We left around 3:00 p.m. We went to the airport. I was so sad to leave my buddy's family and Japan. I can't wait to see them in July when they come to

Hawai'i. When we got home, I was so happy to see my family. But I still really missed my buddy's family and my buddy.

As students became accustomed to their new surroundings, culture, and traditions, they were asked to draw diagrams of the kinds of food they ate, and the places they visited. One of the last tasks in the student journal, after they presumably had an opportunity to adapt to their new environment, the students were asked to sketch their answers to the question, "If you could only take four things home with you, what are they?" The following word cloud ranks these items as the most prominent, visually, as the largest and thickest words: food, clothes, futon, host, and "omiyage" (souvenir/gift). What is worth mentioning in the context of adaptability is the singular occurrence of the following words: buddy, family, experience, and memories, as presented in Figure 5. It was apparent that the new people, new environment, and the new experiences the traveling student encountered in Japan affected the students in a positive way. They virtually packed their "omiyage" or souvenir bag, to take home with memories from Japan.

essential when faced with obstacles. Four journal entries illustrate pivotal moments when students faced challenges and learned to cope with them.

Overcome Challenges

Bill noted how the international exchange experience itself could act as a catalyst to encourage resilience. “This is a teaching or teachable experience, and is just another one of a series of many, hopefully, in building resilience.” He explained that “recognizing their own feelings and being able to have those but to be able to overcome them, and a mindset of ‘I’m going to be OK’” will help the students adapt to their new environment. Bill stressed, “how we look at challenges, how we have our little internal monologue,” is critical to “overcome the things that are difficult.”

Two students expressed their initial fear of skiing; however, through grit and perseverance, they were able to overcome it. Kingsley wrote, “Today, we went to Nikko to go cross-country skiing. It was hard at first, but then I started to get the hang of it!” Quinn learned from failure. “I had an exciting and fun time skiing in Japan. It was challenging, but it made me want to go faster every time I fell.” Both of these students emerged from their challenging skiing experience with a positive attitude of themselves.

Leslie shared her story about her son, who fell ill during the exchange trip, which tested his resiliency:

He understood that he could handle it on his own. The sickness on his Japan trip actually was even more helpful in that sense, the fact that that mind shift happened. He realized that he can get through being sick with people around him. He realized he can be without us.

Take Risks

Taking a risk and putting oneself on the line with the possibility of failure can be scary for students. However, the ability to take risks and being vulnerable to some degree of inevitable failure will carry the students far in moving beyond their comfort zone. By taking a risk, the students can face the fear of uncertainty when they travel to Japan.

Grace described how her child was able to recognize the risk of going to Japan on her own and decided to follow through with it by telling herself, “This is taking a risk, and I’m still going to do it.” Mina listed a few “risk-taking” activities that her child participated in during the trip: “when they had to walk and take the train and do all of that; trying different foods; or learning about different cultural practices and religion.” Most of the students at Makai School get dropped off, by car, by their parents. Many students wrote in their journal about the use of public transportation to travel to school. Kalani described the journey to school. “We went to school by foot. We walked to the subway station and took two subways. After that, we walked across a bridge, and we got to school.”

In the student journal, Justice described in detail about their experience of “Zazen,” which is a form of meditation, at a temple they visited in Yokohama. Justice wrote:

We did “Zazen”—a meditation. You sit in a crisscross-applesauce position, put your hands in a form, and gently stare at the ground. The monk or priest came around, and if you wanted to kind of get a slap on the back, you put your hands in a praying position. I tried, and it hurt! He hit you with a wooden stick, but at least I tried!

Taking a risk could mean trying something and failing at it, or overcoming fear by trying something challenging. No matter the outcome, students can grow through the process.

Pat suggested to “embrace getting uncomfortable, and trust that something pretty amazing might be on the other side, but you won’t know it until you go for it.” During an overnight excursion to the mountains of Nikko with a different group of Makai School students and their Minami Kaigan Shōgakkō student buddies, they had the opportunity to cross-country ski. Quinn described his experience:

After a three-hour ride, we arrived at Nikko, met by skis, poles, and “onsens.”

Upon arriving, I was pleased that me and my buddy were staying with my friend and his buddy. After quickly settling in, we went cross-country skiing. If you thought cross-country was hard, well, you are right. Add on that, your shoe and ski falling off and a bloody nose halfway through. Well, that’s exactly what I had.

But even though it might seem like torture, skiing actually was a lot of fun.

Jane stated how stepping out of the comfort zone fosters positive outcomes:

They physically have to remove themselves from their comfort zone. It forces them to deal with or interact with, or just live in a different way, which then hopefully fosters not only better understanding, but also a greater appreciation for perhaps what they do have, or for the people who are around them daily.

If things are too easy for students and denying them the opportunity to fail, it could potentially mean denying them the chance to take risks, be resilient, and learn to persist. Instead of being afraid of awkward situations, seeing the circumstances as opportunities for growth can help students get through challenging conditions.

One student, in particular, struggled halfway through the trip, missing their family and friends back home. Karter’s journal entries track how the student felt, from the day of departure

to the pivotal moment midway during the trip, to the very last day when the student returned home. Here are sections from Karter's journal entries:

- Day 1: Departing Hawai'i—I really miss my family and friends.
- Day 2: Arrive Haneda—I really miss my family and friends.
- Day 3: School Festival—I was looking forward to all of the fun things we were going to do together! But I also missed my family and friends a lot.
- Day 4: Free Day with the Host Family—I went to Kiddy Land. It was so amazing! There were five floors of toys and stationery! I spent around 5,000 yen there! I had a great day! But I miss my family and friends. But, I'm having a great time and having so, so much fun with my buddy, my friend, and my friend's buddy.
- Day 5: Minami Kaigan Shōgakkō—Today, I woke up at around 6:00 a.m. Then, after school, we did badminton. At first, I was really bad at it, but then I improved. I went to sleep around 8:45 p.m.
- Day 6: Nikko—We left school at about 10:00 a.m. We were on the bus for about three hours. During skiing, I fell about five times. There was a really big dinner. I ate around $\frac{3}{4}$ of it. Then I went to sleep at around 8:45 p.m.
- Day 7: Nikko, Shrine, and Return by Bullet Train—We went skiing again on a shorter route. I didn't fall at all!
- Day 8: Minami Kaigan Shōgakkō Classes—For dinner, we had some really yummy 'ramen.' My buddy's mom made it herself. It was the best meal I had on the trip. I went to sleep around 8:30 p.m.

- Day 9: Last Day with Families; Fly Home—We left at around 5:00 p.m. It was so sad to leave my buddy’s family and Japan. When we got home, I was so happy to see my family. But, I still really missed my buddy’s family and my buddy.

Karter’s journal is a visible example of how resilience can be developed over time. The fact that Karter kept repeating how much they missed their family and friends back home over several days is indicative of the sadness, and possibly stress, the student felt. As Karter shifted their focus towards activities and people they encountered in Japan, the more they seemed to enjoy the immersive experience. Perhaps, as a residual effect, Karter learned to succeed from failure (skiing and badminton).

Kendall anticipated becoming homesick. “I used to think I would get homesick.” Upon reflection of the international experience, the student noted, “Now I think, I did not get homesick!”

Traveling overseas is not easy, even for the adventurous at heart. Real-life situations can get unpredictable, so being able to meet and overcome challenges, and adjust to their environment, and people will yield positive results. The capacity to grow from adversity is a critical factor in being resilient. If they are resilient, perhaps they may be open to change and adapt to change, resulting in more enjoyable experiences.

Empathetic

According to the Greater Good Science Center at the University of California, Berkeley (2020), empathy is defined as, “the ability to sense other people's emotions, coupled with the ability to imagine what someone else might be thinking or feeling” (para 1). Practicing empathy can help to make connections with others. The exchange trip offered a platform to practice and build empathy in a new cultural and environmental context. Two parents, one chaperone and one

administrator spoke about empathy as an essential attitude. Two students' journal entries demonstrate aspects of empathy.

