

Title	Developing compassion in global youth by connecting local and online communities
Sub Title	
Author	Sobehart, Nadia(Okawa, Keiko) 大川, 恵子
Publisher	慶應義塾大学大学院メディアデザイン研究科
Publication year	2014
Jtitle	
JaLC DOI	
Abstract	
Notes	修士学位論文. 2014年度メディアデザイン学 第353号
Genre	Thesis or Dissertation
URL	https://koara.lib.keio.ac.jp/xoonips/modules/xoonips/detail.php?koara_id=KO40001001-00002014-0353

慶應義塾大学学術情報リポジトリ(KOARA)に掲載されているコンテンツの著作権は、それぞれの著作者、学会または出版社/発行者に帰属し、その権利は著作権法によって保護されています。引用にあたっては、著作権法を遵守してご利用ください。

The copyrights of content available on the KeiO Associated Repository of Academic resources (KOARA) belong to the respective authors, academic societies, or publishers/issuers, and these rights are protected by the Japanese Copyright Act. When quoting the content, please follow the Japanese copyright act.

Master's thesis
Academic Year 2014

Developing Compassion In Global Youth By
Connecting Local and Online Communities

Graduate School of Media Design,
Keio University

Nadia Sobehart

A Master's Thesis
submitted to Graduate School of Media Design, Keio University
in partial fulfillment of the requirements for the degree of
MASTER of Media Design

Nadia Sobehart

Thesis Committee:

Professor Keiko Okawa	(Supervisor)
Project Senior Assistant Professor Satoru Tokuhisa	(Co-Supervisor)
Professor Hiroyuki Kishi	(Co-Supervisor)

Abstract of Master's Thesis of Academic Year 2014

Developing Compassion In Global Youth By Connecting Local and Online Communities

Category: Action

Summary

The key to developing a compassionate, global society of tomorrow is to start with the education of youths today. Global Education, according to the Europe-wide Global Education Congress in Maastricht in 2002, seeks to build compassion among global youth whilst preparing them for citizenship of an international, open-minded community. Accordingly, this research strives to design a platform which achieves the Global Education goal of compassion. The proposed method to achieve this goal is connecting local and online youth communities through asynchronous culture sharing.

Compassion, a relative of empathy, is an action-oriented mindset. Research which will be discussed shows that culture sharing and collaborative learning both contribute positively to the formation and development of compassion. Nowadays, youths are spending more time in an online, global society and less time in the local environment, casting aside involvement in culture and tradition to partake in a global community. Does this withdrawal from local community and exposure to global influences affect the development of self-identity? If self-identity is essential to understanding oneself and others, how can compassion be developed without strengthening ties with one's culture?

The method devised in this research, Global-Local Culture Sharing or GLoCuS, seeks to connect local and global communities through culture

sharing by global youths with the intention of building compassion. Despite the array of available culture-sharing platforms, none fully addresses the goals of Global Education. This research's proposed method aims at combining the most appropriate elements of current platforms to the original concept of instructional video exchange by adolescents. Support for this method comes from AGORAsia Youth 2013 (a workshop conducted on behalf of Global Education at Keio Media Design), personal experience, and a thorough review of literature and similar projects.

Cultural understanding is key to developing compassion as it is defined in this research. Without learning about other cultures and participating actively in exchange, students cannot develop global collaboration skills and understanding effectively. In conclusion, this system can be implemented to help youths around the world connect on the local and global level by preserving and sharing their culture and by learning about others in order to develop compassion and a global mindset.

Keywords:

Compassion, Global Education, Asynchronous Communication, Adolescents, Culture, Community

Graduate School of Media Design, Keio University

Nadia Sobehart

Table of Contents

Abstract	iii
Acknowledgements	1
Chapter One: Introduction	2
1.1 Overview	2
1.2 Statement of the Problem	3
1.3 My Motivation	4
1.4 Background and Needs	5
1.4.1 Global Education: Benefitting Society	6
1.4.2 Internet: Current Situation	7
1.4.3 Defining Compassion	10
1.4.4 Compassion Workshops	12
1.4.5 Virtual Problems, Global Influences on Culture, and Community Withdrawal	12
1.5 Contribution to Society through Research	14
1.6 Summary	15
Chapter Two: Framework	16
2.1 Introduction	16
2.2 Theoretical Framework	16

2.2.1 Culture Introduction	16
2.2.2 Defining Culture	17
2.2.3 Culture and Self-Identity	21
2.2.4 Current Status of Cultural Involvement	23
2.2.5 Defining Compassion and Its Importance to Global Society	25
2.2.6 Workshop Design	29
2.2.7 The Power of Storytelling for Building Compassion	30
2.2.8 Collaborative Learning	31
2.3 Contribution of Personal Experience to the Development of GLoCuS	33
2.3.1 University Cultural Dances	34
2.3.2 Cross-Cultural Experiences in Fukui Prefecture	35
2.3.3 Teaching English through Culture to Create Interest and Awareness	35
2.3.4 Cultural Teaching Mini-Workshop	37
2.4 Similar Approaches in Education	37
2.4.1 Exchange 2.0 Coalition	38
2.4.2 Soliya: The Connect Program	39
2.4.3 iEARN	40
2.4.4 Rock Our World	42
2.4.5 OneWorld Classrooms	43
2.4.6 Global Kindergarten	44
2.5 Evaluation Points and Methods	45
2.6 Summary	47

Chapter Three: Concept Development	48
3.1 Introduction	48
3.2 Paradigm and Assumptions: Target Student	49
3.3 Research Questions	50
3.4 Fieldwork: AGORAsia Youth	51
3.4.1 Concept	51
3.4.2 AGORAsia Youth 2012	52
3.4.3 Staff Report 2012	53
3.4.4 AGORAsia Youth 2013	55
3.4.5 Environment and Ability	55
3.4.6 Workshop: Day One	56
3.4.7 Workshop: Day Two	59
3.4.8 Workshop: Day Three	59
3.4.9 Tools and Methods Utilized	61
3.4.10 Staff Comments	65
3.4.11 Staff Report 2013	66
3.4.12 Initial Survey Results	67
3.4.13 Final Survey Results	70
3.4.14 Survey Takeaways	73
3.4.15 Implications	74
3.4.16 Conclusions from AGORAsia Youth Workshops	77
3.5 Trial Run I: Global Education	78

3.5.1 Introduction	78
3.5.2 Administration of Trial Run I	81
3.5.3 Evaluation and Outcomes of Trial Run I	82
3.6 Methodology and Research Design	87
3.7 Introducing the Concept: Global-Local Culture Sharing (GLoCuS)	89
3.7.1 How GLoCuS Works	89
3.7.2 Recruiting Participants	91
3.7.3 Call for Participation	91
3.7.4 Initial Assessment	95
3.8 Workshop Development	95
3.8.1 Supporting the Framework and Schedule	97
3.8.2 Development of Survey	102
3.8.3 Development of Guidelines	103
3.8.4 Data Collection	108
3.8.5 Research Environment	109
3.8.6 Equipment	109
3.9 User Study: Ichigao High School in Yokohama	110
3.10 Limitations and Advantages of GLoCuS	111
3.10.1 Benefits for Students	111
3.10.2 Platform and Limitations	112
3.11 Implications for Conducting and Generalizing the Study.....	113
3.12 Summary	114

Chapter Four: Evaluation	115
4.1 Evaluating GLoCuS	115
4.1.1 Key Elements for a Successful Program	115
4.1.2 Student Mindset Throughout GLoCuS	117
4.2 Actual Evaluation: GLoCuS Trial Run II	118
4.2.1 Introduction	118
4.2.2 Administration of Trial Run II	119
4.2.3 Evaluation of Trial Run II	124
4.2.4 Survey Takeaways	125
4.2.5 Facilitator Comments	128
4.2.6 Conclusions	128
4.3 Responses	130
4.4 Expected Outcomes	130
4.5 Summary	131
 Chapter Five: Conclusion	 133
5.1 Usage of the Platform	133
5.1.1 Reactions	134
5.1.2 Transformation	134
5.2 Recommendations and Areas for Further Development	135
5.3 Opportunities	136
5.4 Conclusion	136

Glossary	138
Appendix	139
References	223
Bibliography	230

List of Tables

Table 2-1: Analyzing Similar Approaches for GLoCuS Development (Most Relevant): iEARN	141
Table 2-2: Analyzing Similar Approaches for GLoCuS Development (Most Relevant): OneWorld Classrooms	141
Table 2-3: Analyzing Similar Approaches for GLoCuS Development (Most Relevant): Global Kindergarten	142
Table 2-4: Steps to Compassion and Supporting Evidence	46, 142
Form 3-1: AGORAsia Youth 2013 Initial Survey Responses	145
Form 3-2: AGORAsia Youth 2013 Final Survey Responses	150
Table 3-1: Reasoning for Proposed Method as a Result of AGORAsia Youth 2013 Workshop	78, 165
Table 3-2: Trial Run I Schedule	80, 165
Table 3-3: Evaluation Chart for GLoCuS Trial Run I	82, 166
Table 3-4: Second Evaluation Chart for GLoCuS Trial Run I	83, 166
Form 3-3: Local Site Discussion Questions	84, 168
Form 3-4: Trial Run I Pre- and Post-Session Interview Results	84, 169
Form 3-5: Call for Participation	92, 178
Table 3-5: Schedule Framework with Goals and Potential Issues	100, 181
Table 3-6: Survey Question Development	103, 184
Form 3-6: GLoCuS Guidelines	104, 186
Form 3-7: Ichigao High School Student Interviews	110, 190
Table 4-1: Overall Key Elements for a Successful Program	116, 194

Table 4-2: Student Mindset Throughout GLoCuS	117, 195
Table 4-3: GLoCuS Trial Run II Cultural Practice Interview	121, 196
Table 4-4: Trial Run II Schedule	123, 198
Table 4-5: GLoCuS Trial Run II Key Elements for Success	124, 198
Table 4-6: Student Mindset Throughout GLoCuS Trial Run II ...	124, 199
Table 4-7: GLoCuS Trial Run II Initial and Final Survey Results	124, 125, 200
Table 4-8: GLoCuS Trial Run II Facilitator Comments	128, 216

List of Figures

Diagram 1-1: Pre-GLoCuS Development Goal: Finding a “Bridge” for Connecting Local and Global Youth Communities	15, 139
Diagram 2-1: Relationship among Self-identity, Sharing, and Understanding	20, 129, 140
Diagram 2-2: Relationship among Understanding, Cooperation, and Compassion	20, 129, 140
Screenshot 3-1: AGORAsia Youth 2013 Padlet for Internet Discussion	63, 143
Screenshot 3-2: AGORAsia Youth 2013 Padlet for Day 1 Homework, Culture Wall	63, 144
Screenshot 3-3: AGORAsia Youth 2013 Padlet for Digital Responsibility Discussion	64, 144
Screenshot 3-4: AGORAsia Youth 2013 Padlet for Question and Answer Session	64, 145
Screenshot 3-5: AGORAsia Youth 2013 Padlet for Workshop Takeaways	65, 145
Screenshot 3-6: GLoCuS Trial Run I on YouTube, Main Page	86, 176
Screenshot 3-7: GLoCuS Trial Run I on YouTube, Main Page with Videos	86, 176
Screenshot 3-8: GLoCuS Trial Run I on YouTube, Participant Video, Marcos	87, 177
Screenshot 3-9: GLoCuS Trial Run I on YouTube, Participant Video, Antan	87, 177
Diagram 3-1: GLoCuS Framework	90, 178
Screenshot 4-1: GLoCuS Trial Run II on YouTube, Main Page	217

Screenshot 4-2: GLoCuS Trial Run II on YouTube, Indonesia Team Introduction	218
Screenshot 4-3: GLoCuS Trial Run II on YouTube, Japan Team Introduction	218
Screenshot 4-4: GLoCuS Trial Run II on YouTube, Indonesian Game	219
Screenshot 4-5: GLoCuS Trial Run II on YouTube, Japan Reply to Canada	219
Screenshot 4-6: GLoCuS Trial Run II on YouTube, Canada Reply to Indonesia	220
Screenshot 4-7: GLoCuS Trial Run II on YouTube, Canada Reply to Japan	220
Screenshot 4-8: GLoCuS Trial Run II on YouTube, Comments to Indonesia	221
Screenshot 4-9: GLoCuS Website Landing Page	221
Screenshot 4-10: GLoCuS Website Introduction	222
Screenshot 4-11: GLoCuS Website How It Works	222

Acknowledgements

I am grateful forever for the encouragement and support, first and foremost, from my family. Without their love and dedication, I would not have experienced so many unique and wonderful opportunities, traveled the world, and had the foundation to fulfill my dreams. Everything I am and have, I dedicate to my family.

