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KIZUNA MODEL OF LEARNING: INVITING SPACE FOR AUTHENTICITY,
EMPATHY, AND LEARNING WITH HUMILITY
ACROSS AND THROUGH DIFFERENCES

A thesis

Presented to

The School of Social Sciences, Education & Business
Department of Higher Education and Student Development
Taylor University
Upland, Indiana

In Partial Fulfillment

of the Requirements for the Degree

Master of Arts in Higher Education and Student Development

by

Manabu Taketani

May 2018

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**Higher Education and Student Development
Taylor University
Upland, Indiana**

CERTIFICATE OF APPROVAL

MASTER'S THESIS

This is to certify that the Thesis of

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entitled

Kizuna Model of Learning: Inviting Space for Authenticity, Empathy, and
Learning with Humility Across and Through Differences

has been approved by the Examining Committee for the thesis requirement for the

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Abstract

The field of education is becoming increasingly diverse with more emphasis on experiential learning and a return to a communal model of learning. Scholars note the importance of the virtues of authenticity, empathy, and humility within the learning experience. In order to explore the relationship between the trends of education and the virtues that drive the experience of learning, a study on the experiences of Japan-America Student Conference participants was conducted. Representing diverse educational institutions, participants responded to surveys regarding their experience of the conference. Strong themes emerged resulting in the development of the Kizuna Model of Learning (KML), a learning model on inviting space for authenticity, empathy, and learning with humility across and through differences. Components of the KML include intentional framing of the learning experience with experiential learning, the communal nature of learning, and intentional integration and celebration of diversity. Framed by the three constructs, participants enter into the learning community with shared invested interest and experience initial and ongoing opportunities to develop familiarity among members of the learning community. Through interactions of discussions, reflection, and action, participants develop and experience deeper levels of authenticity, empathy, and a disposition of learning with humility across and through differences. The KML expands the discussion of experiential learning, the communal nature of learning, and the importance of the integration and celebration of diversity within the learning community.

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Chapter 1

Introduction

Scholarship in the field of education reveals a growing trend of experiential learning opportunities and a return to a communal or relational mode of education as described by Parker Palmer (1993), Richard Rorty (1979), and Mark Schwehn (1993). Schwehn (1993) wrote, “Both Rorty and Palmer understand knowledge and community as correlative terms” (p. 26). While experiential learning, the communal nature of learning, and the importance of integration and celebration of diversity within learning environments have been studied extensively, current models of learning are inadequate in recognizing the impact of the three constructs combined within a learning environment. Grounded in the phenomenology of the Japan-America Student Conference ([JASC], n.d.e), the Kizuna Model of Learning (KML) was developed to address the need for a holistic learning model identifying how to invite space for authenticity, empathy, and learning with humility across and through differences.

Historical Context

The JASC is a three-week student-led conference first developed in 1934 by Japanese students in higher education. Recognizing the strained geopolitical relationships between the United States and Japan, a small group of Japanese university students believed that, in order for there to be peace in the Pacific, friendly relations between Japan and the U.S. must be achieved, but the governments of the United States

and Japan did not appear to make that effort a priority (International Student Conferences, n.d.b). The Japan Student English Association “was formed to sponsor the proposed Conference of Japanese and American students to be held in Japan in the summer of 1934” (International Student Conferences, n.d.b, para. 5).

The opening ceremony of the first JASC was held on July 14, 1934, at Aoyama Gakuin University in Tokyo, Japan, with a cohort of 70 Japanese students and 79 American students (International Student Conferences, n.d.b). The event, involving discussions between students of the two nations on a wide variety of topics, was “declared a resounding success” (International Student Conferences, n.d.b, para. 14). Following the Conference discussions, “the Japanese Conference founding committee took the Americans on an extended trip through the Osaka-Kyoto area of central Japan,” among other locations operated by Japan (International Student Conferences, n.d.b, para. 14). Through the experience of the program, the American students spent over a month in Japan (International Student Conferences, n.d.b).

The following year, in 1935, the second JASC took place during the months of July and August at Reed College in Portland, Oregon (International Student Conferences, n.d.b). Describing the second conference, one article states, “Following the 1934 Japanese example, the American Student Executive Committee treated the Japanese delegates to a tour” of the Pacific Coast on a charter bus (International Student Conferences, n.d.b, para. 15). After the 1935 JASC, “session[s] were held annually, alternating between Japan and the U.S., through the Seventh Conference in 1940” (International Student Conferences, n.d.b, para. 16).

After a hiatus due to World War II, the eighth JASC was held in 1947. According to the organization's website, "all Conference sessions from 1947 through 1953 (14th JASC) were held in Japan" (International Student Conferences, n.d.c, para. 4). At the 30th anniversary of the JASC, one of the four principal founders of JASC, Namiji Itabashi, along with Rudie Wilhelm, Jr., re-established the program by inviting "seventy-seven Japanese and sixty-two Americans [to attend] the JASC rebirth at Reed College, Wilhelm's Alma Mater, and the site of the Second Conference in 1935" (International Student Conferences, n.d.d, para. 2). After a decade of inactivity following the 1954 Conference, the Conference was revitalized in 1964. Since then, JASC has operated on a yearly basis, bringing together a cohort of students from the United States and Japan to have a shared experience of the Conference (International Student Conferences, n.d.a).

Terminology of Study

Experiential learning is a key concept recognized in the study. The JASC is an example of experiential learning, as it follows a cyclical form of learning revolving around concrete experiences, reflective observation, abstract conceptualization, and active experimentation (Kolb, 1984). The cohort model of learning is utilized to describe the communal nature of learning. A cohort is "a group of students who enter a program of studies together [and complete] a series of common learning experiences" (Barnett & Caffarella, 1992, p. 1). The celebration and invitation of diversity is defined by an inclusive environment in which diversity of all regards is welcomed and celebrated (Haring-Smith, 2012; Roberge, 2013)

The outcome of the Kizuna Model of learning, described in the current study, is the development of a greater sense of authenticity, empathy, and a disposition of learning

with humility across and through differences. For the purpose of the current study, authenticity is defined as the ongoing life project of realizing congruence between one's self-conception of identity—consisting of multiple dimensions operating concurrently to reflect the whole—and its relation to the external world. Empathy is defined as entering into another's perspectives through the sharing of mutual thoughts and emotions (Elliott, Bohart, Watson, & Greenburg, 2011; Hart, 1999; Snow, 2000). Learning with humility is defined as having an open-minded disposition, recognizing one's understanding as representing one facet of the multiplicity of experiences and understanding represented by the community of learners (Tangney, 2000; Wright et al., 2017).

Research Question

The study identified what has made the Japan-America Student Conference an effective program in fostering a positive learning community in a diverse cultural and interpersonal setting. In identifying the central themes of JASC, the study aimed to address how to invite space for authenticity, empathy, and learning with humility across and through differences.

Chapter 2

Literature Review

Chapter 2 offers a broad overview of the literature on the concepts of experiential learning, a cohort model of learning, and the value of a diverse learning community. Such concepts have been studied extensively, and several key themes emerge, providing the conceptual framework for the current study. The chapter concludes with operational definitions for authenticity, empathy, and learning with humility.

Experiential Learning

John Dewey philosophy of education. Two major thinkers, John Dewey and Jean Piaget, began the modern dialogue on experiential learning. In *Experience and Education* in 1938, Dewey argued for a philosophy of education that recognizes the “organic connection between education and personal experience” (p. 25). Dewey pointed out, “The more definitely and sincerely it is held that education is a development within, by, and for experience, the more important it is that there shall be clear conception of what experience is” (p. 28). Dewey defined experience as a phenomenon that “is always what it is because of a transaction taking place between an individual and what, at the time, constitutes his environment [which is] whatever conditions [that] interact with personal needs, desires, purposes, and capacities to create the experience which is had” (pp. 43–44). Building on Dewey’s philosophy of education, Jean Piaget elaborated on the importance of experience in the learning process.

Contribution of Jean Piaget. In *Experiential Learning*, Kolb (1984) described the contribution of education theorist Jean Piaget to the field of experiential learning. Kolb wrote, “Stated most simply, Piaget’s theory describes how intelligence is shaped by experience” (p. 12). In describing Piaget’s philosophy of learning and experience, Kolb continued, “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” (p. 12).

Piaget contributed three themes to experiential learning: epistemology, development of learning as a lifelong process, and “dialectics of learning from experience” (Kolb, 1984, p. 17). Kolb (1984) wrote, “For Piaget, the dimensions of experience and concept, reflection, and action form the basic continua for the development of adult thought” (p. 23). Kolb continued, “Piaget’s learning model is a cycle of interaction between the individual and the environment” and the “key to learning lies in the mutual interaction of the process of accommodation of concepts or schemas to experience in the world and the process of assimilation of events and experiences from the world into existing concepts and schemas” (p. 23). Further developing Piaget’s theory of learning through experience, Kolb developed the Experiential Learning Theory.

Kolb’s Experiential Learning Theory (KELT). David Kolb (1984) synthesized the work of John Dewey, Kurt Lewin, and Jean Piaget to develop the commonly cited Experiential Learning Theory (ELT). Kolb wrote, “Programs of sponsored experiential learning are on the increase in higher education,” which is truer today than in the past (p. 3). Kolb then stated, “Learning, the creation of knowledge and meaning, occurs through the active extension and grounding of ideas and experiences in the external world and

through internal reflection about the attributes of these experiences and ideas” (p. 52).

Kolb noted six traits distinguishing experiential learning from other forms of education:

1. *Learning is* best conceived as a process, not in terms of outcomes
2. *Learning is* a continuous process grounded in experience
3. *Learning* requires the resolution of conflicts between dialectically opposed modes of adaptation to the world
4. *Learning is* an [sic] holistic process of adaptation to the world
5. *Learning* involves transaction between the person and the environment
6. *Learning is* the process of creating knowledge. (pp. 25–41).

KELT is designed around a four-stage cycle involving concrete experience, reflective observation, abstract conceptualization, and active experimentation (Kolb, 1984, pp. 40–41). Kolb (1984) noted, “In this model, concrete experience/abstract conceptualization and active experimentation/reflective observation are two distinct dimensions, each representing two dialectically opposed adaptive orientations” (pp. 40–41). Kolb concluded, “The central idea here is that learning, and therefore knowing, requires both a grasp or figurative representation of experience and some transformation of that representation (p. 42).

Co-Constructed Developmental Teaching Theory (CDTT). Since the 1980’s, there has been greater development of understanding about attention, how memory is processed, and how pathways of learning are developed (Schenck & Cruickshank, 2015, p. 76). Schenck and Cruickshank (2015) wrote that, although “neuroscience does support KELT in areas of novelty (new or different experiences), holistic learning, active learning, and emotional connection . . . KELT neglects other cognitive foundations, such as

salience, the hierarchical shape of learning abstractions, cognitive load theory, and priming” (pp. 76–77). As a result of that finding, Schenck and Cruickshank concluded that a “new model of experiential learning” was required (p. 80).