Grace shared her thoughts on how the fact that she hosted first, before being hosted, created an opportunity for her child to understand what it was like for the visiting student to feel in a foreign country, "You host, and then they host. It gives the kids just a great sense of empathy." Jane described the act of empathy as selflessness. "It's hard when you're so young, but be empathetic. That goes both ways, but it's not all about me." Ingrid discussed how empathy requires "suspending" one's perspectives, backgrounds, and cultural understandings. "Be empathetic; [do] not force their cultural norms upon people."

Taylor commented on noticing Japanese people wearing masks. Prior to the recent COVID-19 pandemic, wearing masks was not a common practice in Hawai'i, so it made the student pause and wonder. "I saw people wearing masks. It made me think, are they sick? Which led me to wonder, or is it because they don't want to get sick?" Although Taylor did not pursue an answer to why the people were wearing masks, Taylor's journal entry demonstrated the ability to consider another person's perspective. One of the excursion trips the students and their buddies took was a trip to the Yokohama Port Museum. Yokohama is a port city about 20 miles from the center of Tokyo and is well known as one of the first ports in Japan that opened as a center for foreign trade in the 19th century. Moved by learning about the history of Yokohama port, Charlie related to the story about their ancestry:

When we went to the Yokohama Port Museum, I connected to a lot of what they said because my great-grandpa was German and sailed around the world seven times. He shipwrecked in Yokohama and met my great-grandmother. She was

Japanese. They left for Hawai‘i after they got married and had my "tutu" [grandparent].

Bill felt that the immersive experience of the exchange program “does build empathy.”

Bill explained how perspective-taking is an essential step towards building understanding:

The value of having kids know what it’s like to be a kid in another culture, to see how their cultures may deal with the same thing [might] not [be] so different from what they’re experiencing. The more you know about other cultures, the more empathy you have for them. You can have an issue on an international level, where two countries are not getting along, and people are feeling a certain way.

These students now know they have friends that are there. And know that some of the generalizations they might hear in the media or in politics aren’t necessarily true for everybody because they had this meaningful and powerful experience.

Although traveling to a foreign country presents challenges in many ways, it offers an incredible opportunity for the students to take ownership of their own experiences and to build their perceptions based on firsthand encounters. Genuine interactions in a foreign country stretch their ability to understand and empathize with others.

The Students’ Overall Experience of the Exchange Program

This section describes the students’ overall experience of the exchange program from the perspective of the travelers, their parents, chaperones, and administrators. Redacted student journals were also used as the primary source of data to collect evidence of various emotions experienced over the course of their trip. The students’ identification of their characteristics before the trip and their desired outcome demonstrated their personal goals. The parent

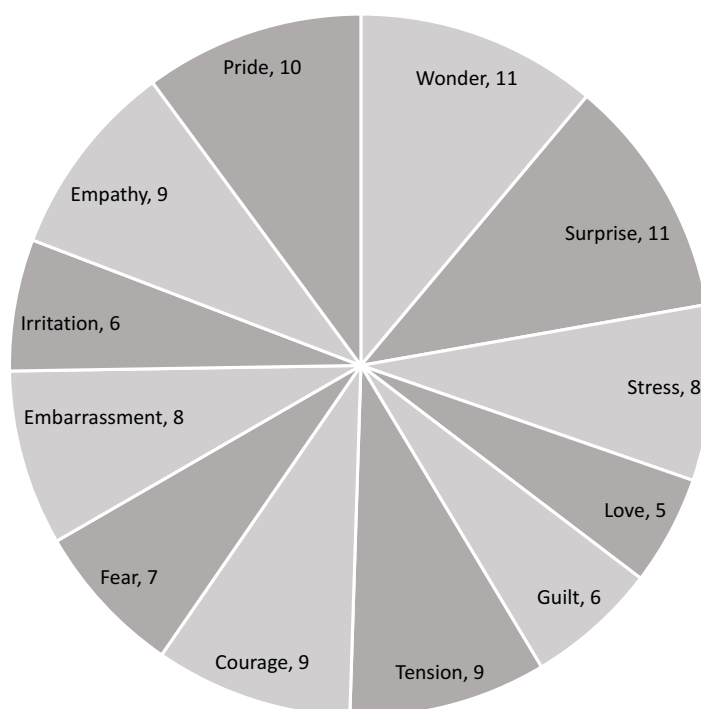
interviews identified critical descriptions of their child's overall experience of the exchange program.

Emotions of the Students

One of the tasks throughout the program was to have the students record the feelings they experienced, from start to end. The journal page, prefilled with 12 bubbles of emotions, asked students to "color in the emotions you have experienced." The students encountered a range of emotions, in the order of highest occurrences to lowest: wonder and surprise (11), pride (10), empathy, tension, and courage (9), stress and embarrassment (8), fear (7), irritation and guilt (6), and love (5), as shown in Figure 6.

Figure 6

Emotions Students Experienced During the Exchange Program



While there were no written explanations as to why the students felt one way or another, it is interesting to note that, based on the almost identical size of the pieces in the pie chart, the students felt a range of emotions, both positive and negative, throughout their journey.

Self-Identified Characteristics of the Students

Before the students left for Japan, they identified their characteristics on a continuum and marked their desired outcome by the end of the trip. The question on the journal page asked, “Where do you currently fall on the following spectrums? Where would you like to fall by the end of the trip?” Seven out of twelve students completed the task. None of the students identified themselves as “Impatient,” “Taking,” “Judging,” “Closed,” or “Ungrateful.” An overwhelming majority of students selected “Almost Curious” before the trip, to become “Curious” by the end of the journey. The majority of students chose “Almost Grateful” before the trip, intending to reach “Grateful” by the end of the journey. An overwhelming majority of students selected wishing to become “Patient,” “Giving,” and “Empathetic” by the end of the trip. Interestingly, the majority of the students felt they were right in the middle, “Neutral,” between “Patient” and “Impatient” before the trip. The selected continuum before the journey for “Giving” and “Empathetic” scattered across the line (see Appendix F).

While this data provided some insight into understanding how students identified their characteristics before the trip, there was no data to support what the students achieved at the end of the journey. An additional entry towards the back of their travel journey to have students reflect on “Where did you end up on this scale? Why do you think so?” as a post-trip activity, could reveal interesting data regarding growth over the course of the journey.

Overall Experience of the Students' Journey

During the interview with the parents, 100% of the participants answered the question, “How would you describe your child’s experience in five words?” resulting in at least 65 words or phrases. The following terms had three or more occurrences: cultural (6), fun (6), eye-opening (4), independence (4), exciting (3), friendship (3), and memorable (3). This section discusses each of these words using narratives provided by the parents. The visual representation in the form of a word cloud surfaced the most frequent words as large and bold fonts, as presented in Figure 7.

Figure 7

How Would You Describe Your Child's Experience?



Cultural

Wendy felt the program provided an opportunity for her child to be exposed to “a different culture with a different language” and to “meet new people, and different people ... who’s not exactly like you, and know that we’re all the same.” Suzie shared her son’s passion for learning the history of cultures. “[He was] fascinated by the history and appreciated the uniqueness of the culture.” Leslie emphasized wanting her son “to understand that everything isn’t the same everywhere; we wanted him to experience cultural diversity.”

Leslie and Mina used the term “bubble” to describe one’s own culture. Leslie was concerned about people getting too “comfortable in [their] little bubbles,” as it may lead to “the walls coming up, and that’s a bigger issue and a societal issue in our world.” She indicated that the exchange program helped her son “step out of the bubble” and experience a different culture. What the exchange program does, according to Mina, is that it

puts theory into practice. It takes us out of our bubble, our own bubble lives.

When they’re surrounded by the actual place is when they will learn they’re actually practicing what they learned in terms of being ready for culture.

CJ explained that her two children wanted to learn about the “cultural aspect” of living in Japan. They tried to make comparisons between their life in Hawai‘i and “life for a person in Japan.” Pat commented on how her child needed to quickly learn what was acceptable and not acceptable in a different culture. The exchange program helped build the awareness on how to “behave as a normal child in someone’s home,” but her son also learned that “there’s a cultural aspect, and certain things that a culture would find to be rude or impolite, so [he had to] be aware of [them].”