To my adopted family from Fukui to Nagano, who always warmly offered me a retreat, I give my endless thanks, gratitude, and loyalty. Without your support, love, and patience, I wouldn't be who I am today.

I would also like to thank my friends, classmates, and professors for their support, hard work, and flexibility throughout these two years of study. Without this core group of people, I would have lost my mind somewhere along the way.

To Keiko-sensei and Marcos, thank you for answering my (endless) questions and being patient, even when I was not. To Tokuhisa-sensei, thank you for your wisdom in academia and in life.

To the Global Education team, thank you for everything you have taught me, and most importantly, thanks for being a constant inspiration with all the amazing things you do.

To Mariam, I will miss our stress-relief chats, held wherever we happened to run into each other, from the project room at KMD to Shibuya Station. It's been quite the journey, and I'm happy to have shared it with you.

Many more wonderful people deserve individual attention, but for the sake of brevity, I will conclude that everyone at KMD, from professors to classmates, has helped me grow along the way. I am incredibly grateful for that.

Lastly, I would like to dedicate this research to every child in the world who dreams of something bigger than he or she thinks is possible. Support is found where you least expect it. Make the world a more beautiful place through your passions. Never give up.

Chapter One: Introduction

1.1 Overview and Purpose

As the world becomes increasingly smaller through globalization and the convenience of modern communication, cultural understanding and compassion are becoming essential for a functional global society. The key to developing a compassionate, global society of tomorrow is to start with the education of youths today. Through a thorough study of literature, personal experiences, and a workshop conducted on behalf of Global Education, a Real Project group at Keio Graduate School of Media Design (Keio Media Design or KMD), the importance of building compassion in adolescents has been identified, and an active study to create a solution to this problem has been undertaken. Global-Local Culture Exchange, GLoCuS, is the proposed solution to build compassion among global youths.

This thesis seeks to explore what is missing from current methods of cultural exchange in order to develop an appropriate outlet for cultural exchange and compassion-building for global youths. GLoCuS, the proposed method, relies on the exchange of culture through instructional videos created by adolescents. Thus, students bring local culture to a global stage to increase cultural understanding among global peers.

Many contemporary programs seeking to address Global Education issues were studied in order to develop the most effective system. Through a study of concepts such as collaborative learning, compassion-building, and storytelling, GLoCuS was developed. The proposed program involves active teaching from student group to student group and focuses on subjects (for example, dance) that cannot be learned effectively through textual, informational exchange. The concentration on non-verbal exchange makes the program accessible to participants whose English competency is not strong. GLoCuS is to be an asynchronous program or supplement to pre-existing Real-Time communication systems, such as that within AGORAsia Youth, which has acted as fieldwork for this research.

Evaluation methods have proven a challenge throughout this research. How can one evaluate compassion, which is generally viewed as a mindset instead of a tangible action? By defining compassion as a driver of compassionate actions, it is possible to observe compassionate behaviors to measure success. Such behaviors will be further discussed in this study.

Cultural understanding is key to developing compassion as defined through this research. Without learning about other cultures and participating actively in exchange, students cannot effectively develop global collaboration skills and understanding. In conclusion, this system can be implemented to help youths around the world connect on local and global levels by preserving and sharing their culture and learning about others in order to develop compassion and a global mindset.

1.2 Statement of the Problem

The virtual generation is now reaching adolescence. This young group of society has been born and bred in the Internet age. Reliant on technology and on the Internet for communication and entertainment, youths of today face problems and benefits unknown to prior generations. These days, young adults spend excessive amounts of time in the virtual world and seem to withdraw from the local community in favor of a digital one. Simultaneously, society is becoming increasingly international, thus blending geographical barriers and compromising local culture. The world is shrinking quickly, causing clashes among cultures that do not understand or respect one another. Does today's young generation have the skills and compassion to be responsible, cooperative members of a global society? How can they be empowered with the compassion needed to succeed in an internationalized society?

Today's adolescents are busier than their predecessors as the competition for higher education requires resumes stuffed with extracurricular activities, volunteer work, and challenging academics. With little time left for leisure, today's youths turn to the Internet for respite and socialization. Culture is an essential part of life; it is necessary for the creation of self-identity and confidence. If the time spent to nurture culture is decreased in favor of unstructured, virtual social exchange, will adolescents, at a crucial

stage for developing self and identity, suffer as a result? If adolescents withdraw from the local community in favor of a more stimulating virtual one, how does this situation affect cultural development? As youths spend more time interacting with friends online and less time with family and in the community, is the spread of traditional culture diminishing? How does this affect the development of self-identity and cultural understanding? These are several questions that will be addressed through this research.

What if youths increased their self-confidence and identity through culture? What if they shared their values and beliefs with other adolescents? Would they become more compassionate by sharing their differences and connecting through their similarities? These are some of the underlying questions driving this research.

The goals of this dissertation are to discover an outlet to build compassion among global youth while connecting the virtual world and local community through culture sharing. Through the method proposed in this dissertation, global youths will be empowered with compassion that will transform them into responsible global citizens of an internationalized society. In the following sections, detailed attention will be paid to the concerns regarding youth and the virtual world, as well as the benefits of culture and the consequences of living without it.

1.3 Motivation

Born in Argentina, raised in the United States, and exposed to global experiences while growing up, I consider myself a product of multiple cultures and perspectives. From my multi-cultural classmates to strangers met on travels, unique people have surrounded me and developed my broad mindset and understanding of differences. These traits and skills, developed thanks to a great and varied society, have prepared me for cross-cultural communication and given me the ability to try to understand without judgment. In an ever-shrinking world, where geographical borders can be surpassed with the ease of jumping on an airplane, the ability and willingness to understand, to communicate, and to practice compassion are crucially important. In order to understand and to be understood, everyone must listen with a compassionate

and unbiased mind. However, even in countries with high cultural diversity, prejudice and unkindness stemming from fear and misunderstanding are responsible for creating overbearing noise, making us unable to truly listen to one another.

I owe my open-mindedness, compassion, and interest in other cultures to my family, global adventures, and diversity of friends. However, I am aware that many children grow up without this global mindset and these interactions. Not only do many children not have the opportunity to learn from those different than they are, but many are also raised with societal traditions and mindsets that may not be accepting to outsiders and cultural differences. Therefore, it is important in today's ever-enclosing world to bridge communities both physically and emotionally. Although we are now able to jump on a plane and travel half the world in little time, we are still unable to understand other cultures in the time it takes to repeat that voyage over and over again.

I often ponder the following questions and seek to create solutions. How can we, as members of a global society, overcome our joined misconceptions in order to communicate more clearly with those quite different than us? Moreover, how can we raise future generations with compassionate and global-minded attitudes? Attitudes toward other cultures are developed during adolescence under the influence of parental and societal views, environment, and experience. If we were to provide youths with positive cross-cultural experiences, would they develop compassion and global-mindedness? It is my personal goal, reflected through this research, to bring together culturally diverse youths in order to create a more understanding, cohesive society of tomorrow.

1.4 Background and Need

In this section, the aforementioned issues will be expanded. Global Education, the concept driving this research will be explained. Compassion, the desired outcome of the proposed method, will be clarified as well. The section will continue with an observation of the current status of community and conclude with a recap of the covered issues.

1.4.1 Global Education: Benefitting Society

Global Education and its goals are the crucial driving points of this research. In order to achieve the goals of Global Education, to be discussed, it is necessary to explore areas such as education, cross-cultural communication, and youth development. Coupled with personal experiences as an English teacher in rural Japan, current studies of global education have fueled interest in this field and in the drive for creating a more compassionate, understanding global society.

Global Education, both the group at Keio Media Design within which fieldwork was conducted and the global concept which was discussed at the Europe-wide Global Education Congress in Maastricht in 2002, is of essence to this research. In order to understand the foundation of this research, it is necessary to refer to the guidelines established during 2002.

Global Education is a call to action. It urges youths to start small by creating change in their own "small spot in the world" and moving on from there (Global Education Guidelines Working Group, 2008, p.14). However, for progress to continue, a common vision of the desired future is absolutely necessary for transformative learning (Global Education Guidelines Working Group, 2008, p.14). Global Education encourages participatory decision-making in order to understand current situations, analyze them, and create change which leads toward responsible global citizenship (Global Education Guidelines Working Group, 2008, p.14). Global Education seeks not only to educate but to transform learners by fostering mutual knowledge and collective self-awareness. In doing so, Global Education helps youths lay the foundation for a future more positive and equal than the present of today. Inspired by these goals, this research seeks to create a method through which youths can share knowledge and connect on grounds of equality.

The guidelines of Maastricht define global education as an education that "opens people's eyes and minds to the realities of the globalised world and awakens them to bring about a world of greater justice, equity and Human Rights for all" (Global Education Guidelines Working Group, 2008, p.10). In other words, global education, according to educator guidelines, is about exposing people to the current state of society so as to empower them to make positive changes. The Council of Europe White Paper on Intercultural Dialogue

(June 2008), praises intercultural dialogue for preventing ethnic, religious, linguistic, and cultural divides (Global Education Guidelines Working Group, 2008, p.12); it sees cross-cultural communication as a solution to bridging culturally diverse people. The mission of Global Education is to build compassion among global youths while preparing them for citizenship of an international, open-minded community (Global Education Guidelines Working Group, 2008).

Of the three-pronged goals of Global Education, the ultimate purpose is developing values, which include self-esteem, self-confidence, self-respect, and respect for others (Global Education Guidelines Working Group, 2008, p.24). The first three are all outcomes of developing self-identity, which will be explained in the following section. Respect for others is also a positive outcome of culture sharing (to be discussed) when partnered with guidelines for respectful communication.

The Global Education Guidelines also draw attention to the need to impact both formal and non-formal education (Global Education Guidelines Working Group, 2008, p.14). People are reminded that visualizing their desired future is essential to transforming it into that vision (Global Education Guidelines Working Group, 2008, p.14). To those ends, this research envisions a global youth society which draws on its cultural background at the local level to involve all participants – local and global – to embrace and take part in heritage in an effort to develop compassion toward all.

Global Education seeks to empower learners with the tools, knowledge, and attitudes necessary to face global problems in this increasingly inter-connected world (Global Education Guidelines Working Group, 2008, p.17). Accordingly, this research pursues the development of skills, knowledge, and compassion among global youth to enable them to create a positive, cohesive society in which knowledge rises from the local to global level and back down.

1.4.2 Internet: Current Situation

The Global Education guidelines reflect on the importance of transforming youths into global citizens. While Global Education aims at

building compassion among global youths and recommends how to achieve the goal, the process is continuous and must be adapted for different needs across the world. Additionally, since 2002, technology has advanced rapidly to the state in which young people (ages 13-24) are spending excessive amounts of time online. In America, they devote 16.7 hours to the Internet per week (Weaver). In 2005, 51% of American teens went online daily ("Chapter 10. Teens and Technology.", 2010). In China, teenagers spend at least 3.4 hours surfing the Internet (Lee). Evidently, these numbers demonstrate a great involvement in online activities. Therefore, it is important to reevaluate the effectiveness of the measures suggested in the guidelines for today's increasingly digital youth society.

Global communication, unique cultures, and independent features are meshing, which makes the Net Gen youths (those born from Jan 1977 to Dec 1998, 27% of US population, also "Millenials" or "Generation Y" (Tapscott, 2009, p.16)) display similar generational attitudes, norms, and behaviors (Tapscott, 2009, p.27). Thus, today's youth behavior online is generally easy to categorize and understand.

In order to understand how adolescents are using the Internet and what issues may arise during their usage, several sources were found and analyzed. The use of Internet by youths is often irresponsible and largely consists of non-value-added activities, such as socializing and playing games. While the Internet has become the fastest and most convenient means of obtaining information about everything from academic research to personal interests, the Internet as an academic tool is not the primary focus of adolescents' online activity. As youths spend more and more time online, it is increasingly important to understand what they are doing and how this affects their development and future. How can knowledge of adolescent online behavior help toward developing a system of positive communication? These issues, among others, will be addressed in this section.