The Co-Constructed Developmental Teaching Theory (CDTT), developed by Schenck and Cruickshank (2015), involves “learning as based on relationships: between all parties in the room, the individual’s relationship with themselves, the environment, with the context of learning, and relationships with the content” (p. 82). The CDTT “conceptualizes the learner holistically and seeks to meet them where they are, whatever their background, where variability is the norm” (p. 85). The theory involves five main components and incorporates the element of “pause” throughout the experience. The five components include framing, activity, direct debriefing, bridge building, and assimilation (p. 85). Through the continual iteration of the five components and the element of pause, the CDTT offers a compelling framework for a teaching process that views participants through the lens of whole-person education.

Communal Nature of Learning

Concerning the communitarian act of learning, which encompasses a diverse array of experiences, Palmer (1993) commented, “The act of knowing *is* an act of love, the act of entering and embracing the reality of the other, of allowing the other to enter and embrace our own” (p. 8). Palmer continued, “In such knowing we know and are known as members of one community, and our knowing becomes a way of reweaving that community’s bonds” (p. 8). Although there are many learning models that are communal by design, breathing life into Palmer’s ideas, a cohort model of learning is the best representation of an intentional community of learners.

Cohort model of learning. Barnett and Caffarella (1992) defined a cohort as “a group of students who enter a program of studies together [and complete] a series of common learning experiences” (p. 1). Furthermore, “The structure of cohort programming promotes the exchange of ideas and critical feedback among students and provides a culture in which learners are expected to support each other’s progress” (Saltiel, & Russo, 2001, p. 1). According to Saltiel and Russo (2001), “It is the defined membership, common goal, and structured meetings over time that contribute to the definition and formation of a cohort” (p. 2).

Basom, Yerkes, Norris, and Barnett (1995) noted, “To view cohorts simply as a method of course delivery, as a vehicle for socialization . . . or as the fashionable approach to program delivery is to do the cohort structure a grave injustice” (p. 20). More than simply a group of students who study together and have a shared experience, the cohort model promotes interpersonal relations and an integration of theory and practice achieved through reflection. A cohort model “creates a wonderful expression of a group on a journey of educational exploration” (Saltiel, & Russo, 2001, p. 9). To further explain essential aspects of a cohort requires an exploration of its characteristics.

Characteristics of a cohort model program.

Interpersonal. At the onset of the JASC, individuals within the cohort may not know one another. However, as Saltiel and Russo (2001) noted, “The cohort often becomes a powerful group in a brief period of time” (p. 9). A significant component of a cohort is the relational aspect evident within the group dynamics (Barnett & Caffarella, 1992; Lei, Gorelick, Short, Smallwood, & Wright-Porter, 2011). Saltiel and Russo (2001) explained a cohort model “depends upon a culture in which learners support each

other's progress, exchange ideas, and give critical feedback to each other" (p. 73). For a cohort to succeed, "a more intimate, safe, and supportive learning environment" is created by developing positive relationships among members of the cohort (Barnett, Basom, Yerkes, & Norris, 2000; Barnett & Caffarella, 1992, p. 5). Positive relationships are encouraged in various ways, including shared meal times, room assignments, formal learning experiences, and unstructured time spent together (Barnett & Caffarella, 1992).

Further elaborating on the importance of the relational aspect of a cohort, Basom et al. (1995) noted, "Group members must feel important, have a sense of belongingness, and be accepted for their expertise and contributions" (p. 6). In addition to forming a sense of belonging stemming from the relational aspect of the cohort model, formal and informal support is developed among the students, leading to reciprocal encouragement (Barnett et al., 2000; Saltiel & Russo, 2001; Teitel, 1997). Summarizing the effect of participating in a program as a cohort, Milstein and associates (1993) wrote, "Many close lifetime friendships are also forged as a result of these intensive interactions" (p. 200).

Reflective. Echoing what has been written regarding educational frameworks utilizing a cohort model, Schön (1987) explained that programs utilizing reflective practices involve "an experience of high interpersonal intensity" (p. 171). Including a reflective seminar within a cohort model promotes the integration of theory and practice, which can be described as experiential learning (Barnett & Caffarella, 1992, p. 7). By incorporating a reflective component within the cohort model, "members become active learners, trusting in their individual capabilities and depending on each other for guidance" (Basom et al., 1996, p. 102). Saltiel and Russo (2001) further emphasized the reflective

nature of a cohort: “Students see this educational experience as an opportunity to step back, reflect, and learn some different theoretical perspectives regarding life” (p. 81).

Peer learning/learning-within-relationship. Present in the interpersonal and reflective aspects of a cohort model of education is the concept of peer learning, in which “the exchange of ideas is an ongoing fluid process” (Saltiel & Russo, 2001, p. 63). Peer learning is “learning among participants of approximate equality who collaborate to learn with and from each other in authentic situations that leverage educational experience and sociocultural gains” (DeLong et al., 2011, p. 47). Describing the same phenomenon, Yorks and Kasl (2002) called peer learning “learning-within-relationship,” noting it is “a process in which persons strive to become engaged with both their own whole-person knowing and the whole-person knowing of their fellow learners” (p. 185). The cohort model emphasizes the interpersonal and reflective nature of learning and brings together peoples of diverse backgrounds in a supportive learning environment.

Framework of Diversity in the Context of a Learning Environment

Much of the literature in the field of education focuses on diversity through the lenses of race and ethnicity. Specifically, in the literature of education, Gurin, Dey, Hurtado, and Gurin (2002) outlined three frameworks for understanding diversity: structural diversity, informational interactional diversity, and classroom diversity (p. 11).

Structural diversity refers to the “numerical representation of diverse groups” (Gurin et al., 2002, p. 11). Informational interactional diversity is the “frequency and quality of intergroup interaction” within the learning community (Gurin et al., 2002, p. 11). Classroom diversity refers to “learning about diverse people (content knowledge) and gaining experience with diverse peers” (Gurin et al., 2002, p. 11). Although diversity

as it relates to race and ethnicity are important factors to consider, Roberge (2013) noted diversity “refers to differences between individuals on any attributes . . . that may lead to the perception that another person is different from the self” (p. 1).

Diversity—more than race and ethnicity. While diversity in the context of education is often discussed and studied in terms of race and ethnicity, Haring-Smith (2012) explained that educators must also take into consideration other aspects of diversity, namely socioeconomic and ideological diversity. To create environments that encourage “students’ capabilities to see the world from many different perspectives,” the learning community must be “populated with students who hold a wide range of beliefs and feel free to engage in discussion about them” (para. 8). To truly create an effective learning community, “We need to celebrate both the visible and the invisible diversity of our campuses” (para. 24). It is only when peoples of diverse populations are represented that individuals feel comfortable enough to be authentic in presenting themselves.

Authenticity

The scholarship of authenticity “span[s] the humanities and social sciences” with a philosophical focus on “its moral underpinnings, social character, and its contextual dependence on culture” (Franzese, 2009, p. 87). Weigert noted, “Attributions of self as real and authentic . . . refer to self as past identity and as future meaning respectively” (p. 38). With the many disciplines involved in the study of authenticity, an agreed-upon definition is necessary in providing a framework for the current research.

A survey of the literature suggests diverse interpretations for the term *authenticity* (Kreber, Klampfleitner, McCune, Sian, & Knottenbelt, 2007; Vannini & Williams, 2016). At its core, authenticity as it relates to identity seeks to answer the question, “What does

it mean to be oneself?” (Ferrara, 2009, p. 26). Utilizing an intersubjective and reflective framework of understanding authenticity is defined—for the purpose of the current study—as the ongoing life project of realizing congruence between one’s self-conception of identity, consisting of multiple dimensions operating concurrently to reflect the whole and its relation to the external world (Ferrara, 2009).

Conceptualization of authenticity. Utilizing a substantialist view of authenticity, the belief individuals have an “essential core,” Franzese (2009) noted two central themes of conceptualizing authenticity as it relates to personal congruency (p. 24). The two themes include “living life with a level of honesty and integrity” and having an honest understanding of oneself (p. 90). Conceptualizing authenticity also involves recognizing the “unique way in which an individual brings together his or her ‘difference’ with the normativity shared with other fellow human beings, the ‘thick’ with the ‘thin,’ the universal with the particular aspects of an identity” (Ferrara, 2009, p. 27). Through the development of understanding particular aspects of identity among members of community, modes of empathy become accessible to the individuals.

Empathy

Writing on the concept of whole person education, Yorks and Kasl (2002) noted the importance of empathy in developing and maintaining space “to share with another one’s own experiential knowing” (p. 185). Further elaborating on the importance of creating an empathic learning environment, Davis-Manigaulte, Yorks, and Kasl (2006) wrote, “Being able to know others by identifying with their experiential knowing, especially when that knowing is deeply emotional or closely tied to personal identity and values, becomes the basis for learning-within-relation” (p. 31). They continued, “The

empathic field provides a supportive context within which difficult issues can be pursued without rupturing the relationship” (p. 31).

Although Palmer (1993) did not explicitly use the word *empathy*, he wrote, “If we believed that knowing requires a personal relation between the knower and the known (as some new epistemologies tell us) our students would be invited to learn by interacting with the world, not by viewing it from afar” (p. 35). Palmer continued, “To learn is to face transformation. To learn the truth is to enter into relationships requiring us to respond as well as initiate, to give as well as take” (p. 40). By entering into a relationship and interacting with the world, one displays the character of empathy.

Depending on the field of study, different definitions of humility are utilized to describe the phenomenon (Bohart et al., 2011; Snow, 2000). Hart (1999) wrote that empathy is “generally conceived of as understanding and ‘feeling into’ another’s world” (p. 113). For the purpose of the current study, empathy is defined as entering into another’s perspectives through the sharing of mutual thoughts and emotions (Bohart et al., 2011; Hart, 1999; Snow, 2000).

Conceptualization of empathy. Roberge (2013) explained empathy is best understood at an individual level and a collective group level. Empathy from an individual standpoint, Roberge wrote, “helps people to relate to others by reducing stereotyping and the likelihood of behaving in a discriminatory manner toward different others” (p. 126). From the framework of a group setting, “Groups that experience a high level of emotional intelligence are able of confrontation and care for one another at the same time” (p. 127). The ability to simultaneously confront and care for one another leads to increased group performance (p. 127). By entering into another’s perspectives

through the sharing of mutual thoughts and emotions, the virtue of learning with humility becomes accessible.

Learning with Humility

Templeton (2012) wrote, “In humility we have an opportunity to learn from one another, for it enables us to open to each other and see things from the other person’s point of view. We may also share our views with the other person freely” (p. 134). Scholars note humility is a virtue often misunderstood by society (Emmons, 2000; Tangney, 2000; Wright et al., 2017). Agreeing with a growing body of literature, Tangney (2000) noted, “For many, humility simply means holding oneself in low regard” (p. 71). Still, alternative definitions have emerged in scholarship on the construct of humility (Emmons, 2000). Contrary to the popular notion of “low self-regard,” more nuanced definitions of humility provide “a different—and much richer—notation of this construct” (Emmons, 2000, p. 71).

Tangney (2000) wrote, “A person who has gained a sense of humility is no longer phenomenologically at the center of his or her world. His or her focus is on the larger community, of which he or she is a part” (p. 72). The current study defined learning with humility as having an open-minded disposition, recognizing one’s understanding as representing one facet of the multiplicity of experiences and understanding represented by the community of learners (Tangney, 2000; Wright et al., 2017).