Home-staying with families allowed students to learn about some of Japan's cultural and family values as the students engaged in an authentic cultural immersion.

Fun

CJ indicated that her children “just enjoyed their time and experience there. It helped to give them a bigger picture of the world.” Calvin shared how much fun his son had with the host family. Calvin reflected on his child's journey. “If you're not going to be able to adapt and not be able to explore and be open to what's available, you're not going to have fun. But you're around people you know, so just have fun.” Suzie added, “He likes the history of things. He's fascinated by that, so he would tell us something about that [‘Daibutsu’], or the ‘ryokan’ they stayed at. He said, ‘That was really fun.’” Wendy stated plain and simple, “Fun, they had fun.” Satsuki acknowledged how the program “definitely open[ed] to something else in the future because it was a positive, fun, rich experience. She is interested in going on the New Zealand trip.” Although living in a foreign country can be stressful and overwhelming at times, the parents expressed the importance of having fun and enjoying the immersive experience.

Eye-Opening

Satsuki explained how everything her daughter experienced in Japan was eye-opening, for example:

to be in someone else's home; a new school setting that's different from what she knows here; learning to navigate different social situations with the language, and the culture, and even her peers because they're not peers that she chose (a group that came together because of their interest in the program).

Suzie shared how her son had “open[ed] his eyes to see other cultures. Hopefully, he'll learn to love that [language] too or want to experience other languages and maybe one day go

there for longer than just two weeks or one week. and just to meet new people.” Jane noticed that her daughter was “very open to experiences and trying things, or going for things even if she isn’t so sure.” Pat mentioned the eye-opening experience for her son, developed a new way of

looking at the world differently and being aware of it. I like that he sees that there’s a concern maybe not directly that involves him, but concerns in the world, and how that could be sad for people who are having to experience that firsthand.

Wendy shared how her children had an eye-opening experience of attending “a school in a different culture, a different country ... they would never have the chance to see or experience a school outside of what’s in America because Japan is different.” Jane painted a picture of her child in Japan as

literally being like their counterparts, in a way. It wasn’t just being dropped off at the school for a day and that kind of thing, and shadowing in school. It was really getting on the train, walking to school from the station, all those things that are equally as important to experience.

Overall, the time spent in Japan with the host family while attending the host school appeared to be eye-opening for the students as expressed by their parents.

Exciting

Suzie stated that her son was so excited about the trip “he didn’t want to leave Japan. He said the trip was too short.” Amy commented on how exciting the journey was for her daughter and that it acted as a catalyst for other opportunities. Her daughter asked Amy, “Where else can I go?” She was “more excited about what trips come next.” Grace shared a common reaction, “Afterwards, both kids wanted to travel more throughout Asia. It whetted their appetite.” Grace added that her daughter “is taking Chinese now.” Wendy felt the exchange program motivated

her son to learn Mandarin. She said, “I think it makes a difference. I don’t think he’ll really realize it until he’s older.” Barb acknowledged that her daughter “likes to travel” and is “interested in learning more Japanese.”

Jane suggested that the exchange program “probably sparked an interest for her [daughter] in learning the language because up until that point, she really had none per se. She’s been taking Japanese since seventh grade.” Jane added how her daughter is “open to experiences and trying things or going for things even if she isn’t so sure.” The initial excitement of traveling may wear off; however, the parents whose children moved on to middle school disclosed the exchange program acted as a “catalyst” and “whetted” their children’s appetite for more travel opportunities and language learning.

Thriving Intercultural Friendship

Barbara, whose daughter is in middle school, said, “She still does keep in touch with her [buddy]. She wrote a New Year’s card, so they still write postcards to each other.” Dean made a similar comment about his daughter in middle school. “She still keeps in touch with her buddy. So I think that friendship will be permanent.” Pat spoke favorably about the relationship she was able to build with her host families for her children:

Fostering that relationship, once you get going and you see the possibilities and how great an opportunity it is on both ends ... all three families, two we hosted, and one that hosted us. Then the first host family came here and visited us. I think two years ago, we saw the first host family and the first family that we hosted. So we’ve had a lot of exchanges. Now, we send Christmas cards.

Leslie initially spent much time talking with the host mother using Google Translate before sending her child to Japan. While the frequency of these conversations has decreased over

time, she said, “I reach out at our Christmas, she reaches out at their New Year’s, and we exchange cards, and periodically, we update.” Wendy traveled with her family to Japan, and the host family visited Hawai‘i, which helped to create a stronger relationship. “So, we’re Facebook friends. I got to know them, and I got to learn more about the school and their tradition.” Wendy reminisced about her visit with the host family in Tokyo, “She [host mother] taught me how to make easy Japanese meals that I can still use. We’re grateful for how much it’s actually changed my family. It did.”

The overall experience of the exchange program affected the students who were directly involved. It also impacted families, positively, with families extending their relationship beyond the contracts of the exchange program, sharing updates on social media or through holiday cards. These meaningful intercultural connections and friendships have the potential to last a lifetime.

Memorable

Pat spoke about her son’s memorable trip, one that “he anticipated it would be a good experience and then he was really happy when it was probably just as fabulous, even more so than he imagined it would be.” Mina detailed how her son’s host mother left lasting impressions:

I would like to say he values family a little differently because he realized his homestay mom made a huge impact on him. He says she woke up early. She would make breakfast for everybody. She would leave to go to work, and then [the children] would get up, they would eat, and then they would go to school. When they come back, she would make dinner, and it’s not just regular dinner. He says, “Mom, everything was just so neat,” and she worked really hard. The family dynamic, I think, was very different compared to our family dynamic. So I would

like to say he verbally talked about that dynamic in family and how they do things as a family or not and how we do things as a family, so that was noticeable to me.

Barb also shared her daughter's time in Japan as memorable. "She really appreciates, I think, the culture, Japan, and how respectful everybody is and how nice everyone is."

Although the exchange program was short, the students seemed to return home with lasting impressions and memories of their unforgettable experience in Japan.

Emergence of Personal Growth

Seventy percent of the participants (nine parents, four chaperones, and one administrator), provided narratives on the significantly noticeable change of the students' level of confidence and independence at the end of the trip. They attributed the students' personal growth to the immersive nature of the international exchange program the students experienced in Tokyo.

Confidence

By immersing themselves in another culture, the students were able to develop valuable life skills needed for personal growth, such as confidence. Bill shared a story about a student who demonstrated noticeable change after she returned from the trip:

She had significant relationship issues in third grade and was very shell-shocked.

When she was in fifth grade, she went on the exchange trip. Seeing the change in her after she came back from that trip and was already talking about the next trips that are available in our school, and how much she wants to go on those trips, you just saw someone who blossomed. I just saw a kind of change in confidence, in knowing who she was, and being able to take more risks than third grade.

Matt talked about a different student who was not very outgoing who developed confidence. “This trip, I think, really changed him as a person. ... He kept saying how, when he grows up, he wants to go live in Japan. It was like a life-changing experience for this young boy.” Mina explained that her child gained “international travel confidence,” which is a “real-life skill” that she witnessed as a family when he demonstrated “comfortability in an airport.”

Barb noticed how her child gained confidence through “communicating with someone who doesn’t speak the same language and traveling on their own.” Amy attributed her daughter’s determination to feeling “a sense of accomplishment after she came home and realized that she did it by herself.” Kimi noticed how confidently the students shared their presentation at an assembly after returning from their trip. “The main message was their confidence, their joy, their gratitude at being included ... their whole body language. I think everybody was like, ‘Whoa, those kids changed from that experience.’”

Independence

Choosing to travel away from home to a foreign country proved to be a significant test of the students’ independence, as they adapted to live with a host family in a culture that was far from familiar. Matt witnessed a student who was distraught and very homesick, “to the point of wanting to call mom ... I would like to believe that she did become more and more independent as that week progressed.” He noticed that “the phone calls became less frequent.” Joan and Wendy accredited the students’ personal growth to being away from home. Joan said, “They grow so much doing that because they’re away from their parents. They have to be independent.” Wendy stated that her children’s independence helped them become confident:

I really wanted them to gain that independence away from parents. That’s just a great opportunity to just be by themselves with their school and to be in a

different culture, knowing that they can take the plane by themselves. I'm sure with that independence, they're more mature and confident from it.