What are the repercussions of spending excessive amounts of time online? Usita (2011) argues that adolescents, during a key point in their lives when identity is formed, spend so much time online that these experiences and interactions shape who they become (Usita, 2011, p.4) While the Internet is a

place for growth, it also exposes youths to interactions which are detrimental to their positive development (Usita, 2011, p.6).

According to a study in the NY Times, youths who use the Internet in higher concentrations: are more likely than light users to be bored or sad and to get into trouble; do not get along well with parents; and are not happy in school (Lewin, 2010). Not only does voluntary involvement with the Internet result in negative consequences for young users, but there are also many dangers associated with its usage. A notable issue arising from the unrestricted online world is youth exposure to pornography, online gambling, adult content, harassment, Internet stalking, and cyber-bullying. When users are able to mask their true identities, youths are subjected to a variety of potential dangers in the online world.

And what can be said of the connection between self-confidence and self-concept, both structured by culture, and behavior toward others? While the use of Internet among youth members is largely proactive, there are many detriments to note. Although usage varies from youth to youth, the increase of time spent online is largely allocated to non-value-added activities, from games to chatting, instead of information-seeking. Furthermore, the presence of malicious activities and irresponsible Internet use has been rising steadily over the years. Bullying, a classic aspect of adolescence, often arises due to self-esteem and confidence issues (most likely those of the bully who projects his insecurities onto others).

Cyber-bullying is often more malicious and anonymous; with little fear of recognition and no accountability for their actions, cyber-bullies can act more viciously in the online world. Cyberbullying is a problem in today's digital society which is amplified by providing bullies the audience they desire (Tapscott, 2009, p.297). Yet, Tapscott contradicts, cyberbullying leaves a data trail which can be used to confront such individuals. He urges detecting the source of the problem in the traditional way and developing empathy in these individuals to minimize such behavior.

News of cyber-bullying and harassment is ever-present in the media; while the majority of acts are mild, cyber-bullying has been linked to teenage depression, withdrawal from society, and suicide. This thesis, however, does not intend to address the threats of the virtual world directly. Rather, it aims

at creating a positive outlet for adolescent users to connect their virtual and local communities through the sharing of culture. If compassion can be built in a physical environment, perhaps its benefits can be extended to the online world as well.

It has been established that youths are spending increased time communicating, playing, and engaging in online activities. If youths are spending more time in an online environment, are they necessarily spending less time in the community? How does this affect the development of self, cultural involvement, and community connection? Keeping in mind the current situation, how can compassion be built among members of the Internet generation?

1.4.3 Defining Compassion

Compassion plays a large role in a functional society. Its presence ensures that people are respectful, kind, and considerate toward one another and seek to relieve each other of suffering instead of causing it. Global Education's primary goal, to build compassion in global youths, is clearly a crucial development. However, for this goal to be actionable, it is necessary to define and establish evaluation points for compassion, which is a vague term to many.

The standard dictionary definition of compassion is "an awareness of the distress of others and the need to relieve it" (Merriam-Webster); however, this definition does not capture the essence of compassion as society has learned to practice it. Compassion is more than a psychological state. Empathy, on the other hand, is a mindset; it is understanding the emotions and experiences of others. Research has revealed that the implied meanings of compassion, those people associate most with the word, better represent compassion as an action, a tangible thing open to evaluation.

According to "Enhancing Compassion: A Randomized Controlled Trial of a Compassion Cultivation Training Program," several definitions were accumulated from participants to describe compassion as a sense of common humanity (Jazaieri et al. 2013). In Gerard Pauley and Susan McPherson's 2010

psychological study, it was determined that compassion is about being kind towards other people and that compassion requires action (such as listening, supporting, and sharing). As a result, compassion can be defined as “a kind and active process.”

Compassionate expression can be observed through facial features. Touch is associated with caregiving and promoting cooperation and reciprocal altruism (Goetz et al. 2010, p.23). Likewise, compassion can be communicated through voice. These evaluation methods demonstrate that compassion is a perceptible quality although many have difficulty defining it. Although facial expressions may change from one geographical region to the other; touch (for building compassion) is a more reliable indicator of compassion (Goetz et al. 2010, p.37). While compassion is universal among cultures, compassion’s functions differ across cultures (Goetz et al. 2010, p.37).

From a scientific point of view, as summarized by Mallory Taylor in “Neurobiology of Compassion,” compassion and empathy activate mirror neurons in the limbic and motor regions of the brain, creating a similar experience in one’s mind to that being observed in another person; in other words, one is able to understand the emotions of another and essentially “put oneself in another’s shoes.” This is also seen in the Batson Empathy-Attitude-Action Model, which says taking on the viewpoint of an individual can increase caring for the person’s well-being (Brennan et al.) An interesting point revealed in a psychological study is that compassion is increased when a person feels able to cope with the feelings of another person (Brennan et al. p.21). Extended to this research, can preparing students to understand global peers enhance their ability to feel compassion (Goetz et al. 2010)? This question will be explored through GLoCuS.

As has come to be understood from the sum of references, if empathy is understanding an individual, being able to put oneself in the shoes of another, then compassion is a step further, an action. Compassion is taking that understanding and making positive contributions toward the well-being of others, whether it is to listen, to support, or to assist another being. If compassion is a process, can it be taught and learned? What elements build compassion? These are questions to be explored and discussed in later sections, where compassion will be addressed again.

1.4.4 Compassion Workshops

With a working definition of compassion, it is possible to develop an evaluation process and identify compassion in everyday activities. How is compassion observed? What does a compassionate action look like? Several studies have been conducted to understand better the representation of compassion in actions and behaviors.

Self-compassion, an intimate partner of compassion, is based on kindness and understanding toward oneself; rather than being overly judgmental toward oneself, self-compassion calls for awareness that one's experiences are part of a larger shared, human experience (Neff et al. 2007). While self-compassion is currently of interest in the field of psychology as well as physical well-being, the importance of its foundation, compassion, can be extended to this study.

Although compassion and self-compassion are currently popular topics in the realm of science, the application of compassion studies is not prevalent in education. Compassion usually refers to nursing and medical practices, in which compassion is arguably essential to cultivating positive patient relationships. In this context, compassion is related to caring behaviors carried out by nurses (Olshansky, 2007).

This research seeks to develop another method for building compassion that is directed toward global youths through the exchange of culture. While building compassion is the overall goal of the research, creating a connection between local and global communities is a key point in the formation of GLoCuS. Thus, it is important to evaluate the current status of community involvement, global interactions, and youth cultural mindsets as they pertain to compassion-building.

1.4.5 Virtual Problems, Global Influences on Culture, and Community Withdrawal

The future is here. When walking outside, the evidence is everywhere. Every commuter finds distraction in a cellphone until his destination is reached. Young children call friends from cellphones. Even younger ones

acquire their first digital skills with iPad applications and games. Mothers call distant children on Skype, saving telephone expense and gaining video capability. Every second of every day, communication can be accomplished, information can be gathered. Seamless connection has been developed and implemented into our lives.

The young generation is a digital one. These are youths who have grown up with only knowledge of a world infused with technology. As a result, everything they do is different: the ways they communicate, interact, live life day to day. While, for the most part, life has been facilitated by technology and instant communication, it has been changed irreversibly with a handful of detriments. As time is spent increasingly on online activities, how is today's young generation affected? Are youths spending less time at the local level? Does this affect their development and self-identity? How can they connect with their own culture if they participate more in the virtual global world than in the local community? The following sections will discuss these questions.

The current situation of today's digital generation is multi-faceted. It is important to begin with a depiction of the world today's youth are inhabiting in order to foresee the impact on their development. Exposure to a wide range of global influences coupled with minimal interaction with personal culture leads to confusion for youths who are at the delicate stage of developing their self-identity. The Internet world which youths inhabit is filled with benefits and potential dangers. Because modern youths are immersed in the virtual world, they are exposed to both advantages and problems with which prior generations were unfamiliar. The largest impact is in the development of children's self-identity in the digital age. How do global influences presented through a virtual community affect their development of self-identity? What role does culture play? Inexperienced with these issues and, consequently, of how to address them, current adults must find a way to understand youth culture, the effects of virtual communities on their upbringing, and how youth citizenship in a virtual world will affect their future well-being.

While the Internet is a place of endless educational possibilities, it also houses potential dangers to youths and supports withdrawal from the physical, local world. As a result, the opportunities for engagement in local activities which enhance cultural understanding and the development of self-identity are

reduced. Although it is difficult to gauge the outcome of these changes in society, it is not outrageous to conclude that this situation is confusing and challenging for youths to navigate.

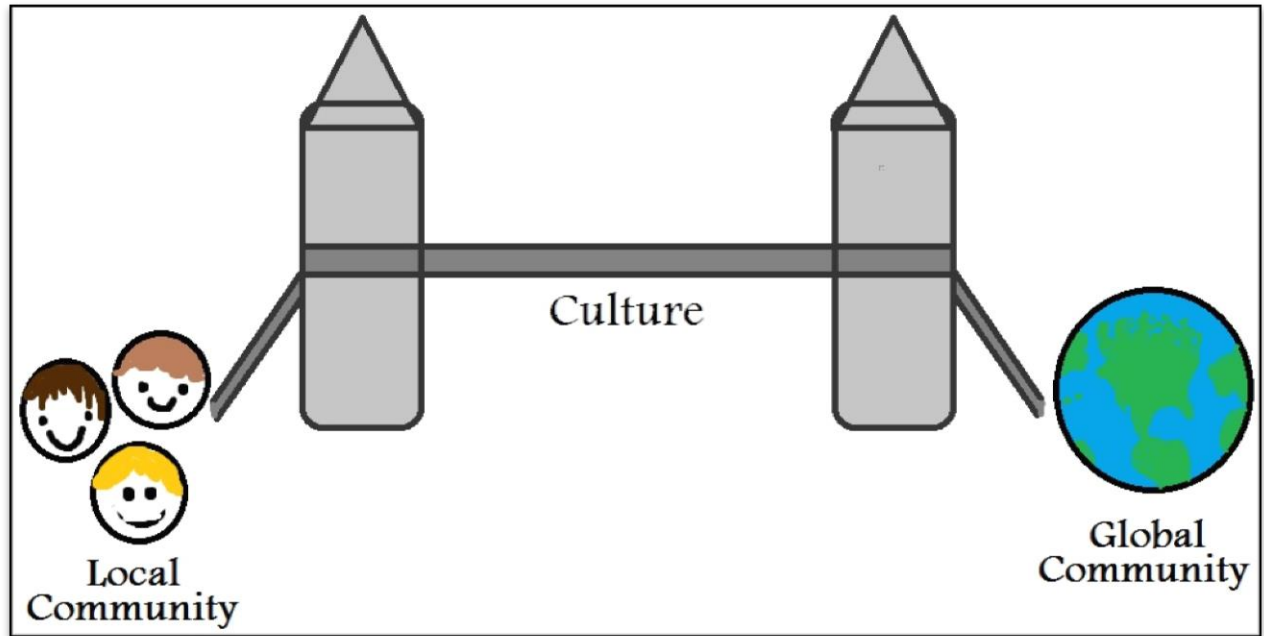
There seems to be a disconnect between local and virtual communities of youths, especially in areas where Internet access is available and easily accessible. Initially, it was assumed that this disconnect meant that youths spend increasingly more time on the Internet, thus detracting from the time and energy spent in the physical community. However, Mesch (2010) suggests that the problem is not a “fixed pie” scenario, rather one in which Internet communication works to improve social relationships while substituting other media outlets.

Although the research conducted and outlined in “Wired youth” contradicts the initially predicted situation of youths, it is still evident from surveys conducted during AGORAsia Youth 2013 (to be discussed in Chapter Three) that students’ involvement in community is low. Thus, there is an opportunity for a method to be developed that engages youths in local culture while allowing them to use the virtual communication they enjoy.

1.5 Contribution to Society through Research

Detailed in Chapter Two, several platforms addressing Global Education’s goals of building compassion and preparing youths for a global society already exist. However, none fully captures the essence of this research, which aims at creating compassion while reconnecting youth with their local communities by bridging local and global communities through culture sharing. Culture is often shared through youth programs but the exchange is not always memorable or exciting. This research seeks to develop an entertaining method of connecting global youth while empowering them with the skills, knowledge, and compassion needed in today’s increasingly internationalized society.