Conceptualization of humility. Describing the virtue of humility, Templeton (2012) wrote, “Inherent in humility resides an open and receptive mind. We don’t know all the answers to life, and sometimes we don’t even know the right questions to ask” (pp. 137–138). He continued, “Humility can be a strength that serves us well; it leaves us

more open to learn from others and helps us refrain from seeing issues and people only in black and white” (p. 138). Surveying the essence of humility through theological, philosophical, and psychological literature, Tangney (2000) noted six themes:

- Accurate assessment of one’s abilities and achievements.
- Ability to acknowledge one’s mistakes, imperfections, gaps in knowledge, and limitations.
- Openness to new ideas, contradictory information, and advice.
- Keeping of one’s abilities and accomplishments— one’s place in the world—in perspective.
- Relatively low self-focus...while recognizing that one is but a part of the larger universe.
- Appreciation of the value of all things, as well as the many different ways that people and things can contribute to our world (p. 73-74).

Summary

The ELT—developed by Dewey, Piaget, and Kolb—fundamentally views learning as a process grounded in experience involving a mutual exchange between the person and the environment. The mutual exchange as described in the ELT is best understood and experienced in a cohort model of learning. The cohort model of learning involves a group of students entering into and completing an educational program together. The effectiveness and educational value of a cohort is enhanced or diminished by the diversity represented in the learning community. Through interactions between members of the learning community, participants develop a deeper sense of authenticity, empathy, and learning with humility across and through differences.

Chapter 3

Methodology

Qualitative research involves exploring a topic and developing a detailed understanding of a key concept or process (Creswell, 2012). From a social constructivist frame of reference, qualitative study is best utilized when there is a need to explore a complexity of views and develop meaning out of shared experiences (Creswell, 2013). For the purpose of the study, a grounded theory approach was utilized to develop an exploratory learning model centered on facilitating a learning environment that encourages authenticity, empathy, and learning with humility across and through differences.

Grounded Theory

Grounded theory, a subcategory of qualitative study methods, is defined by Corbin and Strauss (2015) as “a form of qualitative research developed by Glaser and Strauss (1967) for the purpose of constructing theory grounded in data” (p. 6). The grounded theory method of research is distinguished from other forms of qualitative research as it involves deriving key concepts from data collected throughout the process of the research and not chosen prior to beginning the research (Corbin & Strauss, 2015). Within the process of research, data analysis and collection are intertwined and conducted throughout the duration of the study (Corbin & Strauss, 2015).

A qualitative design utilizing the grounded theory methodology was chosen for several reasons. The central reason for utilizing a grounded theory approach for the study was understanding the developmental phenomenon participants of the JASC experience. In discovering the process participants experienced during JASC, the research addressed a gap in literature regarding how experiential learning, the communal nature of learning, and the celebration of diversity intersect in a healthy learning environment. Furthermore, a grounded theory approach was utilized so topics and behaviors found through the study may be examined and analyzed from different angles, leading to more comprehensive explanations (Corbin & Strauss, 2015).

Participants

The result of the study was developed from the perspectives gained from 17 females and 13 males who took surveys created for the research. Fourteen of the participants were citizens of the United States, 14 participants were Japanese citizens, and 2 participants self-identified as dual United States and Japanese citizens. Results from the research represent 17 higher education institutions from the United States, including private faith based liberal arts institutions, private independent liberal arts institutions, private research institutions, public research institutions, and public liberal arts institutions. The results also represent six higher education institutions from Japan, including private research institutions, public research institutions, and national universities.

Participants of the surveys range from students who had completed their first year of college prior to participating in JASC to students who were enrolled in a doctoral program as a participant in JASC. The earliest experience reflected in the survey results

is from a participant of the 1974 JASC. The most recent experience reflected in the survey results is from a participant of JASC held in 2017. Surveys yielded 228 qualitative data points. Through data analysis and triangulation of the data—achieved by cross-examining publicly available accounts of JASC participants’ experiences—the researcher developed the Kizuna Model of Learning: Inviting Space for Authenticity, Empathy, and Learning with Humility Across and Through Differences.

Procedure

The researcher gained permission from the director of the International Student Conferences Inc. to utilize the JASC program as the basis of study (Appendix A). The director of the organization provided permission for the researcher to utilize the organization’s alumni social media page to seek volunteers to take surveys developed for the purpose of the study. The researcher began by developing an initial qualitative and quantitative survey to gain an understanding of the phenomenology of JASC (Appendix B and Appendix C). Prior to taking part in the study, individuals who expressed a willingness to participate completed an electronic informed consent form through PDFfiller.com, which was modified to reflect the actual number of questions of the second and third iterations of the qualitative surveys (Appendix D).

The first qualitative survey developed for the purpose of the research consisted of 24 questions including multiple choice and free response items. The first qualitative survey was sent to a professional translator to be translated into Japanese. The 12-item quantitative survey, which was not edited, utilized a five-point Likert-scale ranging from “strongly disagree” to “strongly agree.” The quantitative survey was also sent to the professional translator to be translated into Japanese.

The first qualitative survey was available to participants for 11 weeks. During the 11 weeks, 13 participants completed the survey. Responses were analyzed for central themes. The central themes were then validated by comparing them with themes from publically available records of past JASC participant's experiences found on University of California, Berkeley's Center for Japanese Studies website (2017). Once validated, a second quantitative survey was developed to evaluate whether or not the researcher was approaching the data in the correct manner (Appendix E).

The second iteration of the qualitative survey involved 25 questions including both multiple choice and free response items. The second survey was sent to the same professional translator who translated the questions of the first survey. The second survey was available to participants for three weeks. After one participant from Japan and one participant from the United States completed the survey confirming the direction of data analysis, the researcher developed a third survey with 22 questions, again including both multiple choice and free response items, which specifically addressed the phenomenon of the emerging learning model (Appendix F).

Focusing on themes that emerged from the first and second survey, the third survey was developed to gain a better understanding of the developmental process participants of JASC experienced. The website link to the third survey was made available on the alumni social media site for potential participants to complete. A link to the electronic consent form was included in the introduction of the survey to be signed digitally prior to participating in the survey.

The third iteration of the qualitative survey was translated by the same translator previously mentioned. After 15 participants took the survey, the third survey was closed.

Saturation of data was reached as the first two surveys had a combined total of fifteen participants as well. The third survey was available to participants for seven weeks. In total, the data was collected from the three surveys over a period of 20 weeks.

Analysis of the Data

Using Microsoft Word, the researcher developed a table to analyze and code the responses to each question posed in the first survey. The table had four columns of content including the participant number, open coding, properties, and example of participants' words used to respond to the question. Utilizing the table, the researcher developed a report of open codes and associated properties of the open codes. Eleven themes were identified from the results of the first survey. The researcher extrapolated the essence of the eleven themes through the comparison of the properties of the open codes. Following the identification of the essence of first survey, two surveys targeting the identified core values were developed and analyzed for subthemes.

Chapter 4

Results

The purpose of the study was to develop a new learning model grounded in the experiences of JASC participants. Recognizing the rich history and impact of Japanese and American college students on the JASC, the researcher named the new learning model “Kizuna,” which has the Japanese meaning of binding friendship and relationships. Three central themes emerged as the framework of the Kizuna Model of Learning: Encouraging Authenticity, Empathy, and Learning with Humility Across and Through Differences.

The first framework is experiential learning. Under the theme of experiential learning, the subthemes of a shared experience, active engagement, and a shared invested interest emerge. The second framework is the communal nature of learning. Subthemes include the relational aspect of a learning environment with an emphasis on the importance of discussions. The third framework of the Kizuna Model of Learning involves the integration and celebration of diversity of thoughts and perspectives.

Framework of Experiential Learning

The Kizuna Model of Learning was developed by analyzing the experiences of JASC participants. The impact of the experiential learning format of the Conference was evident throughout the data as JASC is a learning experience that employs ELT. One participant noted the Conference was “totally immersive,” requiring delegates to

“overcome communication issues that result from lack of sleep, stress, social anxiety, ideological differences, etc.” Another noted the conference “brought together various individuals with different interests, and encouraged each person to share their own experiences.” Considering their experience through a framework of experiential learning, three sub-themes of shared experience, invested interest, and active engagement emerged.

Shared experience. Evident throughout the data is the impact of having a shared learning experience. Participants recounted taking part in an immersive three-week student-led conference as a college/university student with other students from the United States and Japan. Regarding interactions delegates had with one another, one participant recalled, “We had very deep interaction, shared many experience [*sic*] and got to know each other deeply.” Another participant elaborated, “You form deep bonds that existed even if you’re not technically close to/friends with the person through common, immersive, intensive experiences.” Closely related to the impact of having a shared experience, the communal nature of learning was also evident in the data. Summarizing her experience, a participant noted,

I think going through the shared experience of JASC was really an incredible bonding experience for all the delegates. At the end of the conference I felt like I had gotten to know each and every person, even if just a bit.”

Importance of shared invested interest (SII). The data reveals the necessity of invested interest on the part of the participants in fostering a healthy learning community. One participant explained how conference attendees “all shared one thing,” their common interest in the theme of the program. The overarching theme of the yearly conference is to “promote peace by furthering mutual understanding, friendship, and trust” (International

Student Conferences, n.d.a, para. 2). Recognizing the value of a shared purpose, a participant wrote, “If we have a common goal or something like that, there are no barriers.”

When members did not share the SII as the majority, the learning community felt a negative impact. The data showed that tension became evident in the learning community when differences in motivations were present. Recounting her experience in a small group in which some members did not share a common vision, one participant stated, “Personally did not feel we were able to reach a level of maturity in the round table conversations we had.” Although working through and despite differences was evident in the data, a participant noted that some in the learning community “have different motivations . . . so sometimes, it was stressful to try and work with someone who you couldn’t fully agree with.”

Active engagement. The data indicated the importance of active engagement to the JASC learning community. Variation of phrases referring to the participants’ actions were common in the collected data. To report the levels of salience active engagement had on the participants’ experiences, language from the engagement indicators developed by the National Survey of Student Engagement (NSSE) were utilized (NSSE, 2015). According to their website, NSSE “annually collects information at hundreds of four-year colleges and universities about first-year and senior students’ participation in programs and activities that institutions provide for their learning and personal development” (NSSE, 2018, para. 2). The vocabulary from NSSE was selected to ground the language found in the data to a nationally recognized survey of student engagement.

Adapting the language from the NSSE, Table 1 displays the words of active engagement utilized by the participants (NSSE, 2015). Among the 228 responses collected in the qualitative surveys, the participants of this research utilized words of active engagement 222 times to describe their Conference experience. The words of engagement expressed in the responses were commonly employed within the context of a learning community.