Suzie and CJ referred to independence as "taking ownership" of doing things without parent support. Suzie said her child needed to be more "responsible and independent" as "he had to do things on his own." CJ stated how "they had to do it independently of us," and that "they didn't have us to guide them through ... how to navigate." Grace spoke explicitly about her children gaining independence through traveling on their own. "I love that independence so they can navigate that travel space."

Ingrid noticed the growth of the students' independence while they became more reliant on each other for support:

To be able to watch their maturity grow, especially the exchange program, because they have to be so independent of going to another country and they're away from their families. Watching them become dependent upon each other as well is a really wonderful experience.

Calvin expressed his thoughts on a life skill, independence, is expected in society. "Understand what it is like to be independent, understand how to be responsible, and this is what you're expected to do for the rest of your life." Pat spoke enthusiastically about the gains her child made because of his experience in Japan. "He's kind of jumped to the next level a little bit because of having to be independent."

According to the participants, living in a foreign country provided the students with a newfound sense of independence and confidence. This exciting finding of personal growth as a byproduct of the program points to one of the most significant benefits of sending students on an international exchange trip. The students left the comfort and familiarity of their home to be

immersed in a different culture, customs, language, and people for a week. Although the host family, host buddy, and chaperones were around to support them in times of need, the students learned to acclimatize and familiarize themselves with the way things operated in Japan. As a result, the students became more self-reliant. With each new challenge they faced, perhaps they learned to stretch their wings a little further as they gained more confidence and independence each day.

Conclusion

This study sought to answer the question: How does the experience of an exchange program between an independent school in Honolulu and a private school in Tokyo develop the mindset of the elementary school-aged participants to prepare them for a globally interconnected world? By employing a qualitative method of interviewing thirteen parents and three administrators, and by conducting two focus group interviews with two chaperones in each group, this study yielded rich data. Additionally, documents in the form of redacted student travel journals provided by the Global Network Center, were used as another source of data. The documents served the purpose of triangulation to obtain an in-depth understanding of the phenomenon. The data were presented through descriptive narratives.

Living with a host family and attending a Japanese school offered an authentic window into their culture and customs, and exposed students to the daily lives of many people in Japan. The immersive experience of the exchange program offered an opportunity for the students to learn about the new environment and culture, a new way of life, and engage in relationships with their host family and the students at Minami Kaigan Shōgakkō. The analysis of the findings from the interviews uncovered a set of attributes of a global mindset considered most desirable when

participating in an international exchange program. The five most prominent attributes emerged from the data: Open-minded, Curious, Adaptive, Resilient, and Empathetic.

Further analysis revealed sub-themes, as components, that make up being open-minded: learn new things, try new things, set aside your assumptions, find commonality, and take different perspectives. Three sub-themes emerged which make up being curious: see new things and experience them, wonder and ask questions, and take risks. The analysis revealed how being adaptive provides flexibility to integrate into the new culture. Being resilient opens doors to change. Finally, being empathetic allows for deeper connections with others. All five of these attributes were seen as a way to cultivate an openness to interact with others, understand the similarities and differences among cultures, learn to take perspectives, and be able to step outside of one's comfort zone and one's own culture.

For the majority of the students, the exchange program was the most extended period they had been away from their families. Some adapted to their environment immediately, while others struggled to adapt at first because of homesickness. However, the parents and chaperones stated that they were later able to enjoy their time with their host family, as indicated in the data. The data analysis of the students' journal revealed a range of emotions they felt throughout their journey. While there were no written explanations to supplement the graphic representation of their emotions, the range of emotions, both negative and positive, was likely experienced as part of a natural process of the entire trip.

By immersing themselves in another culture, the students developed valuable life skills needed for personal growth. Although the intent of my study was not about measuring the effects of the program on the development of the students' mindset, 70% of the participants in this study indicated noticeable change in the students' level of personal growth. The most significant

benefit to students in personal growth was the newfound sense of confidence and independence.

The data spoke to the importance of the exchange program as it provided ways to expand the students' horizons and their worldview, challenged the students in many ways, developed their personal skills, and paved the way to become a better world citizen.

The international exchange program offers students the opportunity to become more globally minded, mature, and socially confident.

In the next chapter, I continue to reflect on this study, discuss research findings in connection to the literature, provide possible implications for educators charged with running the exchange program under the auspices of global education and make recommendations for future research.

Chapter Five: Discussion

The farther the outward journey takes you, the deeper the inward journey must be. —Henri Nouwen

The purpose of this qualitative case study was to explore the experience of an exchange program between an independent school in Honolulu and a private school in Tokyo, and how it contributes to the development of the mindset of the elementary school-aged participants to prepare them for a globally interconnected world. This chapter includes a discussion of major findings presented in Chapter Four, in relation to the empirical and theoretical research that guided this study and implications for educational practices and policies. The chapter concludes with a discussion of the recommendations for future research in the field, and a summary.

At the End of the Journey

In the context of this study, a metaphor of a “journey” held the chapters together to connect something familiar to something we were trying to understand through its predictable qualities (Ely et al., 1977). Ely et al. (1977) describe a metaphor as a “wonderful tool for reflection and for exploring meaning” (p. 113) and that it structures “experience and interpretation in ways that are productive for moving the research forward and for communicating our understandings with our readers” (p. 117). To communicate the findings of this study, from the first chapter to the end, I navigated the readers through the four stages of the “journey” that were related to the chronological landmark of the students’ journey from Honolulu to Tokyo and back home to Honolulu:

- Deciding to go on the trip
- Preparing to go on the trip
- Experiencing the trip
- Returning home and reflecting on the journey

We have reached the end of the journey in this final chapter. However, with any trip, the destination is not the only goal. The journey may have straight paths, but at times there are winding roads, some ups and downs with narrow and wide paths, and smooth roads or potholes along the way. Unexpected discoveries and surprises would not have been experienced if it were not for having taken this journey.

The last segment of the journey includes reflecting on the study in terms of interpreting the findings, answering the research question, and analyze the international exchange experience. Reflection is central to Kolb's Experiential Learning Theory (ELT) (1984), which served as a theoretical framework for this study. As described in Chapter Two, according to Kolb (1984), Experiential Learning can be achieved through a cycle of concrete experience, abstract conceptualization, reflective observation, and active experimentation. ELT defines learning as the process, touching through all of the above bases, in which knowledge is formed through the transformation of experiences (Kolb & Kolb, 2005). Experiential Learning is often associated with study abroad because of the knowledge students gain through their direct and personal experience. The more the students become involved in their own experience, the more they learn from the experience and make meaning in the context of their own lives.

Interpretation of the Findings

As discussed in Chapter Two, the world in which students live today is ever more interconnected and interdependent, politically, economically, socially, and environmentally, and scholars have indicated that developing students' global competencies in their attitudes, behaviors, and values are necessary, if not a "must have trait" (Berdan & Berdan, 2013, p. 11), to live in a globalized world (*cf.* Mansilla & Jackson, 2013; OECD, 2018; Reimers, 2009a; Suarez-Orozco & Qin-Hilliard, 2004; Tavangar, 2016; Zhao, 2012). Some research suggests that

students who participate in an international program, particularly study-abroad programs, develop the mindset and skills needed for cross-cultural understanding (Maharaja, 2018; Scarinci, & Pearce, 2012). In this study, I explored the experience of the exchange program between Makai School and Minami Kaigan Shōgakkō on the development of the mindset of the elementary school-aged participants to prepare them for a globally interconnected world: in short, a “global mindset.”

The research participants expressed attributes they felt were important for developing a global mindset: 1) Open-minded, 2) Curious, 3) Adaptive, 4) Resilient, and 5) Empathetic. The data did not identify whether these attributes had developed before or after their experience abroad. This should be further investigated in future research. However, this study reinforced the qualities of a global mindset recognized by previous findings in the literature.