Diagram 1-1: Pre-GLoCuS Development Goal: Finding a “Bridge” for Connecting Local and Global Youth Communities



1.6 Summary

In this section, the motivation and background for this research were addressed. In the following chapter, the motivation and background to the development of GLoCuS will be explored. Chapter Three will explain the design of GLoCuS and provide support for the activities within GLoCuS. In Chapter Four, the outcomes of GLoCuS will be revealed. Concluding this research, Chapter Five will reveal some implications for the study and provide suggestions for improving the GLoCuS workshop.

It is through this research and the development of GLoCuS that I hope to develop compassion among global youths by connecting local and global communities through cultural exchange. In doing so, this research seeks to understand the role of cultural exchange in building compassion among youths. The result, GLoCuS, is a feasible and effective program for creating compassion among global youths.

Chapter Two: Framework

2.1 Introduction

With local community involvement diminishing, global communication increasing, and youths struggling to develop their self-identity and cross-cultural communication skills, a solution must be developed to address these issues in order to build compassion among global youths.

In this chapter, the framework behind the proposed solution, GLoCuS, will be revealed. Beginning with the importance of culture for self-development and ending in similar approaches currently in effect, this chapter seeks to explain the reasoning behind GLoCuS's design and implementation.

2.2 Theoretical Framework

The following section will describe the theoretical framework of GLoCuS, which includes research in culture, self-identity, community involvement, compassion, workshop design, storytelling, and collaborative learning.

2.2.1 Culture Introduction

In order to create a positive outlet for cultural interaction among global youths, it is necessary to understand their mindset toward culture, intercultural interactions, and global influences. Understanding the role of culture in the daily life and development of youths is likewise crucial. Nowadays, youths are spending more time online and less time in the community; however, as their social networks revolve more around friends and less around family, the impact of traditional culture is being diminished.

Culture has immeasurable importance in local communities and in the formation of a global society. However, many problems faced in the world today are the result of misunderstanding and miscommunicating cultural beliefs. If

culture can be a cause of troubles, can education about cultural understanding be a solution? If we understood better the views and traditions of others, would we be less quick to judge and more open to cross-cultural communication? In the following sections, the role of compassion and culture in society will be discussed. Several questions will be answered, such as: why is culture important, and how does it affect self-identity?

2.2.2 Defining Culture

Culture is what makes us who we are as individuals and as a community. Shared culture brings people together, while differences distinguish one group from another. Our culture is reflected in everything from the clothing we wear to the food we eat; its presence is noticeable in our preferences and even in our actions. Society has tried always to find balance between traditional cultures and counter-cultures, in which youths are often forefront figures. Culture's presence in every aspect of our lives demonstrates its importance in society.

Global Youth? Hybrid identities, plural worlds, a collection of research findings reflecting youth cultures around the world, gives valuable insight into how youths are affected by global culture awareness, how this awareness affects their individual life choices, and how culture is important to the development of self-identity (Nilan and Feixa, 2006). While *Global Youth?* focuses on hybridity, which it defines as the meshing of a new culture by merging existing things and patterns, the research demonstrates the importance of both traditional and contemporary culture in the lives of youths as a tool to shape self-identity and to build youth communities distinct from those of their parents. A great change visible in today's youth society and facilitated through the Internet is the active creation of self-identity instead of adoption of self-identity from social and cultural certainties of a traditional past (Nilan and Feixa, 2006, p.7). This reveals how cultural identity, though changing and tailored to individual expression, remains essential to self-development.

The importance of cultural identity is an inarguable aspect of society. However, the development of one's cultural identity is transforming as the world becomes increasingly smaller. With the advent of communication

technology that crosses traditional divides and brings bits of one culture into another, individuals are no longer products of a solely local community. Hybridization – the meshing of local and global through cultural transactions resulting in the assimilation of global cultural elements into the locality – can be seen throughout the world today (Nilan and Feixa, 2006). But what purpose does hybridization serve for the individual? How does it affect communities at large? Is local culture diminishing in favor of a global one? How does culture influence our actions, choices, and behaviors?

In one study, Nilan and Feixa (2006) bring to light some issues of cross-cultural exchange among youths of distinct cultural backgrounds. Nilan suggests that those from conservative backgrounds (in this case, Muslim countries) can select global culture aspects (products, preferences, and practices) which complement local contexts and refuse those that do not. Thus, culture sharing which results in a meshing of cultures and lacing of external influences can be practiced to an extent without becoming a detriment. Interviews of the study revealed that they can stay up-to-date with modernization in the form of western culture, while simultaneously filtering that information in order to retain the “good parts” and toss aside the elements that do not fit in their cultural context (Nilan and Feixa, 2006, p.102). This brings to attention a good general rule for cultural exchange, which is to build compassion by demonstrating a common sense of humanity and to seek to understand others while retaining the freedom to apply a filter to the aspects that do not fit within one’s culture.

Hybridization in youth culture creates an intricate "third space" of cultural practice which is marked by new authority structures pulling adolescents in the direction of different narratives of identity (Nilan and Feixa, 2006, p.108). Because these youths, who seek balance, are torn between traditional and modern social influences, they face a constant inner battle of acceptance and stability. Although the struggle for identity is not unique to society, this particular dilemma faced by today's adolescents, who are being raised on traditional values in a globalized modern world, is a new concept which has yet to be understood. Implications and consequences of this inner turmoil are difficult to comprehend since this generation is the first to experience the phenomenon.

In “Youth cultures in Colombia,” which focuses on youth culture and music, Muñoz and Marín suggest that individuals are responsible for the creation of one’s self, frameworks of reference, new collective subjectivities, and other artistic forms (Nilan and Feixa, 2006, p.147). The authors extend the creation of self and alternative combinations of culture to all those outside the area of study (Nilan and Feixa, 2006, p.148). In doing so, they give the power of self-creation to youths across the world so that they may incorporate or reject elements of global cultures into the creation of their own identities. Youths are finding solutions, creating identities for themselves by filling in gaps of their own culture which seem unsuitable and inserting bits and pieces of other cultures and beliefs, which better reflect their interests in today’s globalized society.

Limitations to culture sharing do exist, however. As with similar youths throughout regions of the Islamic domain, many Indonesian Muslims see western culture as a threat to moral values and as a corrupted practice of culture (Nilan and Feixa, 2006). Surely, with such strong opposition to foreign cultures, an exchange based on compassion may not be achievable across all youth cultures; this is important to note as an exception. To limit the scope of this research, restrictions must be placed as to the depth of problems approached in this proposal. To attempt to overcome deeply-seeded opposition that has been passed on through generations of tradition is beyond the scope of this research.

The key takeaway from *Global Youth?* is that youths develop a concept of self by adopting global influences. Therefore, self-identity is the sum of global influences, traditional values (practices), and individual choice (in deciding which cultural elements to adopt or to reject). The method proposed in this research, GLoCuS, provides global influences, promotes an interest in traditional values, and empowers youths to engage in individual decision-making to make their own culturally responsible choices. Thus, it can be said that GLoCuS provides the support for creating positive self-identity in global youths.

Diagram 2-1: Relationship among Self-identity, Sharing, and Understanding

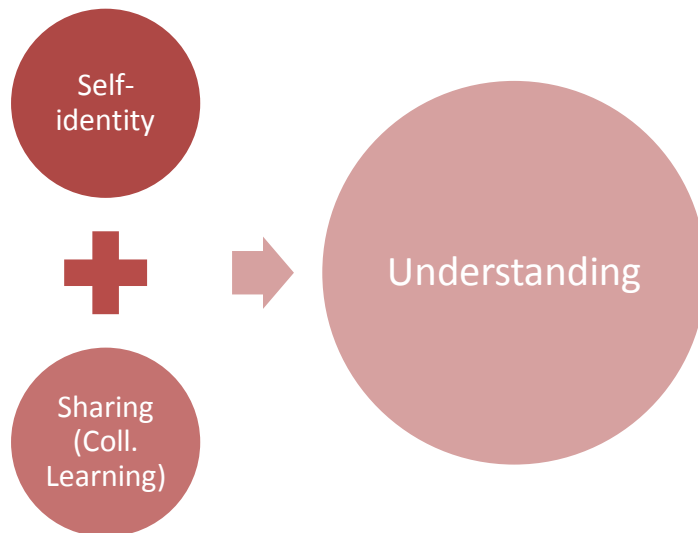
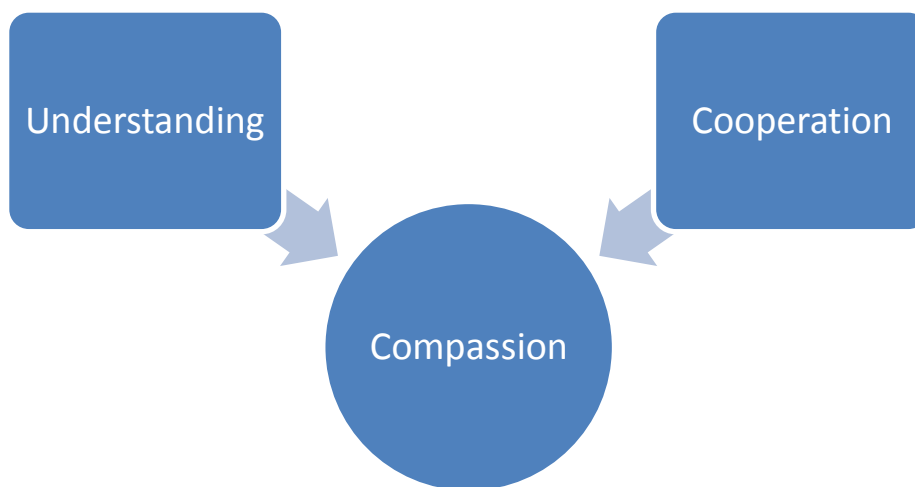


Diagram 2-2: Relationship among Understanding, Cooperation, and Compassion



In order to preserve culture and strengthen youths' bonds with their respective cultures, it is important to share with others. Sharing and teaching are useful reinforcement tools and a method of better understanding the subject. When one can teach a topic, one is able to grasp fully its meaning. A method of sharing and learning with others, collaborative learning, will be further discussed in the next section.

If culture is such an important aspect of daily life, why is it not a constant topic of conversation? Do youths recognize the influence of culture in their development? Do they appreciate their cultural practices as significant contributions to their identity? How does a lack of culture affect youth development? How does culture shape self-identity and lead to compassion? These are questions to be addressed in the next segment.

2.2.3 Culture and Self-Identity

The importance of understanding one's own culture for self-identity is undeniable. According to "The Effects of Ethnic Identity, Ethnicity, and Gender on Adolescent Well-Being," familiarity with their culture is necessary for adolescents to come to know and to accept their identities (Martinez et al. 1997). As youths move from searching for their identity to identifying it, their levels of self-concept, meaning, and self-confidence will increase.

But what happens when we are without culture? Western society is facing problems resulting from a lack of identifiable culture. It is failing to meet the basic requirements of culture, which include giving people a sense of meaning and self-identity, a measure of confidence about what the future holds for them, and a framework of moral values to guide their actions (Martinez et al. 1997). Thus, promoting cultural involvement in youths is beneficial to individuals and society as a whole.

Warikoo (2011), in *Balancing Acts Youth Culture in the Global City*, begins by defining "culture in action," as proposed by Ann Swidler, as a set of "scripts," or "toolkits," that consist of "symbols, stories, rituals, and world views" instead of values based on cultural practices and understandings (p.7). This definition is used to illustrate the difference between how individuals may act

in circumstances when they each have different tool-kits as observed in the difference between practice and values held. In other words, culture affects the mindsets and actions of all people, thus it is important to learn about the "toolkits" which different people possess in order to communicate and cooperate better with them. The proposed method, GLoCuS, exposes youths to global cultural practices; thus, it is important to understand the consequences of doing so.

A question that Warikoo's research unintentionally raises is whether the adoption of cultural practices of another group is beneficial to adolescents. In the survey results from AGORAsia Youth 2013 (addressed in Chapter Three), students observed commented that culture isn't important in daily life. However, Warikoo's gatherings, from a larger, more diverse group of students, suggest that youths do question culture on a daily basis by expecting peers to "adhere to authentic scripts" (p.48). As Warikoo quotes, youths' choices about social identity in public are formed more by modern culture than by traditional culture; however, ethnic and racial backgrounds also have an influence (p.71). Despite change and assimilation, youths remain loyal to their society's conceived boundaries of ethnic and racial identities and cultural practices; however, their own identities are constantly changing with the influences they welcome into their lives (Warikoo, 2011, p.72). Culture is not just choices made about music, style, and personal interests; rather, it includes attitudes and behaviors as well (Warikoo, 2011, p.90). Additionally, second-generation teenagers flock to global popular culture in lieu of local cultural influences (Warikoo, 2011, p.123). Although youths may not actively talk about culture on a daily basis, it subconsciously affects their thoughts and behaviors.