Table 1

Engagement Indicators and Frequency of Occurrence

<u>Words of Active Engagement</u>	<u>Number of Occurrences</u>
Learn/Learned	66
Discuss/Discussion	37
Interact/Interaction	34
Understand/Understood	33
Realize/Recognize	14
Reflect/Reflection	12
Share (to convey)	11
Listen/Listened	8
Contribute	7
Total use of Words of Active Engagement	222

Note: Out of a possibility of 228 occurrences

Framework of the Communal Nature of Learning

The communal nature of learning was evident throughout participant responses. One participant, an alum of the JASC stated, “Once a JASCer, always a JASCer.” Another wrote, “A community is built within each JASC conference that lasts beyond the last day together.” Through the communal nature of learning, personal authenticity was encouraged, and empathy for one another was developed over the course of the experience. In response to the survey item, “Please describe the aspect of the Japan-America Student Conference that was most impactful to you,” 23 of the 30 participants noted the communal aspect of the learning as the most impactful facet of their experience. As one participant noted, through frequent interactions JASC delegates had with one another, members of the learning community were able to “give their own unique perspective and contribute” to each other’s learning. The communal nature of learning was fostered through the emphasis on the relational aspect of learning and through formal and informal discussions.

Relational aspect of learning. When asked, 95.2% of the participants agreed or strongly agreed that their peers had a positive impact on their JASC experience. Only 4.8% of the participants indicated their peers had a neutral impact on their experience. In response to the qualitative item, “What impact (if any) did your fellow delegates have on your Japan-America Student Conference experience?” one participant replied, “They were everything to me. It was what JASC was all about.” Another participant wrote,

My fellow delegates—excuse the caps lock—MADE the conference for me. If not for them, I wouldn’t have learned as much as I did intellectually, professionally,

or emotionally. Each exchange was a mutual invitation to see the other's world, and my world grew so much.

Once selected to participate in JASC, the students provide a picture and a brief profile of themselves to share with other delegates of the Conference. In addition to the shared picture and profile, delegates participate in Skype sessions with members of their Round Table (RT) groups prior to the Conference. Delegates of the JASC spend considerable amount of time with their RT as they prepare for a presentation at the conclusion of the Conference. The communal nature of learning is fostered through an emphasis on the interpersonal aspects of learning by promoting initial and ongoing opportunities to develop familiarity and through formal and informal discussions.

Opportunities to develop initial familiarity. Familiarity among delegates emerged as an important aspect of the learning community. Pre-conference interactions between members of the learning community had mixed results ranging from limited impact to greater appreciation for the “other prior to face-to-face interactions. Quantitative survey responses indicated 21.4% of the participants did not agree pre-conference interactions had a significant impact on their experience. However, 78.6% of the participants believed pre-conference experiences had a neutral or positive impact on their learning experience.

Regarding pre-conference interactions, one participant noted, “The pre-conference interactions allowed us to be more comfortable with each other and see everyone not as a conference attendant or college/student/graduate but as a friend first and foremost.” Another participant wrote, “It made me feel more comfortable about what's to come.” In addition to fostering comfort levels to present themselves in an

authentic manner, the initial opportunity to develop familiarity fostered empathy among the participants of the experience. Regarding pre-conference interactions, one participant explained, “It probably would have been a lot harder to ask for help/try to help someone with their English if there were no interaction with each other prior to the conference.”

Creating opportunities to develop an initial level of familiarity allowed members of the learning community to “break the ice and feel connected” with one another from the onset of the learning experience. One participant said, “I think that this initial comfort of a pre-established social base gave me the courage to reach out and get to know the other delegates right away.” Through initial levels of familiarity, members of the learning community felt safe to present themselves authentically in the learning community.

Ongoing development of familiarity. As the learning experience progressed, members of the learning community continued to develop familiarity with each another through regular interactions with one another. Noting the impact of the time spent with one another during the Conference, a participant wrote, “Spending most of the day with more than 70 other people was hard but very precious to me.” Furthermore, another participant noted, “Spending 3 weeks together made it easier to communicate much more deeply.” The development of familiarity among members of the learning community through time spent together encouraged participants to be more open and authentic with each other.

Recounting the impact the communal nature had on their learning experience, one participant wrote, “Instead of wasting time trying to compete or feign some sort of community, I think we were able to create a genuine connection.” Further explaining

“genuine connection,” the participant noted, “Many people were willing to open up about their dreams, help one another, work as a team and talk about shortcomings and insecurities.” Agreeing, another participant offered,

At times I felt intimidated to express who I am fully, being surrounded by so many people I had just met and being in a professional setting where I had to act accordingly. However, as I became more and more comfortable with the other delegates, I felt that I was able to open up more during discussion times and not feel so afraid to say what was on my mind.

Noting the impact of developing familiarity among the members of the community, yet another participant explained,

I believe the comradery between all the participants was the most influential aspect of JASC. I really think the freedom to share our dreams, interests, and personal experiences with one another allowed us to self-reflect and become inspired in ways that would haven't [*sic*] of happened otherwise.

Familiarity's role in fostering discussions. For discussions to create opportunities to practice personal authenticity and a disposition of empathy towards one another, participants emphasized the importance of the relational aspect of learning. One noted, “It was very important for the each member [*sic*] to understand the other members' backgrounds and thus perspectives on the issues at hand.” When sufficient familiarity was not established, one participant wrote, “I found it difficult to really get down to the bottom of discussion topics with other people simply because we just did not get enough time to know about each other very well.” When delegates felt comfortable enough to express themselves to one another, a participant noted, “I learned to face others to know

them, I learned to listen to others to know them, I learned to be myself for them to know them.”

Discussions and reflection. Through the encouragement of ongoing development of familiarity, one participant reflected on how members of the learning community were able to become “better communicators” with one another. Responding to the quantitative survey, 92.9% of the participants indicated they agreed or strongly agreed with the statement, “Through formal discussions and informal conversations, I was able to share my own perspectives with fellow delegates.” Noting the impact discussions had on their experience, a participant wrote, “Through reflections and deep meaningful conversations we exposed our true selves and myself as many of my closest JASC friends were completely genuine.”

Discussions leading to self-discovery and self-awareness. Through discussions, participants experienced opportunities to gain a deeper understanding of themselves, leading to a greater sense of personal authenticity. The deepened understanding of the one’s identity expressed itself through self-discovery and self-awareness. Of the 30 qualitative survey participants, 20 emphasized developing greater self-discovery/self-awareness as a result of participating in the learning community. A participant expressing the self-discovery aspect of authenticity wrote, “Overall, through my interactions with others, I began to feel like I just started learning and understanding myself.” Developing a greater awareness of herself as a result of participating in the learning experience, a participant noted, “I don’t think I found something new in me then. More like I got confidence on [sic] who I am.” Similarly, another participant wrote,

Speaking to other delegates on their own identities deepened my understanding of what identity really is. I realized why I have felt the way I do about my identity for so long. I feel as though I have finally been able to accept myself without having to justify or prove anything to anyone.

Having first developed a greater understanding of themselves, participants were able to empathize with their peers.

Role of discussions in inviting space for empathy. Through moments of formal and informal discussions, participants exercised empathy. The learning environment in JASC consists of participants representing the United States and Japan. Due to the nature of the program, the participants had to navigate the challenges of both language barriers and cultural differences. One student noted a “power imbalance” among participants of the Conference when some students were not able to fully express themselves due to the language barrier. However, the student noted many participants “tried to understand and slow down” so that everyone would feel included.

Participants in the study spent considerable time in discussions with members of their RT throughout their JASC experience. One participant noted, “RT was the group in which we spent the most time. We struggled with the topic we had and got to know each other far better than the other delegates. This friendship is the strongest impact, I suppose.” The RT included equal numbers of students from Japan and the United States. Regarding the difficulty posed by the “cultural and lingual barriers,” one student wrote, “At times it was definitely difficult overcoming these challenges, but there was definitely something that was born only as a result of these difficulties, which strengthened bonds and produced a culture of authenticity, empathy, and learning.” Having developed the

bond between members of their RT, participants of the study noted close friendships developed among members of the small groups.

Recounting an experience of being placed into a group at the beginning of their learning experience and posed with challenging questions, a participant wrote, “I think it gave us the impressions that we had to learn to overcome these difficulties and establish a relationship nonetheless.” The participant further explained, “The intense discussions provided a way to confront these issues head-on, and even though we didn’t always reach a consensus, we remained friends.” Another participant noted, “By placing us in situations that involved discussions about politics, race/ethnicity, identity, religion, and other large topics, people were able to express opinions from various perspectives.”

Framework of Inviting and Celebrating Diversity

The invitation and celebration of diversity promoted authenticity and allowed for learning with humility across and through differences. As noted, participants of the Conference represent a diverse group of students from the United States and Japan, ranging from students who had completed their first year of undergraduate experience to students enrolled in a graduate program. Writing on the diverse nature of the learning experience, in addition to the formal and informal periods of discussions, one participant noted, “The diversity among JASC delegates also makes it an extra interesting environment where you can’t help but want to learn from each other.” In addition to the importance of the communal nature of learning, the diversity of the Conference participants presented a valuable aspect of the learning experience.

Diversity’s role in encouraging authenticity. Through the diverse nature of the learning environment, the participants of the experience entered into the learning

community feeling comfortable to present a version of themselves with a higher degree of congruence between their self-conception of identity and their behaviors and actions. A participant wrote, “We all came from a big range of backgrounds that included different family histories, different colleges, and different beliefs. That made me feel comfortable being different in general, and that meant being myself.” Another participant noted, “The diversity of the delegation was also a large contributing factor to the richness of the perspectives we were able to have.”

Diversity leading to learning with humility. The diversity represented by members of the Conference sparked the curiosity of participants, encouraging them to ask questions and maintain dispositions of learning with humility. Noting the most significant aspect of her JASC experience, one student wrote, “The one thing that was most impactful to me about JASC was the discussions I was able to have with other members both from the United States and Japan.” That student continued, “Being able to share and discuss the topic from different perspectives depending on where students are from was fascinating.” Reflecting on what it means to be an alumnus of JASC, one participant wrote, it “means being inquisitive about what’s happening around us. Every time I meet with JASCers, I have very deep, interesting, and intellectual conversations with them.”

Furthermore, in addition to encouraging curiosity among participants, the emphasis on diversity encouraged participants to share their experience without fear of judgment. One student wrote, “All of the participants on my JASC were willing to hear each other out. It felt as if we were all equals, even though we came from different

backgrounds, education levels, and academic focuses.” Echoing this sentiment, another participant added,

People were eager to learn about each other and valued each voice; people were respectful of different opinions and embraced conflicts; JASC was a safe environment (created through bonding through fun times as well as hard times of sleep deprivation, emotional charged discussions and events, deep conversations, reflections, etc.)

Resulting from the diversity among the learning community, participants developed a deeper disposition of humility and felt comfortable enough to represent themselves in an authentic manner.

Summary

The participants of the study highlighted the value of the experiential learning, the communal nature of learning, and the diversity represented in the community of learners. Entering into a shared learning experience with mutual invested interest, participants noted the ease in which they were able to bond with one another. The bonds among the participants were strengthened through the relational nature of the learning community. The learning community was enhanced by the diverse population represented in the program. Through the constructs of experiential learning, the communal nature of learning, and the promotion of diversity within the experience, participants developed greater levels of personal authenticity, empathy, and learning with humility across and through differences.