In terms of fostering a global mindset within theories of learning, another theoretical framework drawn upon for this study was Hett’s Global Mindedness Theory (1993). Hett defines global mindedness as, “a worldview in which one sees oneself as connected to the world community and feels a sense of responsibility for its member, a commitment reflected in an individual’s attitudes, beliefs, and behaviors” (Hett, 1993, p. 143). While Hett developed an instrument to measure global mindedness, the Global Mindedness Scale (GMS), the intent of this study was not about measuring the effects of the program to understand global mindedness. The study was an attempt to explore and gain an understanding of global mindedness through the lens of Kolb’s ELT (1984). That said, Berdan and Berdan’s (2013) qualitative and quantitative research of 1,000 participants ranked the “top five ingredients of a global mindset” as “open-mindedness (89%), ability/willingness to listen carefully to others (67%), interest in other

cultures (67%), flexibility (59%), and curiosity (58%)” (p. 30). The attributes identified by my research participants concur thoroughly with previous findings in the literature.

Hett’s (1993) research revealed the attributes of a global-minded person “tend to be inquisitive, flexible, tolerant of ambiguity, and open-minded” (p. 44). Hett’s Global Mindedness Theory (1993) not only provided a frame that enveloped this research study from a global perspective, the attributes revealed in this study (open-minded, curious, adaptive, resilient, and empathetic) were almost parallel to Hett’s attributes of a global-minded person (inquisitive, flexible, tolerant of ambiguity, and open-minded).

The intent, or the design, of my study, was not about measuring the effects of the program on the development of the students’ mindset. However, the majority of the research participants (70%) indicated a noticeable change in the students’ level of confidence and independence. The chaperones noted that these personal growth occurrences were even observable during the exchange program, but the majority of the participants attributed this change to the experience of the international exchange. My study concurs with previous findings in the literature on the development of confidence and independence. In general, I believe the findings from this study added to the sparse body of research on international exchange programs of elementary-aged participants.

Previous studies have emphasized the correlation between a well-designed study abroad program and the impact on the transformation of perspectives in students and the development of their global competencies (*cf.* Bell & Anscombe, 2013; Biagi et al. 2009; Deardorff, 2009; Engle & Engle, 2012; Montrose, 2002; Stebleton et al., 2013; Strange & Gibson, 2017; Vande Berg et al., 2009). These studies offer evidence for a well-designed program to foster their learning while they are abroad. Their findings reinforce the data collected for this study, suggesting that the

development of the global mindset can be achieved through a purposeful and well-designed program that has specific components to prepare the students on their journey.

The exchange program at Makai School includes the following components:

- Application and selection process
- Pre-departure workshops to prepare the students
- An immersive experience in Tokyo
- Post-trip debrief/reflection meeting

The details of each are described in Chapter One, and mirror the intentional and well-structured designs of the international programs mentioned in the literature review.

Additionally, the process of the exchange program seems to be in alignment with Kolb's Experiential Learning cycle (in parentheses):

- The Makai School students engage in a new and immersive experience in Tokyo (the concrete experience stage).
- The students observe and articulate their thoughts through written journal entries and in group discussions (the reflective observation stage).
- The students generalize and interpret the events they experienced in Tokyo through their post-trip group discussions and slide-show presentation of what they learned in Japan (the abstract conceptualization stage).
- In the final stage, the students test the theory in new situations and apply the changes to other circumstances, for example, students who pursue other exchange trips in the Middle School (active experimentation stage).

According to the literature, the application of Kolb's Experiential Learning cycle improves the program structure, which can ultimately elevate the effectiveness of the exchange

program between Makai School and Minami Kaigan Shōgakkō. The lessons learned from this study can turn into opportunities as implications for future research in the next section.

Recommendations for Future Research

The first recommendation is to utilize a pretest-posttest design to measure changes in the students' global mindset over the length of the international exchange program. One of the challenges in this study was not being able to quantitatively determine whether the students entered into the program with predispositions, whether the international experience cultivated their mindset, or whether there was no marked improvement. Having the students take the same assessment before their journey and immediately after can measure the degree of change and the effect the international experience had on the students' global mindset. There are several assessment tools made available to educational institutions; however, selecting a cross-culturally valid and generalizable assessment tool would be preferable in obtaining reliable data.

One such instrument is the Intercultural Development Inventory (IDI), which measures both one's mindset and skill set. The assessment tool, designed to study individuals from elementary age through adulthood, provides the following elements:

- It is theory-based—Unlike other tools that measure separate personal characteristics (e.g., open-mindedness, flexibility), the IDI allows you to see an individual's or group's progression along a continuum of cross-cultural competence.
- It is developmental—The IDI is the only developmental assessment of intercultural competence.

- It provides practical, in-depth information—The IDI allows extensive and comprehensive insights on individual and group levels of intercultural competence.
- It has actionable results—The IDI produces a customized, Intercultural Development Plan for each individual that guides the person through a series of activities and self-reflections that developmentally build intercultural competence.
- It applies across a wide-range of cultures—Provides a robust and accurate profile of respondents’ orientation towards a wide range of “other culture” groups, including nationality, ethnicity, gender, and other diversity categories.
- It has a wide application—1. Individual feedback, 2. Group feedback, 3. Baseline assessment and organizational development.
- It has been rigorously validated to apply across cultures and does not contain bias—The IDI has been psychometrically tested and found to possess strong validity and reliability across diverse cultural groups.
- It is customized for both educational and organizational use—The IDI is available in two different versions.
- It is in 17 languages—The IDI Assessment is available in English and 16 other languages. (Hammer, 2019, pp. 3-4)

One significant advantage of the IDI is its ability to measure both one’s mindset and skill set simultaneously with the use of a cross-cultural competence continuum. It is the only developmental assessment tool that supports “individuals and groups to increase their intercultural competence (from how they currently engage cultural differences to how they can more effectively engage diversity)” (Hammer, 2019, p. 3).

This double-pronged effort to develop the necessary skill sets in engaging with cultural differences can achieve what McCabe perceives as a way to establish one's global perspective. "While our goal as educators might be to move people along the continuum towards such qualities as openness, cross-cultural awareness, and globalcentrism, we first have to identify where students are on the continuum and then create educational experiences which can move them forward towards an enhanced global perspective" (1997, p. 45).

The results of this assessment can be used to measure the effectiveness of the program as an evaluation tool in order to strengthen the program while providing a more meaningful experience for the students. Carrying out a mixed-methods study raises the validity, reliability, and generalizability of the results while maintaining the qualitative component, which provides researchers with a thick, rich, and descriptive account of the participants' experience. Additionally, consideration of a longitudinal pretest-posttest design can maximize the internal validity of findings.

Further research regarding the lasting impact of the international experience may be considered. As Berdan and Berdan (2013) state, "you never know which event might be the one that inspires them [and that] many later solidified that initial experience, but the seed itself was sown at an early age" (p. 33). It is common for people to realize the lessons they learned years after the experience. A longitudinal investigation would provide insight into how students were impacted by the experience, whether they internalized their intercultural experience, and how it affected their future. Deardorff (2009) reminds us that "intercultural competence is a lifelong process—one doesn't just magically become inter-culturally competent after completing one course or going on an education abroad experience in another country" (p. 13). The investigation can determine if the enhanced global mindedness becomes a permanent part of the participants'

beliefs and values or if it fades away. Additionally, this research could serve to provide a more meaningful experience for future students.

The final recommendation is to conduct a multi-site case study with participants drawn from Makai School, in Honolulu, and Minami Kaigan Shōgakkō, in Tokyo. I foresee this study to span over two years: the first year is when Minami Kaigan Shōgakkō students travel to Honolulu as fourth graders to homestay with Makai School families, and the following year is when Makai School's fifth grade students travel to Tokyo to homestay with Minami Kaigan Shōgakkō families.