In Warikoo's research experience, race, ethnicity, and culture were topics of conversation for youths, who wanted to learn about other cultures from peers; their identities are also elastic as to allow youths to utilize cultural tools from their peers' ethnic backgrounds (Warikoo, 2011, p.133). Although ethnicity strongly impacts the students in Warikoo's study, they are also open to other cultures. On the other hand, survey results regarding comfort with peers of other ethnicities drew varied results (Warikoo, 2011, p.144). Despite the high diversity present in both schools of the study, it appears that race and ethnicity remain barriers to communication. Social interactions are based on individual connection (Warikoo, 2011, p.144). Students chose to interact with

individuals of ethnic groups distinct to their own rather than with the groups as a whole. This concept is influential to this research. If participants of GLoCuS learn to identify cultures based on the individual interactions they enjoy comfortably with global peers, perhaps they will feel more open to further interactions with others of that shared group. GLoCuS can build compassion by starting with one-on-one interactions and avoiding the discomfort provoked in large group scenarios. Through Warikoo's studies of cultural importance and influences on adolescents, the connection is better understood and can be applied to the development of GLoCuS.

What would happen if we shared our cultures? The following are possible outcomes of culture sharing: becoming immersed in our own culture to learn more about it with the intention of teaching; spreading culture to others; becoming more passionate about our own culture in doing so; and becoming more compassionate toward others. An additional benefit is that interest in our own cultures may increase community involvement, which is the following issue to be addressed.

2.2.4 Current Status of Cultural Involvement

Culture is undoubtedly important for adolescent development; however, how actively involved are youths? Participation in cultural activities tends to be higher in younger age groups. Cultural consumption generally has a higher participation rate than artistic activities such as dance and arts (Interarts). Essentially, while people may engage in the consumption of cultural materials, such as reading books and watching films, their participation in active cultural activities, such as learning traditional dances, is low. Interarts brings to attention that there is little information on youths' perception of access to cultural and their expectations. Perhaps analyzing youth perception of cultural participation is crucial to promoting participation; understanding motivation and beliefs would enable the development of a solution (Interarts, p.14).

The Interarts Foundation – created in response to the May 2008 Call of Proposals of the Education and the Audiovisual and Culture Executive Agency in cooperation with the European Commission – implemented a study on the Access of Young People to Culture in Europe in August 2008. The conclusive

report, while focused on European Union Member States, touches upon topics that are relevant to youth development across the world. Because the European nations represent dozens of distinct cultures, the concepts of the study which apply to all member states can be extended to other countries as well (Interarts).

The Youth in Action Programme, a foundation for this study, was created to develop active citizenship, solidarity, and tolerance among young Europeans (Interarts, p.49). It is a belief of the program that participation of youths is hindered by cultural exclusion; thus the program aims at facilitating access to cultural activities and creating an atmosphere of acceptance. This concept strengthens that of this dissertation, which is that cultural exchange can help develop compassion and understanding among youths of different backgrounds.

Interarts suggests encouraging youth involvement in cultural practices. A few key recommendations are "Connecting with heritage and community," "Mobility and cooperation," and "Engaging young people from diverse backgrounds" (Interarts, p.12). Connecting with heritage and community includes projects which enable youths to become involved with the cultural community, preferably through the use of new technologies. While the listed examples are cooperative programs between schools and museums, the concept of GLoCuS falls within this category. The second suggestion describes networking activities which connect youths in artistic ways or provide cultural services; the characteristics of GLoCuS are also in alignment with this idea. As for engaging diverse youths, Interarts suggests activities which foster the participation of diverse youths in cultural practices; this is a key concept of GLoCuS. Other suggested activities are "Art and creativity in education," the use of "New technologies," and "Young people as cultural producers and consumers," all concepts which are contained within GLoCuS's framework.

Further supporting the importance of cultural involvement is the current interest of policy-making bodies, including the European Union, in increasing youth access to culture for its potential to overcome discrimination and create opportunities (Interarts, p.13). Interarts further supports the goals of this research by stating that family and social environment are both crucial to increasing youths' access to culture and their participation in it.

Wigfield and Eccles (2002) also cite a disengagement of adolescents from family and community involvement. The Carnegie Council on Adolescent Development recommends building connections between schools and communities for young adolescents. It is reported that parents are not as involved in adolescents' education as is optimal. Thus, further involvement in any area, including cultural education, would be an improvement from the current status (Wigfield and Eccles, 2002).

Interarts suggests that European institutions promote cultural knowledge exchange by providing youths access to other cultures using technologies and exchange programs. Calling the digital environment a critical element of today's youth culture, Interarts proposes that Member States of the EU should encourage communication and media literacy skills among youths so that they may utilize technology as online creators. Interarts also recommends the use of technology, creativity, and innovation to share information and knowledge; Interarts suggests that the "digital cultural environment" is an untapped opportunity for youth culture. This highlights the need for programs which exploit technology for cultural dissemination, especially among global youth communities.

Volunteering is said to be crucial to cultural participation (Interarts, p.14); however, as seen in the survey from the AGORAsia Youth 2013 workshop, few students are involved in community volunteer efforts. While volunteering is not the only choice for community involvement, its lack of presence in the youth community reflects on the status of participation in cultural activities.

By realizing the status of youth involvement in community affairs, it can be concluded that efforts should be made to further involve adolescents in their communities as a benefit to individuals and to society as a whole.

2.2.5 Defining Compassion and Its Importance

Compassion, the desired outcome of Global Education and this research, is difficult to define, yet fundamental to a cohesive, cooperative global society. In order to build and evaluate compassion, it is necessary to understand, to

question, and to define the concept. While compassion was discussed previously in sections 1.4.3 and 1.4.4, this section will go into further detail.

Various studies argue the relationship between compassion, empathy, sympathy, love, and other variants along that spectrum. Valverde (2011) captures the essence of these battles by stating, "Empathy allows individuals to see and to feel, but it is compassion that compels individuals to act in response to what is felt" (Valverde, 2011, p. 68).

Compassion is our natural instinct; it is born from intrinsic motivation, thus removing the need for a reward (Seppala, 2013). Children's immediate instinct is to help one another; however, adults have learned to stop that impulse by questioning the reasoning behind it.

While research has revealed measurable components of compassion, observing these components is difficult within the context of asynchronous communication. Research supports the connection between compassion and a facial expression that combines oblique eyebrows and a concerned gaze, which suggests helping behavior (Keltner, 2006, p.6). Another aspect which is not possible through asynchronous connection is touch, which expresses and achieves compassion (Keltner, 2006, p.6).

Participants of a study were asked if they would touch another participant; a desire to touch another person depended on the level of compassion created through the situations prior to asking the question (Keltner, "The Compassionate Instinct"). While this method is easily observed within a monitored setting, it cannot be applied in GLoCuS due to distance communication and student comfort. However, Keltner (2006) reassures those who seek to create compassion in the following statement; "We might think about compassion as a biologically based skill or virtue that can be cultivated in the appropriate context" (Keltner, 2006, p.9).

As has come to be understood from the sum of references, where empathy is understanding an individual, being able to put oneself in the shoes of another, compassion is a step further, an action. Compassion is taking that understanding to make positive contributions to the well-being of others, whether it's to listen, to support, or to assist another being.

In the struggle to achieve compassion, several sources have taken unique approaches to the issue. In "Compassion in Schools," Kim (2011) argues that the basic principles which must be used to build compassion in schools are balance, inclusion, and connection. Empathy and compassion are intertwined, and empathy can be developed through awareness and contemplation of the situation of another person (Kim, 2011). Thus, roleplaying and storytelling, two activities to be discussed later, are effective ways of achieving empathy.

The first step to creating sensitivity and empathy for others, is understanding one's own culture (Valentino, 2006, p.2). Secondly, one must know the unique cultural factors of another person's culture and approach cultures open-mindedly, while accepting that the other person is an expert of his or her own culture. According to Ridley and Lingle, a cross-study between training and cross-cultural empathy revealed that empathy may be a "learned skill" (Valentino, 2006, p.5). Valentino (2006) further enlightens by revealing that cognitive empathy (trying to understand another person) can lead to affective empathy (feeling emotions). Therefore, compassion training, especially through the activities described in these sections, can lead to the development of empathy and compassion.

The findings support the concept that learning alongside diverse peers can develop empathy without the need for special activities. To further develop empathy, Valverde (2011) quotes Carrell in stating that "the infusion of cultural knowledge in an intercultural communication curriculum has significant impact on the development of empathy" (Valverde, 2011, p.67). In other words, the use or sharing of cultural information, the method of this research, can build empathy in participants of the program.

Frost (1999) refers to compassion as a competency, which like empathy and disinterested love, must be developed through practice; this is a similar thought to Keltner's. One suggestion is using relational practice, in which people work together on a project and enable and empower others as well as themselves toward achieving the goal. In this instance, people use empathy and intention to accomplish a goal while helping others grow in the process. A second recommendation is embracing self-respect and dignity, without which compassion cannot flourish (Frost, 1999). Frost adds that culture invokes the idea of compassion and allows people to see things in a new way.

David DeSteno (2012), in "Compassion Made Easy," believes compassion is most easily developed when a sense of commonality exists between people. In forming an association with another person, compassion increases. He argues that "any such commonality will do," and that viewing one another through a lens of commonality would be enough to increase empathy among people.

Valverde (2011) agrees with other sources that connection is made through the experiences that are shared in common (p.140). This is a key point in GLoCuS, which seeks to connect students through shared experiences.

In his dissertation, Valverde (2011) addresses empathy as a function of compassion (p.19). Valverde notes that "intercultural competence promotes empathy, which is ultimately a vehicle by which compassion can be fostered" (p.19). He defines intercultural competence as the development of effective communicative and interpersonal skills that promote positive interactions among those of different cultural backgrounds (Valverde, 2011, p.49); these skills are also responsible for developing the ability to see others through a lens of common humanity. Valverde argues that cultural exchange and social participation, among other factors, are opportunities to create value (p.43). The purpose of intercultural education, Valverde adds, is to create a greater understanding and communication among culturally diverse groups; the interactions of intercultural learning lead to tolerance, respect, understanding, acceptance, and empathy (Valverde, 2011, p.62). He noted a deepening of compassion in himself and in his students when commonalities were shared through intercultural dialogues (Valverde, 2011, p.140). In summary, Valverde (2011) stated that transformative learning leads to empathy and compassion, as witnessed through eight years of teaching.

In "Developing Empathy in Children and Youth," Kathleen Cotton (1992) notes that role-taking or role-playing is an effective way of developing empathy. By "putting oneself in another's shoes," empathy towards others can be developed. Cotton further notes that older youths are better at relating to others and recognizing emotions; thus they are able to express empathy for diverse people, and role-taking is an important element to their development. This note emphasizes the appropriateness of developing empathy and compassion in youths at a moment crucial to their development.

In "Holistic Empathy Education Among Preschool and School Children," Mirja Kalliopuska (1992) further deconstructs the concept of empathy and how it is developed. Sharing emotions and experiences through self-expression creates a temporary identification with another person, which is the groundwork for forming empathy (Kalliopuska, 1992). Taking another person's role, or role-playing, is once again mentioned as a way to develop empathy. By developing a "concept of the human being," which includes active respect of others, understanding of each person's uniqueness, and empathetic tolerance of diversity, coupled with a concept of self, which includes self-respect, understanding personal growth and ability, and appreciating one's national identity (cultural background), empathy can develop (Kalliopuska, 1992, p.6). As Kalliopuska states, "Empathy is not a trait, it is a process" (p.7). This view is in accordance with prior sources, which state that developing empathy is a practice which combines several elements in order to be achieved.

Kalliopuska believes that, when students are able to role-play as others, empathy building will be successful (1992, p.8). However, Kalliopuska warns that strong empathy requires strong self-esteem. This aligns with the core of GLoCuS, in that self-identity is developed as a pre-requisite to international exchange and compassion building. Kalliopuska emphasizes the need for empathy-building methods: promoting an atmosphere of trust; increasing self-respect; increasing national identity; promoting cultural sensitivity; promoting neighborhood spirit; and increasing open-mindedness, among others (Kalliopuska, 1992, p.16). Each of these methods finds its way into the structure of GLoCuS.