Chapter 5

Discussion

The Kizuna Model of Learning (KML)

Grounded in the experience of JASC participants, the Kizuna Model of Learning (KML) was developed to describe how to invite space for authenticity, empathy, and learning with humility among a cohort of learners (Figure 1; Appendix G). The KML identifies the importance of framing the learning environment with experiential learning, the communal nature of learning, and the integration and celebration of diversity. The members of a cohort enter into the learning community with shared invested interests and an initial opportunity to develop familiarity with one another.

Invoking imagery of the DNA double helix, the KML displays how a culture of authenticity, empathy, and learning with humility across and through differences is fostered through ongoing and iterative experiences of discussion, reflection, and action, as well as intentional and ongoing opportunities of developing deeper levels of familiarity within the learning community.

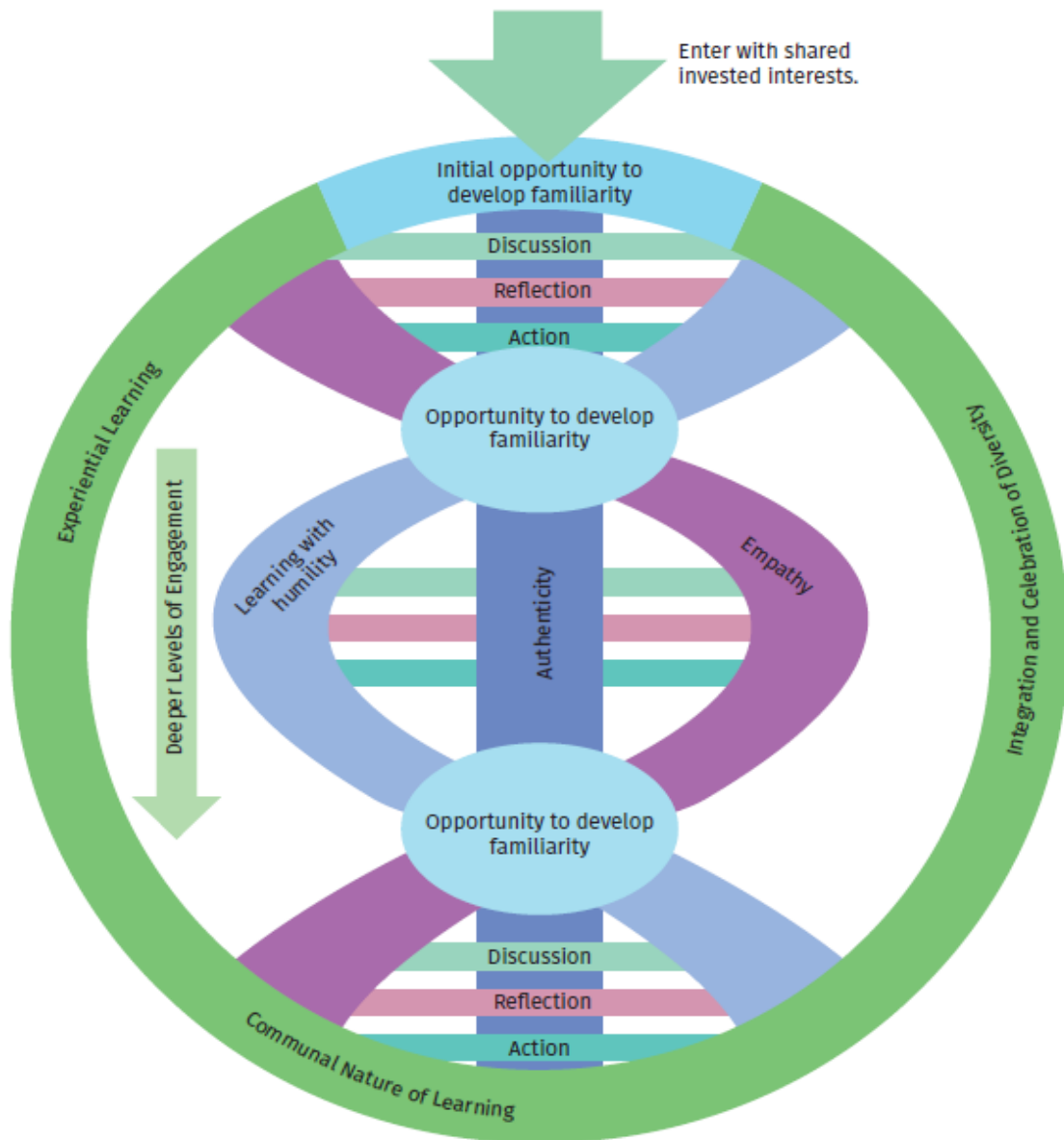


Figure 1. The Kizuna Model of Learning (KML). The KML frames the learning environment with: experiential learning, the communal nature of learning, and the integration and celebration of diversity. Participants joining the community of learners enter into the experience with a shared invested interest. Through initial and ongoing opportunities to develop familiarity with one another, participants develop interpersonal relationships as they engage in discussions, moments of reflection, and taking action. Along with the development of interpersonal relationships through the iterative act of discussions, reflection, and action, participants engage in deeper dispositions of authenticity, empathy, and learning with humility across and through differences.

Phases of the Kizuna Model of Learning.

1. The learning experience is framed with experiential learning, the communal nature of learning, and the integration and celebration of diversity.
2. Participants enter into the learning experience with a shared invested interest.
3. Participants engage in an initial opportunity to develop familiarity among the community of learners.
4. Encouraged through ongoing iterations of discussions, reflection, and action within the context of the framework, participants continue to develop deeper levels of familiarity with one another.
5. Fostered through the iterative process of developing deeper levels of familiarity with one another, participants develop mature dispositions of authenticity, empathy, and learning with humility across and through differences.

Framing the Learning Experiences

Experiential learning. Framing the learning experience with experiential learning is an integral aspect of the KML. Forming the foundations of experiential learning, Dewey's (1938) philosophy of education notes an "organic connection between education and personal experience" (p. 25). Recognizing the organic connection, the KML has the participants insert themselves into the framework of the learning community, contributing their thoughts and perspectives developed through personal experiences.

The education of the community is directly impacted by the personal experiences brought into the community by individual participants. As individuals gradually develop familiarity with one another, encouraging comfort and enough familiarity to share their

personal experiences enhances the educational experience of the community. Alluding to the second framework of the KML, Dewey (1938) noted that “all human experience is ultimately social” and “it involves contact and communication” (p. 38).

Heavily influenced by Dewey’s philosophy of education, KELT emphasizes that learning is best understood as a process instead of outcomes (Kolb, 1984, p. 25). The process of learning, Kolb (1984) wrote, “can be described as a four-stage cycle involving four adaptive learning modes—concrete experience, reflective observation, abstract conceptualization, and active experimentation” (p. 40). Demonstrating the process orientation of learning rather than concrete outcomes, the KML aims to develop a greater degree of authenticity, empathy, and disposition toward learning with humility among the learning community

Additionally, important to experiential learning is active engagement and the concept of debriefing (Kolb & Kolb, 2008; Meyer, 2003; Pearson & Smith, 1985). As engagement is a critical aspect of the experience, participants entering into the KML are expected to play an integral role in their own education. By undergoing the same experiences, members of the learning community are able to empathize with one another, understanding the joys and struggles faced by the other. Through the iterative use of discussions and reflections, the KML creates opportunities for participants to have formal and informal discussions and reflections, thus delving into a deeper understanding of the experience and further developing community. The conversations had by the participants are intended to allow for the organic growth of empathy within the learning community, as participants are granted opportunities to directly hear the experiences of those with whom they have developed a relationship.

Further developing KELT, the model developed by Schenck and Cruickshank (2015) recognizes the communal nature of learning. Schenck and Cruickshank clarified that learning is “based on relationships: between all parties in the room, the individual’s relationship with themselves, the environment, with the context of learning, and relationships with the content” (p. 82). Reflecting the relational aspect of learning described by Schenck and Cruickshank’s evolution of the ELT, the second framework of the KML is the “Communal Nature of Learning.”

Communal nature of learning. Consistent with the literature on cohort models of education, the KML underscores the value of the communal nature of learning through ongoing interactions among members of the learning community. As noted in the framework of experiential learning, learning is a relational act enhanced by the relationships built among members of the learning community (Schenck & Cruickshank, 2015). Basom et al. (1995) noted that the communal nature of learning fosters a sense of belonging among participants, and a system of reciprocal encouragement is developed within the community.

Through initial and ongoing opportunities for members of the learning community to develop familiarity, participants gain a deeper sense of belonging and become a source of support for one another. A high degree of belonging and support is important to the KML, as it encourages greater authenticity among members of the community, leading to empathy for one another and the willingness to learn with humility. This is most evident in formal and informal discussions held among members of the learning community. As participants of the learning community become more comfortable among one another,

interactions among members of the community become more personal with the potential of leading to a greater awareness of one's conceptions of identity.

Integration and celebration of diversity. The celebration of diversity entails welcoming participants of diverse backgrounds (i.e., socioeconomic, racial/ethnic, ideological) into the learning community to take part in the shared experience framed within the KML. Echoing Haring-Smith (2012), participants of the study noted the importance of diversity in developing curiosity to learn from one another. Participants noted diversity allowed for topics to be discussed from different perspectives in a supportive environment developed through familiarity among members of the learning community. Having opportunities to engage with someone different from themselves, the formal and informal discussions participants had with one another created opportunities of emphatic learning described by scholars such as Davis-Manigaulte and colleagues.

As noted by Haring-Smith, when participants are in an environment where everyone displays the same ideological perspectives, the pressure to conform or disengage is a factor to consider. Through the diverse nature of the learning community of the KML, participants feel comfortable enough to express themselves with a greater degree of authenticity than within in a homogenous environment. Growing out of the emphatic learning community developed by the diversity, participants felt supported enough to be themselves without the fear of judgment.

Internal Attributes of the KML

Shared investment interest (SSI). Having a shared invested interest is an important aspect of the KML. Although experiential learning, the communal nature of

learning, and diversity are integral to the learning community, without a consensus as to what the aim or purpose for the learning community, the framework does not hold value. It is important for the participants to have the shared invested interest in the learning community in order for the experiential learning aspect of the framework to take effect.

Noted in the data of the study, active engagement is an important aspect of the experiential learning. If participants are not invested in the experience, the decreased level of engagement will negatively impact the community of learners. Furthermore, the communal aspect of learning will also feel a negative impact if participants display intentions that diverge from the shared interest of the community. As diversity is an important aspect of the KML, participants are not expected to all hold shared perspectives. However, diversity for diversity's sake is not the goal of the KML; thus, the shared invested interest is important to create a common language for participants to enter into the community.

Familiarity developed through reflection, discussion, and action. As represented in experiential learning, the iterative cycle of opportunities to develop familiarity and periods of discussion, reflection, and taking action is an important aspect of the KML. Following a shared concrete experience, participants take time to practice reflective observation through conversation with one another, leading to learning from the experience (abstract conceptualization). In addition to having a role in the experiential learning framework of the KML, opportunities to develop familiarity through formal and informal means are integral to developing a healthy communal framework of learning. Barnett et al. (2000) noted that an “intimate, safe, and supportive learning

environment” is created through the development of positive relationships among members of the learning community.