In a multi-site case study, each case will need to be treated as a comprehensive case. The first stage will require the researchers to go through a within-analysis of each set of data. Once the analysis of each case is completed, the researchers must go through the cross-case analysis. As with any case studies, the management of the raw data can be quite challenging. With a multi-site case study, there will be significantly more data to manage, which can be overwhelming for the researchers to organize and analyze within-case and cross-case. When using a multi-site case, Creswell and Poth (2018) ask researchers to consider

three issues: resource limitations, case selection, and cross-case analysis. First, it is not surprising given resource limitations (i.e., both time and financial) that the study of more than one case dilutes the overall analysis; the more cases an individual researches, the less the depth in any single case can be. Second, when a researcher chooses multiple cases, the issue becomes, “How many cases?” (p. 102)

While there are disadvantages of a multi-site case study, the strength is its representativeness of the common findings across cases. “We can strengthen the precision, validity, and stability of the

findings. The inclusion of multiple cases is, in fact, a common strategy for enhancing the external validity or generalizability of your finding” (Merriam & Tisdell, 2016, p. 40).

Implications for Practice

This study seeks to provide administrators and educators (particularly in the elementary school) and educators in the field of international education with data that will help to evaluate the effectiveness of a week-long international exchange program. It is hoped that my research study will be relevant for those who are intimately involved in the design, implementation, management, and evaluation of exchange programs. The lessons learned from this study lend themselves to various recommendations for practice. The following are recommendations, organized by themes:

Evaluation of the Program

The first recommendation, made by a few of the administrators and parents in the interviews is to enhance the assessment of the program. The purpose of a program-evaluation is to improve its overall mission and the effectiveness of the program. One of the administrators at the Global Network Center discussed the timing of the program evaluation, which is administered right after the exchange program, provides information about the program itself. If the purpose is to collect information on the lasting effect of the experience, the timing of the evaluation is critical. A recommendation of delayed feedback of six months to a year might help gather data about the lasting effects of the international experience.

The other administrator at the Global Network Center, equally interested in measuring the effectiveness of the program, suggested a theory-based assessment of intercultural competence, such as the abovementioned IDI, to measure both mindset and skill set. Although the administrator was concerned about the use of the IDI on elementary-aged students, it is,

according to IDI, customizable to institutions, and there are elementary schools across the U.S. that utilize this tool (Hammer, 2019). As the Global Network Center continues to emphasize program improvement, there is a need for aggregate data to inform the effectiveness of the exchange program and student growth. Considering a theory-based assessment of intercultural competence as an instrument, such as the IDI, may be a valid tool. Additionally, a delayed-feedback system may help gather data about student engagement and lasting learning values.

One of the strengths of the exchange program is the inclusion of the students in the evaluation process. The chaperones led students in a discussion to share their experiences and aspects of the program that can be improved. The process of refining and developing the exchange program is indispensable for modifications to be made for the future. No doubt many proposed recommendations could strengthen the exchange program, to further enhance student engagement and learning about other cultures and people, to challenge and excite the students, and have them return home with a deeper understanding and appreciation of themselves and the world.

Several parents and chaperones recommended bringing together a past cohort of student travelers to hear directly from the students whether the program had any lasting effect. What other experiences do they take advantage of inside or outside of school, and what plans might they have beyond graduating from school? Are they still in touch with their exchange buddies? I recommend continued use of student voices as part of the evaluation process to make the necessary adjustments to elevate the student experience.

Practice Here at Home

An administrator and several parents recommended exchange programs to include an exchange within the state of Hawai‘i, and not exclusively for international exchanges. Sobania

and Braskamp (2009) introduced the idea of a “study away” concept and an educational strategy that integrates international programs with domestic programs. Utilizing “diverse cultures within a local, regional, or national community” (p. 23) can provide a precious learning opportunity and experience for the students. Engberg (2013) noted how these “study away” experiences foster “growth along with cognitive, interpersonal, and intrapersonal domains of student development” (p. 477). The lessons and preparations for getting the students ready for the fifth-grade exchange program can be practiced at home, within Hawai‘i, to build the same kind of mindset and personal development that is required for international exchange programs.

Global Education

While there are advantages to sending elementary students overseas on an international exchange program, not all students have the opportunity to have that experience. Equity of access becomes a challenge. According to the two administrators at the Global Network Center, while travel continues to provide a gateway into other cultures, and has been at the center of its global education mission, the center must think of different ways to engage the learners that focus on building empathy, embracing diversity, and working together to take action in tackling real-life problems.

The Center’s mission has remained consistent in providing and creating global education opportunities for the students, but it has evolved over the years. Rather than engaging with a culture peripherally, the Center has built meaningful relationships and authentic partnerships with different locations around the world for the students to experience. The two administrators at the Center realize the inequity of access to the fifth-grade exchange program because there is a finite number of students that the program can handle each year. Both of the administrators

spoke with conviction about the need for global education to start in earlier grades, even in kindergarten, with age-appropriate learning modules.

One of the Center's administrators discussed ways to integrate global education into already existing curricula, not as a separate curriculum. One of the chaperones discussed strategies on global engagement using technology, such as Google Earth, the Global Read Aloud, and Mystery Skypes, to learn about other people's cultures and to connect with different educators around the world. One of the Center's administrators introduced Virtual Reality (VR) and Skyping in the classrooms for students to explore and learn about other places and people, and to cultivate a sense of wonder and curiosity about others in the world.

The administrator mentioned how perspective-taking exercises and visible thinking routines could enhance learning about others, such as Project Zero's global thinking routines (Boix Mansilla, n.d.). All of the administrators, along with the chaperones, indicated the natural intersection between global education and social-emotional learning. They discussed how framing global education around social-emotional learning provides experiences that foster empathy and open-mindedness.

Next, I recommend the administrators at Global Network Center, and the elementary school administrators examine and compare the various global education curricula that are readily accessible and then decide how to incorporate global education systematically at Makai School. A considerable body of literature on global education exists, such as Hanvey (1976), who provided the baseline for the field of study on global education, and created a direction for the global education movement (Kirkwood-Tucker, 2018). Scholars do not seem to agree on one definition of what it means to be a global citizen (Harshman, Augustine, & Merryfield, 2015), and these inconsistencies seem to produce a diverse curriculum around global education.

According to Zhao, the core curriculum of most nations does not seem to prepare global citizens (Zhao, 2012). Additionally, there are no clear goals of how to incorporate global issues into the curriculum (Young, 2010).

Fortunately, there are scholars, such as Klein (2007), who support educators in weaving global education into existing curricula. Oxfam Education (Oxfam, n.d.) is an organization that provides online resources on global education. Reimers et al. (2016) created a robust K-12 curriculum called the “World Course,” which provides an interactive and project-based curriculum to build knowledge, skills, and attitudes. The International Baccalaureate (IB) offers four educational programs that span the age group of three to nineteen-year-olds. IB programs are backed by research to develop challenging programs (International Baccalaureate, 2019). These resources should be consulted and considered at the Center’s administrative level.

Reflecting on the Journey

While reflection is embedded into the Center’s exchange program, emphasis needs to be placed on providing more time for reflection at the end of the program. One of the chaperones spoke about how rushed the reflection and debrief felt after the students returned from their trip. More energy was spent on re-acclimating the students back into class and catching up on missed work for the chaperones than on processing what had happened overseas. One 45-minute session did not feel there was enough time for the students, and the chaperones, to process everything they gained and learned as individuals.

A collective reflection process is essential in affirming the value of everyone’s own experiences. As the students share openly, they get to experience reactions, thoughts, and validations of others. In the process, they get to hear alternate understanding and meaning of the same experience, which can broaden everyone’s perspectives. The more diverse the group, the

more alternative perspectives there will be for others to learn. Building enough time for this type of deep reflection within a supportive community can serve as an open ground for students to express their thoughts, feelings, and ideas openly. This supports students to critically process what they experienced and help encourage them to identify areas they developed, and offer an outlet to share any challenging situations they encountered during the trip. One area of improvement for this research is to collect the data (even the chaperones' notes would suffice) at the end of the trip; however, it is just as important, if not more compelling, to "hear" what the students had to share about their experience, not just from the chaperones.