2.2.6 Workshop Design

The goals of designing GLoCuS center around the development of compassion and the creation of the most appropriate environment for its formation. In order to understand and support the needs of such an environment, several elements of workshop design, particularly of workshops which involve adolescents and global communication, will be discussed in this section.

In *Online Collaborative Learning: Theory and Practice*, Tim S. Roberts (2004) discusses both the roles of students and of facilitators in creating an effective program. According to Roberts, facilitators should be positive role models who demonstrate patience, flexibility, responsiveness, and clear expectations and guidelines for participation (p.64). In order for students to feel connected and motivated, feedback is a necessary element (Roberts, 2004, p.87). Adopting facilitator instructions and feedback into the guidelines, GLoCuS incorporates positive aspects of workshop design research into its framework.

2.2.7 The Power of Storytelling for Compassion-Building

The focus of GLoCuS is creating compassion through cultural sharing in an effort to connect local and global youth communities. As previously discussed, culture sharing has many benefits including the development of self-identity, inter-cultural understanding, and empathy. In the case of GLoCuS, however, the sharing of culture does not take place through open discussion and conversation, rather through teaching and learning. In effect, the sharing of cultural practices, a form of performance, closely resembles the process of storytelling.

Storytelling, especially in a media rich environment, is used to foster empathy in children (Brennan et al.). In "Restoring the Art of Storytelling as an Educational Tool to Empower Cooperative and Collaborative Learning Among Ethnically Diverse Students/Groups," Bonnie Ok Ezechukwu (1999) comments that storytelling transforms learning and teaching into experiences that are based on mutual respect, trust, cooperation, and collaboration (p.3); these experiences in multicultural classrooms make learning more meaningful for students (Ezechukwu, 1999, p.5).

Sharon Lynne Hoffman's (2003) work, "Living stories: an intuitive inquiry into storytelling as a collaborative art form to effect compassionate connection" addresses the formation of compassionate connection through creative storytelling. The changing of modern western culture in the United States and the loss of belonging and community have created a need for connection (Hoffman, 2003, p.2). Storytelling is a solution to building compassionate connection by breaking down barriers and by deepening

connection among community members based on a common humanity (Hoffman, 2003, p.6). It is this common humanity, as described earlier, that builds upon compassion.

Viggiano (2003), in "Cultural Integration through Storytelling in Art and Language," praises storytelling for its ability to help children work through issues with cultural self-identity (p.20). As these sources have noted, storytelling is a powerful tool through which to build compassion, strengthen cultural identity, and create connection among participants. Additionally, storytelling as a performance art can motivate students, enhance the development of imagination, minimize classroom anxiety, and promote friendship, trust, and honesty (Levy, 2007, p.11). In reference to Mello, Levy depicts storytelling as an ancient method of communicating ideas, which has allowed individuals over time to share their perceptions with others (Levy, 2007, p.1). Storytelling, due to its ability to capture children's attention, can also assist shy students who are unable to voice their opinions due to classroom anxiety (Levy, 2007, p.11).

Storytelling is also used in the field of nursing to similar benefits. Davidson (2004) cautions that a safe environment is necessary in order for students to share comfortably and have a positive experience (p.188). Active engagement in the learning process coupled with a safe group environment is essential to forming relationships among participants (Davidson, 2004, p.188). With these requirements in mind, the guidelines for GLoCuS help foster a respectful environment in which exchange can comfortably take place.

The benefits of storytelling make it an essential tool for creative expression and compassion-building. By creating a positive atmosphere for participants, they can learn together through an exchange-based, collaborative environment.

2.2.8 Collaborative Learning

Collaborative learning is a teaching methodology proven to develop understanding, empathy, and respect (Roberts, 2004). Collaborating can help

students gain empathy for people from different cultures; mostly through intercultural exchange (Tapscott, 2009, p.138).

The concept of collaborative learning dates back to the late 18th century at the University of Glasgow, where students of George Jardine were encouraged to learn from one another (Roberts, 2004, vi). Collaborative learning has 67 unique associated benefits, including self-esteem building, reducing anxiety, understanding diversity, encouraging, developing relationships, and stimulating critical thinking (Roberts, 2004, vii). It is also known for having a positive impact on below-average students, who learn alongside higher level peers, and no disadvantage for higher-level learners (Roberts, 2004, vii).

If collaborative learning has so many notable benefits, why is this methodology not used more often? There are a few disadvantages to collaborative learning, however, which include team arguments and the “free rider effect,” in which individuals do more work as others sit back and reap the benefits of the group work (Roberts, 2004, vii). Additional reasons include: difficulty of replication, lack of support by conservative educators, and the inertia needed to apply the system to local classrooms (Roberts, 2004, viii).

Since transferring new knowledge is difficult without context learning, the best method for developing skills and knowledge is partaking in authentic activities which are created around real world situations (Roberts, 2004, p.3). Engaging participants with realistic activities encourages use of collaboration in future real world environments. The reflective process, in which participants consider what occurred, also transfers project-based experience into real skills (Roberts, 2004, p.8).

In order to have a successful team atmosphere, open communication is critical; sharing pre-determined goals and providing feedback are key (Roberts, 2004, p.11). Thus, for all members to participate in collaborative groups, sharing a common goal and purpose is critical (Roberts, 2004, p.183). According to Rovai, a sense of community is crucial to the degree and quality of interaction within an online environment (Justus, 2005).

Strategic use of technological tools allowed participants of Roberts’ (2004) study to take part in discussions and contribute to the overall effort

independently of time and place restrictions. These collaborative technologies also gave students an opportunity to creatively express themselves, or as Roberts states, “a space for authoring themselves” (Roberts, 2004, p.33). However, establishing norms is necessary. Tapscott (2009) also offers tips for educators: empower students to collaborate; focus on life-long learning; and use technology for a student-focused, customized, collaborative-learning environment (Tapscott, 2009, p.148). By doing so, "Technology can provide us with collaborative environments where classroom discussions can be continued outside the classroom" (Tapscott, 2009, p.147). Thus, technology can provide an extension through which to carry on learning and developing relationships with global peers beyond school.

Online, collaborative learning provides learners power and control over learning (Roberts, 2004, p.59). This is particularly beneficial for today's Net Gen youths, who: want freedom in all from choice to personal expression; love customization; question everything; want entertainment and play in all aspects of life; are collaborative and relationship-based; are innovators; and need speed in life, especially in communication and connection (Tapscott, 2009, p.34).

Quoting Wenger, McDermott, and Snyder, Justus (2005) brings to attention the need to create an environment which empowers learners to take charge of their own learning; this is particularly important when students are from different countries as communication and culture differences can be an obstacle to developing trust and personal relationships (p.6). Justus reminds readers that culturally diverse students reflect a different set of behaviors, expectations, value systems, and educational needs that stem from their individual culture. Thus, it is important for the success of a global workshop to establish guidelines instead of assuming all participants will act in a certain manner without prior instruction.

2.3 Contribution of Personal Experience to GLoCuS Development

In addition to established sources, prior personal experiences create the foundation of GLoCuS. Through varied intercultural experiences, a great deal was learned that could not have been learned as effectively through the study of texts. These experiences will be outlined in section 2.3.1.

2.3.1 University Cultural Dances

The main inspiration for culture sharing, especially in the form of performance arts, came from experiences during my undergraduate studies. During my studies at Washington University in St. Louis, I was fortunate to have been involved with many cultural groups and performances. Throughout the year, various cultural groups on campus would organize two or three day shows to display cultural dances, music, skits, and other practices to the student body and local community. These exhibitions were fun, memorable, educational experiences for all involved, from organizers to participants to audience members. It was an opportunity to expose the local community to global cultures while inviting anyone to participate, regardless of cultural background. As a result, both those actively learning and those passively viewing the performances were positively affected.

Learning cultural practices took place over the course of several weeks. Student instructors taught participants in rehearsal spaces on campus. During rehearsal sessions, conversation was made among students from different cultures who were aligned by a common goal of putting on a successful show and driven by the desire to learn about a new culture. Occasionally, when attendance was not possible, participants watched an instructional video created by the student leader online. This memory is represented by the videos created for GLoCuS.

Participating in these cultural shows resulted in a complete learning experience. Not only were cultural arts learned and mastered for performance, but the interactions among participants of various cultures created a global community aligned by the same goal: to share art with the community. These events always resulted in sold-out shows, demonstrating their popularity and success. Inspired by this learning experience, GLoCuS seeks to replicate the positive aspects of cultural exchange in order to achieve compassion in global youth. Similarly, global cultures will be brought back to the community as they were through these cultural performances.

2.3.2 Cross-Cultural Experiences in Fukui Prefecture

Time and time again, personal experiences have supported the concept that people enjoy active cultural exchanges more than textual information. During my time in Fukui Prefecture, I was a frequent guest at English conversation classes, prefectural university events, cooking classes, and international functions at the Fukui City government building. Despite limited English conversational skills, visitors and participants of these events actively attempted communication in a variety of ways. While some volunteered to assist in cross-cultural community activities (such as the preparation of the Fukui International Festival), others partook in sing-a-longs at Fukui Prefectural University's World Cafe holiday party. As these examples demonstrate, cultural information in books and online can only go so far to motivate people of different cultures to cooperate with one another. It is the interactive experiences that connect people across cultures and build compassion. This motivating concept is behind the development of GLoCuS.

2.3.3 Teaching English through Culture to Create Interest and Awareness

As an Assistant Language Teacher (ALT) on the JET Program (an English teaching program with international participants which is administered through the Japanese Government) in Fukui Prefecture for two years from 2010 to 2012, I was able to conduct a thorough observation of students and their needs, motivations, and interests. Due to closeness in age (my 20 years compared to their 12 to 15 at the time), students felt comfortable, which enabled me to understand better their situations. From writing assignments to conversation, an enormous amount of information about their backgrounds, passions, dreams, and hopes became instantly accessible.

While the amount of knowledge learned cannot be thoroughly discussed in this research, the most relevant topics will be detailed. First, the environment is important to consider. Maruoka Minami Junior High School and Maruoka Junior High School, both in Maruoka Town, Sakai City, Fukui Prefecture, were the primary locations for these observations; several

interactions with high school and junior high school students in surrounding areas were of interest as well.

Compared to behavior in other subject classes, students were generally more relaxed and adventurous in English class. Although several factors may have contributed to this observation (not taking English as seriously as core subjects, more leniency in grading, etc.), an effort was made to make the English classroom a place to feel at ease and enjoy communication, regardless of skill. Students were encouraged to try, even if trying resulted in mistakes. While students only collaborated with an ALT once a week, those classes were intended to make communication fun, memorable, and interesting. They were planned as a team effort between the Japanese-English teacher and ALT to include reading, writing, speaking, and listening skills, while incorporating interactive activities and cultural lessons. The most successful classes were those in which students actively engaged in discussions, games, or culture-based quizzes.

Success was based on enthusiasm and connection. When students connected with what they were learning and practiced it in an activity based on a real-world situation, they were more motivated to participate. The single most interesting subject for students to learn was culture. When presented with information about foreign cultures through games and interactive activities, they were noticeably attentive and participative.

However, when it came to creating presentations about their own culture in English, students often reacted negatively. A great deal of research was conducted, guided by the Japanese teacher leading a brainstorming session to gather ideas from which student groups could work. It was shocking that the ALT often knew more about Japanese culture than the students did during these sessions. This observation is in accordance with that noted in AGORAsia Youth 2013 (discussed in Chapter Three), although the subject group was not junior high but high school students.

Having gathered textual information from the Internet and library books, students then shared created textual and verbal presentations of their information with the class. Although initially the students were unaware and seemingly disinterested in several cultural elements, their pride and confidence grew noticeably during the presentations. By presenting the cultural bits that

were part of their heritage, they gave it importance, which was visible in their confident presentations.

In conclusion, language barriers can be overcome by creating a pleasant environment and engaging in supportive, fun activities. Even shy or disinterested students can become actively engaged in cultural exchange by developing cultural pride. GLoCuS has been developed with these findings in mind.

2.3.4 Cultural Teaching Mini-Workshop

Each semester, new students are introduced to the inner workings of a project group during a “newbie camp.” During the Global Education camp on March 3, 2014, a teaching session by all current members was required. Conducted virtually, via the Real-Time communication platform, Skype, one teaching session featured a short, fun dance. “Cotton Eye Joe” by Rednex was taught to about eight participants.