Implication for Practice

There is a common tradition within classical learning environments. In higher education, at the start of every new semester, during the first period of class, the classroom facilitator often begins by introducing themselves and their subject matter, followed by members of the class doing self-introductions (Vanderbilt University). Although there is merit to the traditional practices of the first day of class, such practices only facilitate surface levels of initial familiarity among students.

As expressed by the KML, for the learning environment to equip participants best to engage in discussion, reflection, and action, additional opportunities for participants to get to know one another through formal or informal means is necessary. Though opportunities to develop familiarity among students might look different based on the context of the environment, examples of such opportunities include departmental outings/retreats, informal gatherings, and one-on-one meetings. By creating such opportunities, participants become more comfortable presenting themselves authentically to the class and grow in abilities to empathize with peers. This, in turn, leads to a greater disposition of learning with humility in the learning environment.

Recent trends within higher education as noted by the Association of International Educators (NAFSA) reveal increasing student participation in learning experiences outside of the traditional classroom setting through study away/abroad opportunities (NAFSA, 2017). Hopkins (1999) argued, “Study-abroad programs take many forms, but all share the characteristic that, by their very nature, they provide students with a healthy

dose of experiential learning” (p. 36). Depending upon the nature of the program, participants may travel abroad with a group developed prior to departure, meet with a developed group at the host location, or enter into an entirely new community of learners.

Often, either explicitly or implicitly embedded within the design of the study away/abroad programs is the intention of developing cross-cultural competence among participants of the experience by engaging with constructs of diversity (Deardorff, 2006).

Deardorff (2006) identified the following as facets of intercultural competence:

“awareness, valuing, and understanding of cultural differences; experiencing other cultures; and self-awareness of one’s own culture” (p. 247). The values represented through developing intercultural competence as noted by Deardorff can be refined as dispositions of authenticity, empathy, and learning with humility. The KML offers coordinators of study away/abroad programs a learning model that encourages the development of authenticity, empathy, and learning with humility among participants within the new environment.

In addition to applying to traditional classroom settings and study away/abroad opportunities, the KML has the potential to positively impact programs of study utilizing the increasingly popular cohort model of learning (Barnett et al., 2000). The KML offers a model of learning capable of enhancing the educational and interpersonal experiences of members within a cohort. At the initial stage of developing a cohort, program coordinators can ensure participants have a shared invested interest in engaging with the subject matter and the community of learners. Beginning with a shared invested interest is important, as it may influence the level of engagement various participants bring to the experience.

Furthermore, the program coordinator has the ability to encourage cohort members to develop initial levels of familiarity with one another prior to the start of the program. By establishing surface-level familiarity with one another prior to the start of the program, participants will feel comfortable to engage with one another early on and will display willingness to further develop initiated relationships. Familiarity established within a cohort allows members to engage better in iterations of discussion, reflection, and action. Cohort members will feel comfortable presenting an authentic version of themselves to the learning community and will empathize with the joys and struggles of others. Through the familiarity developed among the members of the cohort, participants express dispositions of learning with humility across and through differences.

As a learning model, the KML raises awareness of how the framework of a learning community impacts the experience of participants. In the increasingly polarized society—where the art of dialogue between opposing parties is disappearing—the KML offers a template to design learning communities intentionally to encourage authenticity, empathy, and learning with humility across and through differences. Individuals of diverse backgrounds can come together and participate in a meaningful learning opportunity if the learning environment is favorable to experiential, communal learning.

Framing the learning environment has the power to develop lasting impacts on the participants of the experience. Schwehn (1993) argued, “Academies at their best can and should become communities where the pleasures of friendship and the rigors of work are united” (p. 61). Recounting the impact of participating in the JASC, one participant of the study noted,

You carry on the spirit of JASC- of passion, inquiry, and mutual understanding; JASC memories are unforgettable; you are in a JASC family which will always be there for you and which you will want to contribute to; you leave JASC with lifelong friends.

Through formative experience such as JASC, participants of learning communities engaging with the KML gain a deeper disposition of authenticity, empathy, and learning with humility across and through differences.

Limitations

The most significant limitation of the study is the limited sample size.

Appropriate measures were taken to recruit the maximum number of participants having participated in the JASC. However, the response rate was not as high as initially hoped or planned. Although the pool of participants in the study was limited, there was equal representation of Japanese and American student perspectives in the study. Furthermore, out of the 30 participants of the study, 57% of the participants identified as females and 43% identified as males, leading to a slightly unbalanced perspective.

Another limitation of the study is an inherent aspect of the grounded theory method utilized. The grounded theory method of research does not minimize the role of the researcher in the process of data analysis. The potential for researcher bias affecting the study was minimized by utilizing triangulation to validate the analysis of the data. The data collected was corroborated with publically available records of past JASC participants' experiences through University California, Berkeley's Center for Japanese Studies (2017) website.

In addition to the limited sample size and the potential for bias, a limitation of the study is the potential of misunderstanding of questions and responses. Participants of the study involved Japanese citizens and American citizens. To minimize the misunderstanding questions due to language barriers, Japanese language translations of the survey questions were developed by a professional translator and included in the surveys. To provide maximum opportunity for participants clearly to articulate their responses, participants were offered the opportunity to respond to the survey in English or Japanese. However, all responses collected in the study were in English. Participants of the study whose first language is not English may not have responded to the survey questions as thoroughly as they would have in their native language.

Implications for Future Research

The KML offers structure for further study utilizing quantitative data analysis. The current study leaves room to study the degree of impact each aspect of the framework has on inviting space for authenticity, empathy, and learning with humility. Depending upon the nature of the program, different aspects of the learning framework—experiential learning, communal nature of learning, and celebration of diversity—may prove more prominent. For example, certain programs may specifically emphasize diversity while another may focus more on creating opportunities of experiential learning for participants.

In addition to studying the individual impact each of the three frameworks of the KML has on the learning community, future research studying the importance of participants entering into the learning community with a shared invested interest would help improve the KML. Furthermore, the current study was conducted based on

participants' experiences of the JASC. Therefore, greater study and application of the model is required to evaluate how well this model translates to different learning experiences.

Conclusion

The experiences of 30 participants of the JASC added to the literature on learning models. The KML captures the elements making up a learning environment that invites space for authenticity, empathy, and learning with humility across and through differences. With initial and ongoing opportunities to develop familiarity among members of the learning community, participants gain one another's trust, becoming more comfortable in displaying an authentic version of themselves to the community of learners.

Through framing the learning environment with experiential learning, the communal nature of learning, and the integration and celebration of diversity, participants are able to have a learning experience in the company of others and live into the experience through the lens of diverse perspectives. By sharing in the perspectives of other members within the learning community, participants experience the development of empathy towards one another. In an environment where participants feel comfortable to present themselves in an authentic manner and empathize with one another's experiences, the diversity of the learning community invites dispositions of curiosity and learning with humility. Within this context, participants experience authenticity, empathy, and learning with humility across and through differences demonstrated in the KML.

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Appendix A

Permission to Perform the Study

Taketani, Manabu

From: Linda Butcher <lbutcher@iscdc.org>
Sent: Wednesday, May 3, 2017 4:37 PM
To: Taketani, Manabu
Cc: Megumi Aikawa
Subject: Re: Requiring Written Permission to Conduct Study of JASC- Requesting Reply

Dear Manabu,

Thank you for your email. We look forward to receiving more updates on your research project.

This email is to confirm that ISC is providing you permission to post on the **Japan-America Student Conference Alumni Facebook Page** to recruit volunteers for your research. Please note that this is permission for the Alumni Facebook page, a closed group only for alumni of the program.

Sincerely,
 Linda



Linda Butcher
 Executive Director

International Student Conferences
 1211 Connecticut Ave NW, Suite 420
 Washington, DC 20036
 Office: (202) 289-9088 | Mobile: (857) 373-9110

Supporting JASC & KASC is easy and secure online at www.iscdc.org/donate

On Tue, May 2, 2017 at 9:11 PM, Taketani, Manabu <manabu_taketani@taylor.edu> wrote:

Hi Linda,

I hope this e-mail finds you well.

As we have discussed in October of last year, I am interested in conducting a study utilizing the Japan-America Student Conference as my framework of research.

In order for me to move forward with my proposed research, **I require an e-mail/written documentation giving me permission to post on the Japan-America Student Conference Facebook page to recruit volunteers for my research.**

Appendix B

Qualitative Survey 1

5/11/2018

Japan-America Student Conference Experience Survey

Japan-America Student Conference Experience Survey

****Before proceeding, please read the following in its entirety****

Japanese translations of the following and questions 10-21 may be found on the link below:

アンケートの内容と質問の日本語の翻訳は以下のリンクからご利用いただけます。

<https://drive.google.com/file/d/0B1sYcaCahXYPVGZvVERHcEhDSDg/view?usp=sharing>

The purpose of this survey is to provide the researcher with a thick rich description of the Japan-America Student Conference to develop a better understanding of the phenomenon and to develop a theory on the impact of experiential learning through a cohort model on participants of cultural interchange programs. The benefits of participating in this survey is your personal contribution to improving experiences of future participants and your contribution to the research of cultural exchange/interchange programs. Confidentiality of your participation will be maintained by the researcher.

This survey has 24 questions.

Questions 1-9 are questions regarding demographics and locations of your JASC experience.

Questions 10-21 are about your JASC experience in a more descriptive manner.

Questions 22-24 are about participating a follow-up interview, and about your willingness to share some of your responses to the JASC Archives and International Student Conference Inc.

You may take as long as you would like to complete this survey; however, the researcher anticipates it may take a minimum of 35 minutes. If at any point you would like to withdraw and terminate your participation of this survey, you may do so without any consequences. If you chose to take a break from the survey, please be sure not to close the browser in order for your responses to remain without having to re-type your responses.

The researcher expects the response to be written in English; however, the researcher understands if there are concepts that are not easily translated from Japanese to English. If you require to write a phrase in Japanese, the researcher understands and would accept some Japanese written in the response. If Japanese is utilized in the response, the Researcher reserves the right to translate it in the manner that best reflects the answer provided by the survey participant.

Participation in this survey is completely voluntary.

At the completion of the study, participants will be given the opportunity to review the results of the Researcher.

Please do not share the content of the survey including the questions being asked and your responses in order to maintain the integrity of the study.

Thank you for your participation!

* Required

JASC Experience Survey (Section 2 of 4)

Questions 1 through 9 out of 24.

If you had participated in more than one Japan-America Student Conference, please make note of that in question #6 and respond to the following questions accordingly.

1. 1. **First and Last Name ***

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Japan-America Student Conference Experience Survey

2. I identify as: **Mark only one oval.*

- Male
- Female
- Prefer not to answer

3. Which statement best reflects your JASC participation? **Mark only one oval.*

- I participated as an American Delegate
- I participated as a Japanese Delegate

4. What is your nationality? **Mark only one oval.*

- U.S. Citizen
- Japanese Citizen
- Dual: U.S. and Japanese citizen
- Other

5. If you had answered 'Other' above, you may write in your nationality below.

6. In what year(s) did you participate in the Japan-America Student Conference? (Example: 2012) *

7. What is the highest level/year of education you had complete prior to participating in JASC? (If you were a graduate student during your JASC experience, please select the last option) **Check all that apply.*

- Freshman (1st year undergraduate)
- Sophomore (2nd year undergraduate)
- Junior (3rd year undergraduate)
- Senior (4th year undergraduate)
- 5th year undergraduate senior
- Graduate Student (during the experience of JASC)

8. What college/university were you a student of when you participated in the Japan-America Student Conference? *

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Japan-America Student Conference Experience Survey

9. Which country was the host nation for the Japan-America Student Conference that you participated in? *

Check all that apply.