Implications for Policy

A well-designed exchange program is a combination of careful planning and preparation and a rich experiential learning experience. It involves the administrators and educators who are sending students to a foreign country and who are hosting the students. Home-stay programs offer many potential benefits for students; however, they also present potential risks.

As with any reputable exchange program, safety, security, health, and risk management plans must be in place to ensure the safety and well-being of the students who are involved in the program. Emphasis is placed on preparing the faculty chaperones at Makai School with risk-management training and established codes of conduct, as they play a critical role in ensuring the safety and well-being of the traveling students. Makai School has guidelines and procedures for times when, for example, students become suddenly ill, suffer an unexpected injury, or require substantial emotional support. This has created a trusting relationship between Makai School and Minami Kaigan Shōgakkō for more than 50 years.

To manage the risks surrounding child protection, both schools must continue to make a strong commitment to the safety and well-being of the students in homestay. To ensure students

in homestay are kept safe from harm, it is imperative to establish a clear Homestay Code of Conduct for families. I recommend the administrators at Makai School and Minami Kaigan Shōgakkō who are directly involved with the exchange program co-create a document for host families that clearly outline expectations. Having the families sign the document to agree to uphold the code of conduct and child protection policy, and to follow the guidelines and procedures outlined in the document, will ensure that homestay families will treat all students with respect and understanding. The schools may want to consult legal counsel to make sure the document suffices the intended purpose.

In addition to the Authorization for Medical Treatment Plan and the Homestay Code of Conduct (host family agreement), the creation of an exchange program handbook, which includes guidelines for host families, can provide more clarity and transparency regarding policies and procedures. To protect the students, clear expectations for hosts to behave in ways that promote the safety, welfare, and well-being of the students must be activated to prevent any harm.

Does the Center unintentionally leave students out because the exchange program is cost-prohibitive for some families? During the interviews, a few research participants thought the exchange program was too expensive for low-income families. The parents and administrators in the interviews addressed this issue by stating how Makai School strives to provide students with need-based financial aid. Makai School's general vision is to provide financial aid to help create a diverse student body that represents the Hawai'i community. Currently, about a quarter of the student population receives need-based financial aid. According to its administrators, the Center has been subsidizing every travel experience to provide need-based financial aid to improve equity of access for more students to engage in the experience. Nevertheless, interviews noted

that some families may not consider travel opportunities offered by the Global Network Center because they may feel they are unable to afford it. Some of the parents admitted that the fifth-grade exchange program was an added cost to paying tuition. One of the administrators at the Center has concerns that it may not be reaching everyone.

That said, most parents did not seem to feel that cost was an inhibiting factor in their decision to enroll their children in the program. They commented on the financial feasibility because it was a homestay program that did not require additional costs for boarding.

Although need-based financial aid and even scholarships specifically meant to support international travel are available, raising awareness of such funds is critical. I would like to recommend a better marketing strategy to promote awareness of the program and the financial support that is available for students. More funding in the form of scholarships towards international travel can support the school's goal towards diversity, equity, and inclusion. In alignment with the school's vision, it is critical to create a more diverse student body among groups of the fifth-grade exchange program participants as diversity can enrich the cohort experience. The Center is continuing to make strides to build financial aid within their Center to create conditions, so that any student who wishes to be included in the exchange programs can be.

Conclusion

This study attempted to help fill a knowledge gap about the international exchange experience of elementary school-aged students. The exchange program presents an opportunity for students to immerse themselves in another culture to develop the skills and understanding that will help them interact with international peers. This research reinforced attributes of a global mindset that are consistent with previous findings in the literature: Open-minded, Curious,

Adaptive, Resilient, and Empathetic. Additionally, 70% of the research participants attributed the increased level of confidence and independence to the international exchange program. This finding concurs with previous literature in the development of personal growth in the context of international programs.

Previous studies have emphasized the correlation between a well-designed international program and the impact on the development of the students' global competencies and the transformation of perspectives. The structure and design of the Makai School's exchange program are similar to examples of program designs in the literature. According to previous studies, the development of the mindset may be achieved through a purposeful and well-designed program that has specific components to prepare the students on their journey. Makai School's well designed international exchange program had a strong impact on the development of the students' personal growth. This study provides an opportunity to continue the conversation about the effectiveness of an international exchange program as it relates to the development of a global mindset.

The results of this qualitative case study imply that efforts to support the international exchange program for elementary-aged students should continue. There are specific skills deemed necessary to live in the age of globalization successfully. Today's students not only need particular knowledge and skills, but even attitudes, beliefs, and behaviors to live in a more interconnected world. Opportunities should be provided for students to develop their mindset, particularly "global mindedness," as described by Hett (1993). The experience of the exchange program served as the first step in the lifelong journey towards developing a global mindset. Experiencing something out of one's comfort zone in a new culture can play a significant role. The students can see the world through a different lens.

There is no better way for students to discover themselves and explore new cultures simultaneously than to immerse themselves in a foreign environment for some time. Students become explorers of their new environment while making discoveries about themselves in the process of their journey. The students left their home on a trip to reach a destination. Little did they know that their journey would continue after returning home. Cultivating the habits of heart and mind is critical for life-long learning as the students venture forward in their life journey as a citizen of the world. Developing a global mindset is a journey, not a destination. The students' journey outward, as well as the journey inward, became a voyage of discovery.

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Appendix A: IRB Approval



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Office of Research Compliance
Human Studies Program

DATE: May 17, 2019
TO: Ideta, Lori, Ed.D., University of Hawaii at Manoa, Office of the Vice Chancellor for Students
 Crane-Cory, Juliet, M.Ed., University of Hawaii at Manoa, Educational Administration
FROM: Rivera, Victoria, Dir, Ofc of Rsch Compliance, Social&Behav Exempt
PROTOCOL TITLE: Shaping the Mindset: A Case Study of an International Exchange Program
FUNDING SOURCE:
PROTOCOL NUMBER: 2019-00386
APPROVAL DATE: May 17, 2019

NOTICE OF APPROVAL FOR HUMAN RESEARCH

This letter is your record of the Human Studies Program approval of this study as exempt.

On May 17, 2019, the University of Hawaii (UH) Human Studies Program approved this study as exempt from federal regulations pertaining to the protection of human research participants. The authority for the exemption applicable to your study is documented in the Code of Federal Regulations at 45 CFR 46.101(b) 2, 4.

Exempt studies are subject to the ethical principles articulated in The Belmont Report, found at the OHRP Website www.hhs.gov/ohrp/humansubjects/guidance/belmont.html.

Exempt studies do not require regular continuing review by the Human Studies Program. However, if you propose to modify your study, you must receive approval from the Human Studies Program prior to implementing any changes. You can submit your proposed changes via the UH eProtocol application. The Human Studies Program may review the exempt status at that time and request an application for approval as non-exempt research.

In order to protect the confidentiality of research participants, we encourage you to destroy private information which can be linked to the identities of individuals as soon as it is reasonable to do so. Signed consent forms, as applicable to your study, should be maintained for at least the duration of your project.

This approval does not expire. However, please notify the Human Studies Program when your study is complete. Upon notification, we will close our files pertaining to your study.

If you have any questions relating to the protection of human research participants, please contact the Human Studies Program by phone at 956-5007 or email uhirb@hawaii.edu. We wish you success in carrying out your research project.