Equipment (webcams) were arranged to properly show footwork and corresponding timing. Some participants took longer than others to master the steps. Once all parts were learned and pieced together, participants attempted the entire dance. The overall image of everyone dancing together was fun and touching. Feedback from participants included: “It was fun and reminded me I could dance,” and “Refreshing.” The collaboration was a successful demonstration of sharing and learning cultural practices, which GLoCuS seeks to do.

2.4 Similar Approaches in Education

With the seemingly unlimited resources available online, government agencies and schools across the globe are undertaking responsible action in the transformation of education. Working toward compassion-building, cross-cultural communication competency, and other similar goals, these organizations have developed numerous inspiring projects which support the formation of GLoCuS.

In this section, several existing platforms, which pertain to cross-cultural communication and global education, will be discussed briefly. Analyzing such programs is essential in order to understand various approaches to the objectives of this dissertation. By aggregating successful points of such pre-existing programs and taking caution in areas of weakness, it is possible to create an appropriate solution to achieve compassion among global youths. Tables comparing and contrasting GLoCuS to the following programs can be found in the appendix.

2.4.1 Exchange 2.0 Coalition

Exchange 2.0 Coalition is an online platform that promotes the need for virtual exchange among people of all ages around the world (Exchange 2.0 Coalition). As a reason for its existence, Exchange 2.0 cites major global challenges requiring cultural exchange and cooperation as a driving force in today's global society. On its website, Exchange 2.0 asserts that educational exchanges are one of the best methods for preparing youths and developing their skills for a society that increasingly demands global communication competence. In partnership with MIT's Saxelab Social Cognitive Neuroscience Laboratory, Exchange 2.0 claims that there is already proof that virtual exchange programs can increase youths' empathy for other cultures and perspectives and create an environment of social engagement, respect, and discussion among youths of different cultures (Exchange 2.0 Coalition).

Virtual exchange as a form of preparing young people for a global society and developing their capacity for meaningful cross-cultural communication has reached the level of government sponsorship. In May 2013, United States' Secretary of State, John Kerry, declared the establishment of the Virtual Exchange Initiative, a public-private exchange for the benefit of global youths. This demonstrated support across private and public sectors suggests that the reasoning for these programs is enough incentive to develop and fund them (Exchange 2.0 Coalition). Therefore, this research and its intentions lies within the realm of a current issue that is gaining support rapidly in and across nations.

2.4.2 Soliya: The Connect Program

Linking students from more than 100 universities in 27 countries since 2003, Soliya's primary initiative, The Connect Program, utilizes an online videoconferencing application to connect global peers in facilitated discussions regarding socio-political issues (Soliya, Inc). The goals of the program are to develop what it deems as "21st Century Skills" (critical thinking, cross-cultural communication, and media literacy skills, among others). Furthermore, the program aims at developing respectful relationships among global peers whose nations, cultures, religions, and ideologies may greatly differ. Integrated into accredited university courses, The Connect Program requires students to participate in two-hour sessions each week for ten weeks to discuss coursework in groups of global peers (Soliya, Inc). Once a semester, student groups must participate in a hands-on media project as well which requires the production of a video; this encourages students to contemplate the impact of media bias on cross-cultural relations, according to Soliya. According to evaluations of the program, 90% of students were happy to have taken part in the program and would recommend it to classmates. 82% felt they were better able to think about issues of importance to them; 25% felt their understanding of global peers increased and they were able to grasp similarities between them (Soliya, Inc). One important observation to this research is that 90% of students in The Connect Program shared the information they were learning with peers and others in their community; this creates hope that students participating in GLoCuS will likewise carry information back to the local level.

Interviewed students noted benefits from awareness regarding the culture of global peers and the strengthening of their own self-identity and self-confidence. Participating professors were pleased as well: 90% believed students develop an understanding of different perspectives, and 81% believed students increased their confidence, communication and critical thinking skills through participation (Soliya, Inc). Professors noted a transition in cultural engagement from a theoretical stage to an action-oriented one through which students actually learned and increased their understanding. Another notable comment mentioned how direct contact enabled students to understand truly the reality of events and emotions in which other students, particularly those in the Arab world, faced daily (Soliya, Inc); this connection allowed students to understand global peers without the misleading influence of mass media.

While this program had positive results and a thorough curriculum, it was an intensive one aimed at university-level students at participating schools. These restrictions exclude the target audience of GLoCuS, high school students, and require far more moderation and curriculum-based teaching than this project intends to develop. Despite having positive outcomes, The Connect Program does not solve the issues that this research aims at addressing.

2.4.3 iEARN

iEARN is another project-based program developed for students and teachers to use in the classroom or as an after-school program. Participants take part in global projects which have distinct curriculum requirements and must answer the question "How will this project improve the quality of life on the planet?" The objective of this program is to develop students into global citizens who make a difference throughout the world in cooperation with peers (International Education and Resource Network).

iEARN is based on collaborative projects among two or more groups of students and facilitators. Most projects, though distinct in nature, revolve around the pedagogy of project-based learning. An end product that is shared among participants is the goal of the projects, which generally focus on seeing progress. iEARN, though not limited to project type, requires each project to answer the question, "How will this project improve the quality of life on the planet?" In answering this question, iEARN's vision and purpose are made clear regardless of the unique nature of each individual project; students are also empowered as global citizens through collaboration with global peers (International Education and Resource Network). Educators are encouraged to participate in existing projects when attempting the iEARN experience for the first time. While management and coordination are often difficult for facilitators, iEARN's system can be daunting to inexperienced facilitators. From choosing a relevant project that fits within the school's curriculum to coordinating schedules with other educators in the same language, there are many tasks to be accomplished before students can get involved. Educators are urged to communicate with and to maintain good relationships with global colleagues. On the contrary, GLoCuS has been developed to not be overly demanding of facilitators or exhausting of resources.

Participating educators are advised to have students sign a “Buddy Contract,” a document that states the guidelines of respectful communication and that requires students to abide by these guidelines before they can post publicly (International Education and Resource Network). To maintain student engagement, it is suggested that students use a consistent writing process, such as posting two responses per message (International Education and Resource Network). The idea of the Buddy Contract inspired the guidelines of GLoCuS, which mostly focus on respectful communication, which is said to be appropriate for today’s freedom-seeking adolescents (International Education and Resource Network).

Of the various projects under iEARN, one workshop was particularly notable. Intended for K-5 level, the Caring and Compassion project involved participants from two American schools, one in Belarus, and one in Jordan. Complementary to the curriculum at the American schools, the workshop involved discussing and defining compassion, followed by students drawing their perception of compassion. The exchange involved sharing the students' art with the other sites and combining all of the students' contributions in order to make an "end result", a book of the artwork (International Education and Resource Network). A final showcase (videos produced by participants) is likewise an aim of GLoCuS in order to show students the outcome of their combined efforts.

According to facilitators, students learned they could concretely show compassion in their own way and share it with the community. Also, they were interested in learning the thoughts of their global peers as well. In addition to global awareness, students developed computer and collaboration skills. Through discussion, their communication skills increased as well. According to facilitators, this activity allowed students to bring geography to life and to be able to connect people, lifestyles, and places more tangibly. They learned from their global peers that they shared many similar concerns and experiences and that, by working together, they could create a better world (International Education and Resource Network). Success in global communication and compassion-building among global peers makes iEARN an inspiring project for the development of GLoCuS.

Making a contribution to the world, students also participated in a week-long food drive and a week-long toy drive the following month; 1st and 5th graders also collaborated to make donations to a hospital. The limitations of this project included age abilities, such as the need to communicate orally due to underdeveloped writing skills at the various ages. Despite limited communication capacities, students showed an increased understanding of compassion and, by the end of the workshop, could give solid examples of what compassion meant to them (International Education and Resource Network).

2.4.4 Rock Our World

Rock Our World, a global collaboration experiment, focuses on connecting students and teachers in a collaboration experience that revolves around composing original music, making movies, and meeting through live video chats. The organization has been working since 2004 to create music through a united global effort (Rock Our World Collaboration).

The process involves utilizing GarageBand by Apple. Each country develops a 30-second drum beat, which is rotated weekly to another country, which adds bass guitar. This musical segment continues to move from country to country, adding instruments along the way. As the music rotates among countries, students meet online through live video chats to discuss the curriculum topics. The finished piece begun by each country returns to its origin having been developed by all participating countries. The effect brings completeness and unity since all countries worked toward the end result (Rock Our World Collaboration). Like iEARN, Rock Our World demonstrates the value of presenting students with a final showcase of their efforts.

In its section on Video Chat, Rock Our World recommends that students broadcast performances or projects to other schools as a way to chat. Rock Our World works on additional projects, including the creation of a global music video and an application which challenges students to smile and make others smile (Rock Our World Collaboration). The idea of spreading happiness from one student to another builds on compassion.

Video exchange is essential to GLoCuS, so observing success in this field is motivating. A key takeaway is that, for students to realize the overall result of their efforts, sharing their learnings is essential.

2.4.5 OneWorld Classrooms

OneWorld Classrooms is an organization that seeks to prepare K-12 students for global citizenship through active participation. OneWorld Classrooms describes its mission as fostering global awareness and cross-cultural understanding. Through arts and technology based programs, students are encouraged to collaborate with global peers to develop skills, knowledge, and the mindset needed to become compassionate global individuals. The program stresses the value of culture (both that of the participant and his peers) and seeks to show students the similarities among cultures so that students respect and appreciate each other's cultures (OneWorld Classrooms). OneWorld Classrooms touches upon the issues revealed in this research. Its website asserts that, through sharing with global peers, students develop self-esteem, self-respect, and self-knowledge; this in turn increases their capacity for respecting and learning about their peers (OneWorld Classrooms).

OneWorld Classrooms is particularly interesting because it shares many values and objectives with GLoCuS. OneWorld Classrooms also affirms that sharing cultural information and interacting with peers provides a more personal, meaningful experience for youths. The program functions under the belief that arts are universal and not barred by language differences. Technology is cited as a powerful tool that opens classrooms and expands the horizons of students across the world. It can also be extended to any subject from math to foreign languages, thus complementing school curriculums (OneWorld Classrooms).

Although the overall mission and beliefs are in line with this research, the projects proposed on the website are vastly different. K-12 Global Art Exchange is a program by OneWorld Classrooms which involves sharing artwork through regular post with schools worldwide and can be accompanied with digital communication (OneWorld Classrooms).

Boston 140 is a three-year program that seeks to create an exhibition featuring 120 pieces of art created by K-12 students from Boston and 38 countries that represent the cultures of the students. Artwork collected is displayed at several venues across the city. The final effect is that of unity, showcased in the art collection. Another program offered through OneWorld Classrooms is Student to Student Language Lab, which creates a means for native speaking students of one language to teach it to global peers learning that foreign language (OneWorld Classrooms).

The largest drawback of OneWorld Classrooms is the participation fee required for schools. Standard exchanges begin at \$150 per exchange, and personalized exchanges begin at \$300 dollars. While the fee may seem affordable in a per student distribution, it still remains a barrier to low-income schools and areas around the world. Surprisingly, however, the list of past participants includes schools around the world from areas in varied income ranges. Whereas Australia only has had one participant school, Africa boasts 45 schools from Kenya to Namibia to South Africa (OneWorld Classrooms).

While OneWorld Classrooms focuses on the universal concept of art, which is not barred by language and cultural differences, it fails to open the doors of opportunity to students of all backgrounds and economic levels. Therefore, improvements in this field are possible.

2.4.6 Global Kindergarten

Global Kindergarten, a project in collaboration with Keio Media Design, seeks to bring a sense of international friendship to kindergarteners through interactive activities using videoconferencing tools. Supported by the Global Education project team, administrators of Ono Kindergarten in Fukuoka, Japan, coordinate one-session workshops with kindergartens around the world (Keio Media Design).

During the workshops, for which schools thoroughly practice and prepare, students and facilitators follow a detailed schedule of activities. Activities are based on culture sharing and include dancing, singing, and similar exchanges. It is a great opportunity for children, at a crucial stage of

development, to learn about global peers in a fun and memorable way. Focusing on cultural-sharing activities, Global Kindergarten exposes young generations to life-changing global exchange (Keio Media Design).