United States

Japan

JASC Experience Survey (Section 3 of 4)

Questions 10 through 21 out of 24.

If you had participated in JASC as both 'Delegate' and 'Executive Cabinet' member, please respond first with your experience as a member of the 'Executive Cabinet' followed by a blank line and your experience as a 'Delegate'

10. 10. Please describe the aspect of the Japan-America Student Conference that was most impactful to you. Please explain how you were personally impacted.

11. 11. What impact (if any) did the pre-conference interactions that you had with fellow delegates (social media, Skype, apps, and/or face-face meetings, etc...) have on your JASC experience? Please explain how you were personally impacted.

12. 12. What expectations (if any) did you have of JASC prior to your participation as a delegate? Were your expectations met? Please be as descriptive as possible.

13. 13. What impact (if any) did the executive cabinets have on your experience during the Japan-America Student Conference? Please explain how you were personally impacted.

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Japan-America Student Conference Experience Survey

14. 14. What impact (if any) did the host locations have on your Japan-America Student Conference experience? Please explain how you were personally impacted.

15. 15. What impact (if any) did your fellow delegates have on your Japan-America Student Conference experience? Please explain how you were personally impacted.

16. 16. What impact (if any) did your Round Table group and discussions have on your Japan-America Student Conference experience? Please explain how you were personally impacted.

17. 17. If it occurred, how would you describe the cross-cultural interactions between yourself, delegates and other individuals (community members and other individuals encountered) during the Japan-America Student Conference? Please be as descriptive as possible.

18. 18. Through your experience in the Japan America Student Conference, did you learn anything new about yourself? If 'Yes', please be as descriptive as possible.

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Japan-America Student Conference Experience Survey

19. **19. Do you believe the Japan America Student Conference has helped you to better relate to individuals or group of individuals of different cultural or ethnic backgrounds? If 'Yes', Please be as descriptive as possible.**

20. **20. Does your experience through the Japan-America Student Conference continue to have an impact on your life? If 'Yes', please be as descriptive as possible.**

21. **21. What does the phrase: "Once a JASCer, always a JASCer" mean to you? Please be as descriptive as possible.**

Potential Follow-up opportunity (Section 4 of 4)

Questions 22 through 24. Final Section of the Survey.

22. **22. Would you be willing to participate in a follow-up survey to clarify responses? ***

Mark only one oval.

- Yes
 No

23. **24. Will you allow for the researcher to share your survey responses to questions [3, 6, 9, and 10-21] with the Japan-America Student Conference Archives and/or the International Student Conferences Inc? ***

Mark only one oval.

- Yes
 No

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<https://docs.google.com/forms/d/1smCPU2UB75Nd2P5lvRzUAGsVPc81LD7NtUqFG0U5Eaw/edit>

5/6

Appendix C

Quantitative Survey

5/11/2018	JASC Participant Likert Scale Survey
<div style="text-align: center;"> <h3>JASC Participant Likert Scale Survey</h3> <p>**PLEASE READ THE FOLLOWING BEFORE CONTINUING**</p> <p>Japanese translation of the following statement and survey questions are provided in the link below: https://docs.google.com/document/d/1ETI5gEhvj19BWVwRG8KVbSfdHx_9z15hHIZCrGyxPY/edit?usp=sharing</p> <p>The purpose of this survey is to determine what impact different aspects of the Japan-America Student Conference has on participants.</p> <p>This survey should take roughly 5 minutes to complete. Your anonymity will be protected and information from this survey will only be viewed by the Researcher and his supervisor. If at any point you would like to withdraw and terminate your participation of this survey, you may do so without any consequences. If you chose to take a break from the survey, please be sure not to close the browser in order for your responses to remain without having to re-type your responses.</p> <p>Please respond to the following statements. Select 1 if you strongly disagree with the statement. Select 5 if you strongly agree with the statement.</p> <p>Please click "Next" to continue -----</p> <p>* Required</p> </div>	
<div style="text-align: center;"> <h3>JASC Participant Likert Scale Survey</h3> <p>**Definition of Cultural Interchange for question 10**</p> <p>Cultural interchange: The mutual process of sharing practices and perspectives between two or more parties of different cultural backgrounds or heritages with all parties involved gaining new perspectives of the unfamiliar as well as the familiar.</p> <p>Cultural Interchange: 「異なる文化背景や伝統を持つ二つ以上の集団が、馴染みのある、もしくは馴染みのない他の集団と関わることで新しい価値観を得られるような交流の過程」</p> </div>	
<p>1. 1. What year did you participate in JASC? *</p> <p>-----</p>	
<p>2. 2. My experience during JASC was positively impacted by my fellow delegates. <i>Mark only one oval.</i></p> <p style="text-align: center;">1 2 3 4 5</p> <p>Strongly Disagree <input type="radio"/> <input type="radio"/> <input type="radio"/> <input type="radio"/> <input type="radio"/> Strongly Agree</p>	
<p>3. 3. Pre-conference interactions that I had with my fellow delegates had a significant impact on my JASC experience <i>Mark only one oval.</i></p> <p style="text-align: center;">1 2 3 4 5</p> <p>Strongly Disagree <input type="radio"/> <input type="radio"/> <input type="radio"/> <input type="radio"/> <input type="radio"/> Strongly Agree</p>	
<p>https://docs.google.com/forms/d/1DG8R5YXmw3KsnWW2jpcEZv3F-YLKKAPM2Qd8CG67oQ/edit 1/3</p>	

5/11/2018

JASC Participant Likert Scale Survey

4. 4. The student led nature of the Japan-America Student Conference had a significant impact on my Conference experience.*Mark only one oval.*

1 2 3 4 5

Strongly Disagree Strongly Agree

5. 5. Visiting host locations had a significant impact on my JASC experience.*Mark only one oval.*

1 2 3 4 5

Strongly Disagree Strongly Agree

6. 6. The Roundtable discussions had a significant impact on my JASC experience.*Mark only one oval.*

1 2 3 4 5

Strongly Disagree Strongly Agree

7. 7. The final forum had a significant impact on my JASC experience.*Mark only one oval.*

1 2 3 4 5

Strongly Disagree Strongly Agree

8. 8. Through the experiences shared with my fellow delegates, I was able to gain new perspectives on familiar and unfamiliar practices and ideas.*Mark only one oval.*

1 2 3 4 5

Strongly Disagree Strongly Agree

9. 9. Through formal discussions and informal conversations, I was able to share my own perspectives with fellow delegates.*Mark only one oval.*

1 2 3 4 5

Strongly Disagree Strongly Agree

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JASC Participant Likert Scale Survey

10. Cultural interchange occurred between delegates more frequently during informal conversations than in formal settings.*Mark only one oval.*

1 2 3 4 5

Strongly Disagree Strongly Agree

11. If I were to go to the same locations, meet the same guest speakers, and reflect on the same Roundtable topics on my own, I would have the same outcome as a participant of JASC.*Mark only one oval.*

1 2 3 4 5

Strongly Disagree Strongly Agree

12. I agree with the phrase: "Once a JASCer, always a JASCer"*Mark only one oval.*

1 2 3 4 5

Strongly Disagree Strongly Agree

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 Google Forms

Appendix D

Informed Consent Form

Japan-America Student Conference Experience Survey Informed Consent Form

Thank you very much for indicating a willingness to participate in this voluntary survey of the Japan-America Student Conference experience. Using the Japan-America Student Conference as the framework of research, the purpose of this study is to develop a grounded theory answering: What is the impact of experiential learning through a cohort model on participants of programs promoting cultural interchange. Please carefully read the following:

Your participation of the survey is voluntary and failure to complete the survey will not result in any penalty.

1. After completing this form, you will receive links to participate in two surveys by the way of e-mail regarding your experience during the Japan-America Student Conference.
 2. If you agree to participate in this study, you will participate in a 12-question Likert scale survey where you will be presented with statements and you will choose between 'Strongly Disagree' and 'Strongly Agree'. The second survey is a 24-question survey with the option to participate in a follow-up interview. You may take as long as needed to complete the survey. The researcher anticipates a minimum of 40 minutes to complete both surveys.
 3. For maximum clarity, a link to Japanese translations of the informational aspect of the two surveys and the short answer questions regarding the Japan-America Student Conference experience is provided. It is the researcher's preference for answers to be written in English. However, if there are words or phrases that are not easily translated into English, Japanese is acceptable. However, please try to keep that to a minimum. The researcher will translate any Japanese into English as faithful to the participant's original intent as possible.
 4. There are minimal risks involved in participating in this study. Potential risks include discomfort caused by a question. If at any point you feel uncomfortable or do not care to answer a particular survey question, you may skip the particular question(s). If you experience fatigue due to the survey, the researcher asks that you please pause and return when you are able.
 5. Prior to the finalization of the study, you will have the opportunity to review the analysis of data.
 6. All of the information will be kept confidential. Results of the survey will be stored on the researcher's computer and the researcher's cloud based storage and will only be accessed by the researcher and the researcher's thesis supervisor unless clear permission to share the data is given by the participant.
 7. The benefits to participation is the contribution to the research of experiential learning and potential improvements to such experiences in the future.
-

If you have any questions/concerns, please contact the primary investigator or the research supervisor prior providing your consent.

Primary Investigator:
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In consideration of all of the above, I give my consent to participate in this research study. I am advised to print this informed consent document to keep for my records. I will truthfully answer the survey questions and potential follow-up interview questions. I agree to take part in this study.