UH Human Studies Program, Office of Research Compliance
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<https://www.hawaii.edu/researchcompliance/human-studies>
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Appendix B: Participants of the Research Study

Participants of the Study Grouped by Categories

Category	Pseudonym	Gender of the Participant	Gender of the Child(ren)
Administrators			
	Bill	M	—
	Iris	F	—
	Roy	M	—
Teachers (chaperones)			
	Ingrid	F	—
	Joan	F	—
	Kimi	M	—
	Matt	M	—
Parents			
	Amy	F	F
	Barbara	F	F
	Calvin & Suzie	M & F	M
	CJ	F	M & M
	Dean	M	F
	Grace	F	M & F

Jane	F	F
Leslie	F	M
Mina	F	M
Pat	F	M
Satsuki	F	F
Wendy	F	M & F
<hr/>		
Number of participants	20	
<hr/>		

Appendix C: Research Questions

Interview Questions: For the Parents of the Students Who Participated in the Exchange Program

- Why did you want your child to participate in the exchange program? (Who initiated the decision to participate in the program?) What were your goals for the experience?
- Did you or your child have any concerns when making the decision to participate in the program?
- How would you describe your child's experience in five words?
- Did you notice any growth in your child's knowledge or understanding about Japan (culture, language, people, etc.)? Did you notice any skills they gained through this program? If so, how?
- How much has your child's values and/or attitudes changed as a result of the exchange program?
- (For parents of students who are currently in middle school: Have there been any long-term benefits from participating in the exchange program in the elementary school? Please share.)
- What kind of mindset do you feel is needed for your child to interact with people from a different country?
- What would be helpful to cultivate that kind of mindset?

Interview Questions: For the Director/ Associate Director of Global Network Center

- Would you please give a brief history of the Global Network Center and why it was established?
- What is the Center's mission? How is it related to Makai School's mission, vision and aims?
- Why did the Center decide to launch an elementary-aged international exchange program?
- What are the desired outcomes of the exchange program?
- What kind of mindset do you feel is needed for the students to interact with people from a different country?
- What would be helpful to cultivate that kind of mindset?

- Have you received any feedback from families who participated in the exchange program with Minami Kaigan Shōgakkō? If so, please share a few of their comments.
- What is the best way to measure the success of an international exchange program?
- What are some important new directions for the Center?

Interview Questions: For the Chaperones and the Administrator for Grades 2-5

- Why did you want to chaperone the exchange program?
- Tell me a story about one of the students you observed who changed as a result of this exchange program?
- What kind of mindset do you feel is needed for the students to interact with people from a different country?
- What would be helpful to cultivate that kind of mindset?
- What does the exchange program do well?
- How can we improve the exchange program?

Appendix D: Informed Consent Form



University of Hawai'i Consent to Participate in Research Project

Dr. Lori Ideta, Principal Investigator
Juliet Crane-Cory, Student Investigator

Project title: Shaping the Mindset: A Case Study of an Elementary School International Exchange Program

Aloha! My name is Julie Crane-Cory and you are invited to take part in a research study. I am a doctoral student at the University of Hawai'i at Mānoa in the Department of Education, asking for your participation in a research study that is exploring the lived experiences of Makai School's students who participate in an international exchange program with Minami Kaigan Shōgakkō. I am doing this research as a requirement for earning my doctoral degree in Educational Leadership and Professional Practice (EdD).

What am I being asked to do?

If you participate in this project, I will meet with you for an interview at a time that is convenient for you at Makai School. You will engage in the following activity:

One (1) semi-structured individual interview. You will meet with me to talk about your child's experiences in the exchange program between Makai School and Minami Kaigan Shōgakkō.

Taking part in this study is your choice.

Your participation in this project is completely voluntary. You may stop participating at any time. If you stop being in the study, there will be no penalty or loss to you.

Why is this study being done?

The purpose of my project is to understand the lived experiences of the Makai School students who participate in the exchange program between Makai School and Minami Kaigan Shōgakkō. I am asking you to participate because you have either welcomed a Minami Kaigan Shōgakkō student into your home for home-stay or you have sent your child to Japan to participate in the exchange program.

What will happen if I decide to take part in this study?

The discussion will be guided by 7-10 open ended questions. It will take about 45 minutes. The interview questions will include questions like, "Why did you want your child to participate in the exchange program?" "What were your goals for the experience?" "How would you describe your child's experience in five words?"

Only you and I will be present during the interview. With your permission, I will audio-record the interview so that I can later transcribe the interview and analyze the responses. You will be one of about 20 people I will interview for this study.

What are the risks and benefits of taking part in this study?

I believe there is little risk to you for participating in this research project. You may become stressed or uncomfortable answering any of the interview questions or discussing topics with me during the interview. If you do become stressed or uncomfortable, you can skip the question or take a break. You can also stop the interview or you can withdraw from the project altogether.

There will be no direct benefit to you for participating in this interview. The results of this project may help improve the exchange program between Makai School and Minami Kaigan Shōgakkō.

Privacy and Confidentiality:

I will keep all study data secure in an encrypted file on a password protected computer. Only my University of Hawai'i advisor and I will have access to the information. Other agencies that have



**University of Hawai'i
Consent to Participate in Research Project**

Dr. Lori Ideta, Principal Investigator
Juliet Crane-Cory, Student Investigator

Project title: Shaping the Mindset: A Case Study of an Elementary School International Exchange Program

legal permission have the right to review research records. The University of Hawai'i Human Studies Program has the right to review research records for this study.

After I write a copy of the interviews, I will erase or destroy the audio-recordings. When I report the results of my research project, I will not use your name. I will not use any other personal identifying information that can identify you. I will use pseudonyms (fake names) and report my findings in a way that protects your privacy and confidentiality to the extent allowed by law.

Future Research Studies

Even after removing identifiers, the data from this study will not be used or distributed for future research studies.

Questions:

If you have any questions about this study, please call or email me at julietcc@hawaii.edu. You may also contact my advisor, Dr. Lori Ideta, at 808.956.3290 or ideta@hawaii.edu. You may contact the UH Human Studies Program at 808.956.5007 or uhirb@hawaii.edu. to discuss problems, concerns and questions; obtain information; or offer input with an informed individual who is unaffiliated with the specific research protocol. Please visit <http://go.hawaii.edu/jRd> for more information on your rights as a research participant.

If you agree to participate in this project, please sign and date this signature page and return it to Julie Crane-Cory.

Keep a copy of the informed consent for your records and reference.

Signature(s) for Consent:

I give permission to join the research project entitled: "*Shaping the Mindset: A Case Study of an Elementary School International Exchange Program*"

Please initial next to either "Yes" or "No" to the following:

Yes No I consent to participate in audio-recorded semi-structured individual interviews for this research.

Name of Participant (Print): _____

Participant's Signature: _____

Signature of the Person Obtaining Consent: _____

Date: _____

Mahalo!

Appendix E: Pseudonyms for the Redacted Student Journals*Redacted Student Travel Journals and Their Pseudonym*

Numbered Journals	Pseudonym
1	Riley
2	Peyton
3	Taylor
4	Alex
5	Charlie
6	Marley
7	Justice
8	Lennox
9	Oakley
10	Kelley
11	Kendall
12	Ellis
13	Kingsley
14	Monroe
15	Joey
16	Casey

17	Karter
18	Avery
19	Quinn
20	Spencer
21	Kalani
22	Olina

Total: 22 Redacted Student
Journals

Appendix F: Attitude Continuum Chart

Attitude Continuum

Student	Impatient (-)	Almost Impatient	(0) Neutral	Almost Patient	Patient (+)
S2			I		*
S4				I	*
S5			I	*	
S6			I		*
S7			I		*
S8				I	*
S12			I		*

Student	Taking (-)	Almost Taking	(0) Neutral	Almost Giving	Giving (+)
S2				I	*
S4				I	*
S5			I		*
S6		I			*
S7			I	*	
S8				I	*
S12				I	*

Student	Judging (-)	Almost Judging	(0) Neutral	Almost Empathetic	Empathetic (+)
S2			I		*
S4				I	*
S5			I	*	
S6	I				*
S7			I	*	
S8			I		*
S12			I		*

Student	Closed (-)	Almost Closed	(0) Neutral	Almost Curious	Curious (+)
S2				I	*
S4				I	*
S5				I	*
S6				I	*
S7			I	*	
S8				I	*
S12				I	*

Student	Ungrateful (-)	Almost Ungrateful	(0) Neutral	Almost Grateful	Grateful (+)
S2				I	*
S4				I	*
S5				I	*
S6				I	*
S7		I		*	
S8				I	*
S12			I		*

Note: "I" depicts where the students placed themselves on the continuum prior to the trip. "" depicts where the students would like to be by the end of the trip.*