Participant's Signature: _____ Date: _____

Printed Name of Person Obtaining Consent: _____ Date: _____

Inquiries regarding the nature of the research, his/her rights as a subject, or any other aspect of the research as it relates to his/her participation as a subject can be directed to Taylor University's Institutional Review Board at IRB@taylor.edu or the Chair of the IRB, Susan Gavin at 756-998-5188 or ssgavin@taylor.edu

Appendix E

Qualitative Survey Iteration Number Two

5/11/2018	Research Survey- JASC Experience
<p style="text-align: center;">Research Survey- JASC Experience</p> <p>**Before proceeding, please read the following in its entirety** Japanese translations of the following and questions 10-21 may be found on the link below: アンケートの内容と質問の日本語の翻訳は以下のリンクからご利用いただけます。 https://drive.google.com/file/d/0B1sYcaCahXYPQkZKV1JhY0tIRk0/view?usp=sharing</p> <p>The purpose of this survey is to provide the researcher with a thick rich description of the Japan-America Student Conference to develop a better understanding of the phenomenon and to develop a theory on the impact of experiential learning through a cohort model on participants of cultural interchange programs. The benefits of participating in this survey is your personal contribution to improving experiences of future participants and your contribution to the research of cultural exchange/interchange programs. Confidentiality of your participation will be maintained by the researcher.</p> <p>This survey has 25 questions. Questions 1-9 are questions regarding demographics and locations of your JASC experience. Questions 10-23 are about your JASC experience in a more descriptive manner. Questions 24-25 are about participating a follow-up interview, and about your willingness to share some of your responses to the JASC Archives and International Student Conference Inc.</p> <p>You may take as long as you would like to complete this survey; however, the researcher anticipates it may take a minimum of 35 minutes. If at any point you would like to withdraw and terminate your participation of this survey, you may do so without any consequences. If you chose to take a break from the survey, please be sure not to close the browser in order for your responses to remain without having to re-type your responses.</p> <p>The researcher expects the response to be written in English; however, the researcher understands if there are concepts that are not easily translated from Japanese to English. If you require to write a phrase in Japanese, the researcher understands and would accept some Japanese written in the response. If Japanese is utilized in the response, the Researcher reserves the right to translate it in the manner that best reflects the answer provided by the survey participant.</p> <p>Participation in this survey is completely voluntary. At the completion of the study, participants will be given the opportunity to review the results of the Researcher.</p> <p>Please do not share the content of the survey including the questions being asked and your responses in order to maintain the integrity of the study.</p> <p>Thank you for your participation!</p> <p>* Required</p> <p>JASC Experience Survey (Section 2 of 4) Questions 1 through 9 out of 24. If you had participated in more than one Japan-America Student Conference, please make note of that in question #6 and respond to the following questions accordingly.</p> <p>1. 1. First and Last Name *</p>	
<p style="font-size: small;">https://docs.google.com/forms/d/1xN2Cm2JDvGjDbAhFCOvXn60-ZDI5bnuTF-1Byq0p7U4/edit</p> <p style="text-align: right; font-size: small;">1/6</p>	

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2. 2. I identify as: **Mark only one oval.*

- Male
- Female
- Prefer not to answer

3. 3. Which statement best reflects your JASC participation? **Mark only one oval.*

- I participated as an American Delegate
- I participated as a Japanese Delegate

4. 4. What is your nationality? **Mark only one oval.*

- U.S. Citizen
- Japanese Citizen
- Dual: U.S. and Japanese citizen
- Other

5. 5. If you had answered 'Other' above, you may write in your nationality below.

6. 6. In what year(s) did you participate in the Japan-America Student Conference? (Example: 2012) *

7. 7. What is the highest level/year of education you had complete prior to participating in JASC? (If you were a graduate student during your JASC experience, please select the last option) **Check all that apply.*

- Freshman (1st year undergraduate)
- Sophomore (2nd year undergraduate)
- Junior (3rd year undergraduate)
- Senior (4th year undergraduate)
- 5th year undergraduate senior
- Graduate Student (during the experience of JASC)

8. 8. What college/university were you a student of when you participated in the Japan-America Student Conference? *

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9. 9. Which country was the host nation for the Japan-America Student Conference that you participated in? *

Check all that apply.

United States

Japan

JASC Experience Survey (Section 3 of 4)

Questions 10 through 23 out of 24.

If you had participated in JASC as both 'Delegate' and 'Executive Cabinet' member, please respond first with your experience as a member of the 'Executive Cabinet' followed by a blank line and your experience as a 'Delegate'

10. 10. Please describe the aspect of the Japan-America Student Conference that was most impactful to you. Please explain how you were personally impacted.

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11. 11. Reflecting on your JASC experience, how does the conference promote mutual understanding and trust?

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12. 12. Did you have any expectations of JASC prior to your attendance?

Mark only one oval.

Yes

No

13. 13. If Yes, how did they shape your interactions with fellow delegates?

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Research Survey- JASC Experience

14. **14. How did pre-conference interactions with fellow delegates and members of the Executive Cabinet (social media, Skype, apps, and/or face-to-face meetings) influence the way you interacted with each other during the Conference?**

15. **15. Did the executive cabinet encourage you to openly share your thoughts and perspectives?**

Mark only one oval.

- Yes
- No

16. **16. If yes, how did the executive cabinets shape your interactions with fellow delegates?**

17. **17. How did the host locations shape the conversations and the way you interacted with fellow JASCers?**

18. **18. Please describe the impact of your Round Table group, discussions, and moments of reflection on your JASC experience.**

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19. How would you describe the cross-cultural interactions between yourself, delegates and other individuals (community members and other individuals encountered) during the Japan-America Student Conference? Please be as descriptive as possible.

20. Through your experience in the Japan America Student Conference, did you learn anything new about yourself? If 'Yes', please be as descriptive as possible.

21. Do you believe the Japan America Student Conference has helped you to better relate to individuals or group of individuals of different cultural or ethnic backgrounds? If 'Yes', Please be as descriptive as possible.

22. What impact (if any) did your fellow delegates have on your Japan-America Student Conference experience? Please explain how you were personally impacted.

23. What does the phrase: "Once a JASCer, always a JASCer" mean to you? Please be as descriptive as possible.

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Potential Follow-up opportunity (Section 4 of 4)

Questions 24 through 25. Final Section of the Survey.

24. **24. Would you be willing to participate in a potential recorded follow-up Skype/Phone interview or a 2 question survey for clarification of your responses? ***

Mark only one oval.

Yes


No

25. **25. Will you allow for the researcher to share your survey responses to questions [3, 6, 9, and 10-23] with the Japan-America Student Conference Archives and/or the International Student Conferences Inc? ***

Mark only one oval.

Yes

No

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Appendix F

Qualitative Survey Iteration Number Three

5/11/2018	JASC Survey Introduction
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JASC Survey Introduction

This is a 22 question survey requesting basic information about the participant and their JASC experience. Participation in this survey is completely voluntary and there is no obligation to complete the survey once you begin.

The survey is divided into 6 brief sections:

This is section 1.
 Section 2 has 5 multiple choice questions and 4 questions requiring a written responses. (approximate time = >1 min)
 Section 3 has 4 multiple choice questions and 5 questions requiring a written responses. (approximately 7 to 10 min)
 Section 4 has 1 question requiring a written response (approximately 2 min)
 Section 5 has a link to a Likert Scale survey (approximate time= 7 min)
 Section 6 has 2 multiple choice questions and 1 short answer question. (approximate time = >1 min)

* Japanese translation of section 3,4,and 5 is provided in the sections. *
 Total approximate time to complete the survey is 20 mintues
 To participate in the research, please complete an informed consent form found at this link:
<https://pdf.ac/40gDnm>

* Required

1. I have completed (signed) the informed consent from found at this link: <https://pdf.ac/40gDnm> to participate in this voluntary research survey. *
Mark only one oval.

Yes

JASC Experience Survey (Section 2 of 4)

Questions 1 through 9 out of 21.
 If you had participated in more than one Japan-America Student Conference, please make note of that in question #6 and respond to the following questions accordingly.

2. 1. First and Last name *

3. 2. I identify as: *
Mark only one oval.

Male
 Female
 Prefer not to answer

4. 3. Which statement best reflects your JASC participation? *
Mark only one oval.

I participated as an American Delegate
 I participated as a Japanese Delegate

https://docs.google.com/forms/d/16_ul1-hJX20kjF-2tgFpsjJ0_N0_k9gLbzaGkxM-k/edit	1/5
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JASC Survey Introduction

5. 4. What is your nationality? **Mark only one oval.*

- U.S. Citizen
- Japanese Citizen
- Dual: U.S. and Japanese citizen
- Other

6. 5. If you had answered 'Other' above, you may write in your nationality below.

7. 6. In what year(s) did you participate in the Japan-America Student Conference? (Example: 2012) *

8. 7. What is the highest level/year of education you had complete prior to participating in JASC? (If you were a graduate student during your JASC experience, please select the last option) **Check all that apply.*

- Freshman (1st year undergraduate)
- Sophomore (2nd year undergraduate)
- Junior (3rd year undergraduate)
- Senior (4th year undergraduate)
- 5th year undergraduate senior
- Graduate Student (during the experience of JASC)

9. 8. What college/university were you a student of when you participated in the Japan-America Student Conference? *

10. 9. Which country was the host nation for the Japan-America Student Conference that you participated in? **Check all that apply.*

- United States of America
- Japan

JASC Experience Survey (Section 3 of 4)

Questions 10 through 18 out of 21.

If you had participated in JASC as both 'Delegate' and 'Executive Cabinet' member, please respond with your experience as a 'Delegate.'

Japanese translations of the questions are available at this link:

<https://drive.google.com/file/d/0B1sYcaCahXYPTExWDYwWnFHgHM/view?usp=sharing>

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JASC Survey Introduction

11. 10. The Japan-America Student Conference allowed me to be authentic (fully express who I am through thought and action).

Mark only one oval.

1 2 3 4 5

Strongly Disagree Strongly Agree

12. 11. How did JASC encourage and create space for authenticity?

13. 12. JASC created opportunities for me to understand and share in the experiences of the Conference from other delegate's perspectives.

Mark only one oval.

1 2 3 4 5

Strongly Disagree Strongly Agree

14. 13. How did JASC create opportunities for you to understand and share in the experiences from other's perspectives.

15. 14. I participated in JASC knowing that I have much to learn and understand from other participants.

Mark only one oval.

1 2 3 4 5

Strongly Disagree Strongly Agree

16. 15. Did JASC create an environment where you felt it was okay not being an expert or the most intelligent person in the conversation?

Mark only one oval.

Yes

No

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JASC Survey Introduction

17. 16. Please explain your response to question 14 & 15.

18. 17. Please describe the aspect of the Japan-America Student Conference that was most impactful to you. Please explain how you were personally impacted.

19. 18. What does the phrase: "Once a JASCer, always a JASCer" mean to you?

Summary Question (Section 4 of 6)

19. Did JASC create an environment that promoted authenticity, empathy, and learning with humility across and through differences? Please explain.

20. 19. 日米学生会議は違いに対して、又は違いを通して、環境を与えましたか？あなたの考えを説明してください。*

Likert survey (Section 5 of 6)

Please click the link below and complete the Likert scale survey. This should take less than 10 minutes to complete.

<https://goo.gl/forms/uOKEQroJywszBZCL2>

Follow-up Opportunity (Section 6 of 6)

If you are interested in participating in a more detailed 15 question survey of your JASC experience, please click the link below.

<https://goo.gl/forms/oawdAncvYFHK55og1>

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The more detailed survey will take approximately 12 minutes to complete.

21. 20. Will you allow for the researcher to share your survey responses to questions [3, 6, 9, and 10-19] with the Japan-America Student Conference Archives and/or the International Student Conferences Inc? *

Mark only one oval.

Yes

No

22. 21. Would you be willing to participate in a follow up e-mail or conversation to clarify your response if necessary? *

Mark only one oval.

Yes

No

23. 22. If you had responded 'Yes' to question 21, please provide your current e-mail address below.

Thank you for participating in my Research Surveys! If you had a positive experience through your participation, please share the link to this survey with a fellow JASCer!

<https://goo.gl/forms/yHysoZQeQMMRd1Eq2>

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Appendix G
Monochrome Version of the Kizuna Model of Learning