While the program is an inspiring demonstration of global exchange, there are several drawbacks. The target age group is far younger than selected for GLoCuS, thus educational goals and program development are quite different. Second, the planning and practicing required for the sessions are considerably time-consuming. A third obstacle is that Global Kindergarten is not sustainable without significant financial backing; each session requires a support team from Japan to fly to the overseas destination and a local team to travel to Fukuoka for local support. Fourth, due to the young age of participants, who cannot be responsible for any aspect of the program on their own, the program's success depends on moderators and facilitators. Additionally, it is difficult to say whether or not young participants understand the benefits of their experiences or comprehend the significance of cross-cultural exchange with peers.

Without measurable evaluation points, it is difficult to gauge the success of such a program. It is likely that benefits from early education take years to develop into tangible results. While Global Kindergarten is not a close match to the ideal GLoCuS program, it has several strong points that make studying its framework relevant to this research. The culture sharing activities of Global Kindergarten are notable takeaways for the development of GLoCuS.

2.5 Evaluation Points and Methods

In the framework of GLoCuS, the following steps are needed to build compassion: development of self-identity, sharing of knowledge with global peers, practice of cultural practices, reflection on the workshop, and local-level sharing of learned information. The segments described in Chapter Two all contribute to and support the structure of GLoCuS.

While the layout of GLoCuS will be described in Chapter Three, the steps required toward compassion and evidence are described in the following table.

Table 2-4: Steps to Compassion and Supporting Evidence

Steps to Compassion	Action	Who is involved?	Approach	Hypothesis	Support / Citation
1	Develop self-identity	Students, community	Encourage learning of cultural practice; provide instruction and tools for gathering information	Learning about one's culture from community increases self-identity	Self-identity and sharing lead to understanding (Nilan and Feixa, 2006)
2	Share knowledge with global peers	Students, facilitators	Facilitate video exchange	Collaborative learning among global peers increases empathy, understanding	Collaborative learning (Roberts, 2004)
3	Practice cultural action of global peers' culture; Respond	Students	Facilitate learning of video information; create reply video	Teacher becomes learner; collaborative learning create shared experience; shared experiences create compassion	Commonalities (Roberts, 2004)
4	Reflect on workshop	Students, facilitators	Discuss workshop outcome, changes in perception	Students raise awareness of cultural understanding and develop compassionate views	Discussion raises awareness thus empathy, compassion (Roberts, 2004)

5	Share locally	Students	Share experience with local community to complete local-global cycle	Culture is brought back to local community to develop awareness and compassion locally	Shared experiences create compassion (Desteno, 2012)
---	---------------	----------	--	--	--

2.6 Summary

In this section, the literary works contributing to the development of GLoCuS were outlined and analyzed. The importance of culture was established as a core of self-identity, which affects the development of compassion. By assessing the current status of cultural involvement of youths, a starting point was established. Following these discussions, several elements relevant to GLoCuS's framework (workshop design, storytelling, and collaborative learning) were outlined. Personal experiences, which strongly influenced and motivated the development of GLoCuS, were discussed. Lastly, similar existing programs and projects were assessed in order to extract positive elements for adoption into GLoCuS. In order to increase global cultural exposure and sow the seeds of compassion in global youths in accordance with Global Education standards, GLoCuS must meet the unfulfilled needs of current online platforms and deliver a creative solution to the problems faced by the target students. In the following chapter, the development and methodology of GLoCuS will be discussed.

Chapter Three: Concept Development

3.1 Introduction

The changing nature of society as a result of Internet and technology may be responsible for major changes in the development of global youth. As these youths rely more on virtual communities and withdraw from the local community, opportunities to establish one's self-identity and subsequently share one's cultural practices are diminishing. Meanwhile, the ever-shrinking world increasingly demands cooperative skills like collaboration, empathy, and understanding of society's members. In order to prepare today's youths for a globalized world in which cross-cultural communication is critical to success, instilling compassion is necessary. Through compassionate actions like listening, supporting, understanding, and behaving courteously, communication among global youths will be improved to cultivate a kinder, more understanding world.

For these reasons, the proposed method, GLoCuS, aims at developing compassion in youths by connecting local and global communities through asynchronous culture sharing. The method chosen for this research is action research. Based on surveys, interviews, and observation, the framework of GLoCuS was developed accordingly.

The focus of this research is not on designing a platform but on creating a method which works on appropriate, pre-existing platforms utilized by students around the world. The system incorporates successful features of, existing ideas noted in the literature review into an original workshop concept. GLoCuS is expected to be a successful solution because it follows Global Education guidelines based on real experimentation and academic opinion and is mixed with aforementioned observations and beliefs in order to solve a pre-existing condition. Other large contributions to the following framework are personal experiences and an evaluation of the current needs of target students.

3.2 Paradigm and Assumptions: Target Student

Through a mixture of literature assessment and in-field observations, it was revealed that the issues shared by students around the world were particularly visible within the group of fieldwork: Ichigao High School student participants of AGORAsia Youth 2013. In order to understand the needs and situation of the target students, it is necessary to review the workshop conducted in November of 2013 and the outcomes of the program.

AGORAsia Youth is a global co-learning platform for young people which provides global online learning environments and stimulates multicultural discussion and remote collaboration among younger generations. Its goal is to empower young generations to build a compatible and sustainable society through intercultural discussions. In 2012 and 2013, two workshops were conducted on behalf of AGORAsia Youth to achieve its goals and those of global education.

Having participated as a moderator, facilitator, and program developer of the 2013 session, the researcher observed unmet needs of participants and opportunities for improvement. The student participants of AGORAsia Youth 2012 and 2013 were selected through a call for participation issued to high schools under SOI Asia and UNESCO. Those which met the requirements and were available to participate during the pre-selected program dates became the participants of the workshops in both years.

As a result of the AGORAsia Youth 2013 workshop, communication problems were noted among the Japanese participants, who became the inspiration for several design objectives within GLoCuS. Thus, the target participant is developed based on the participants of AGORAsia Youth 2013, whose experiences will be discussed in detail in section 3.4.

To better understand the target, a persona has been created. “Rena” is a high school student whose environment does not provide culturally-rich experiences and exposure to a diverse community. She represents those who seek international interactions but do not have the opportunity to share culture and to discuss with global peers. Rena, like her target peers, is motivated by dreams of global communication for work and personal life in the future. However, her efforts are limited primarily by a language barrier and a lack of

understanding of global cultures as well as her own. She does not realize that the key to compassionate communication with global peers is through mutual understanding. How can she gain compassion without exposure to other cultures and exchange with global peers?

Like peers, Rena spends more time online than participating in her local community. Thus, her concept of self-identity is not well-defined, and she does not know her culture thoroughly. What she needs is a way to interact with global peers in order to understand them better and to develop compassion for better communication. In addition, she needs a method for re-connecting with her local community in order to strengthen community ties while learning about her own culture, which will allow her to exchange cultural knowledge with global peers. Currently, options are available outside of her school environment, but they require resources such as money, language capability, and administrative support. GLoCuS seeks to meet the needs of Rena and her global peers in order to build compassion among global youths.

3. 3 Research Questions

GLoCuS, the concept of this research, is a culture-sharing video exchange used as a method of building compassion by connecting local and global youth communities. In order to build compassion among global youths, it is necessary to understand the building blocks of compassion and how a program can be developed to facilitate its development.

The role of the researcher as moderator, facilitator, and program developer of this study involves developing, organizing, and administering the GLoCuS workshop. Other duties include setting up a platform, recruiting participants, supporting the workshop, and evaluating results. The majority of facilitation is to be conducted virtually, as GLoCuS deals primarily with long-distance, virtual communication.

The GLoCuS workshop seeks to answer the following questions. Can compassion be built by connecting global youths through culture sharing? Will the local-to-global sharing cycle connect youths to their local communities and global peers?

3.4 Fieldwork: AGORAsia Youth 2013

A workshop conducted in November of 2013, AGORAsia Youth 2013, which aims at providing global online learning environments and stimulating multicultural discussion and remote collaboration among younger generations, provided the inspiration and fieldwork for this research. Various tools used through this workshop and other experiments will be discussed and dissected to understand which elements are most useful to the ideal system which this research seeks to develop.

3.4.1 Concept

AGORAsia Youth, a global co-learning platform for young people in Asia, asks, "What if youths could learn from each other and create solution to challenges through Real-Time collaboration across the world?" The goals of AGORAsia Youth are to provide global online learning environments, stimulate multicultural discussion and remote collaboration among younger generations. AGORAsia Youth works in partnership with SOI Asia (School on Internet Asia Project, which provides educational contents and satellite-based Internet environment to more than 27 universities and educational institutes in 14 Asian countries), which provides community, technology, and support. The provider of publicity and management support is UNESCO (an international peace and human rights organization).

AGORAsia Youth is built on the Ancient Greek concept of "Agora," which represents an open forum for discussion. AGORAsia Youth can be seen as a new type of Agora which accommodates borderless discussions and collaborations among high school students in Asia. Because high school students, unlike professionals, have limited opportunities to meet and learn with their counterparts from other cultural backgrounds, AGORAsia targets this age group which is at a crucial stage of life when its members can have rational discussions about abstract concepts, think, and collaborate without borders. In conclusion, AGORAsia Youth seeks to empower young generations to build a compatible and sustainable society through intercultural discussions.

AGORAsia Youth 2013, which took place on November 2, 9, and 16 of 2013, was a three-day workshop for participating students of schools in Japan, Malaysia, and South Korea. This workshop provided insight and data for the creation of GLoCuS.

3.4.2 AGORAsia Youth 2012

The predecessor of the 2013 workshop, AGORAsia Youth 2012 took place over three days in 2012. High school students from Japan, Korea, and Myanmar discussed energy and sustainability. This workshop focused on content creation (video production), and its topic was energy solutions; additionally, cultural perspective and thinking were visible in peer communication. The success of the 2012 workshop allowed for the development of the 2013 version. A conference peer-reviewed paper on AGORAsia Youth 2012, presented at the 16th UNESCO-APEID International Conference in Bangkok, Thailand in November 2012 by Manabu Ishihara, Narissara Khathippatee, Marcos Sadao Maekawa, and Keiko Okawa, addresses the topic of "Empowering Youth with Digital Media and Global Learning Collaboration." The research presented for AGORAsia Youth reflects the connection among global youth, their use of digital media, and global education through virtual communication. With the aforementioned critical elements and target user in common, this research expands on the AGORAsia Youth workshops in search of a tool to not only engage youths in such workshops but to build upon compassion as well. This research builds on that of AGORAsia Youth by providing an alternative solution to connecting global youths in accordance with Global Education goals.

In the first AGORAsia Youth workshop of 2012, a few notable challenges were identified to develop an appropriate platform for Real-Time discussion. Rather than using a traditional model of teacher instructing students, AGORAsia Youth workshops require a student-centered approach to stimulate online discussion and collaboration that engages students through an online environment. Without a properly considered curriculum that is built with these restrictions in mind, the workshop cannot achieve its fullest potential. Therefore, the 2012 workshop sought to develop a system which would benefit the students and support them in both local and online environments.

The second challenge was how to best utilize digital media for the workshop. While the host site, Global Studio at Hiyoshi Campus, was equipped with advanced communication tools like Polycom, some of the other sites improvised with available resources. Although the overall success was not jeopardized, the malfunction of communication tools was a setback. Due to connection issues, it was necessary for technical support staff to be accessible throughout the program. Based on the ARCS curriculum by John M. Keller (Poulsen et al.), a way of using digital media to capture attention at both the local level and remote sites was essential to the workshop's success; all students had to be engaged continuously to maximize the benefits of their participation.

The third challenge faced in the 2012 workshop was English communication support. While no participating student was a native English speaker, some were more capable than others. This communication difficulty can be threatening to a collaboration-based workshop. Although language assistance was available from moderators and on-site facilitators, the difficulty of communicating in English was a drawback for many students who felt too shy, nervous, or embarrassed by their limited skills. Thus the importance of capable moderators and facilitators is a key takeaway from AGORAsia Youth 2012. The need for a moderator is an aspect which this research, in the development of a new solution, seeks to alter.

A conclusive survey for workshop evaluation revealed that 65% of students said "communication with peers overseas" was the most attractive factor that led to their participation in the workshop. Students noted "communication in English" as the hardest challenge, followed by "speaking in front of others." These responses align with the communication issues directly observed during the workshop. Both of these issues are of concern in developing GLoCuS.

3.4.3 Staff Report 2012

Staff reports for AGORAsia Youth 2012 presented similar issues. One facilitator was concerned about being misunderstood due to communication errors. Communication via Poly-com, he said, was more challenging because it

was not clear whether or not the other side could truly understand. He also recommended that facilitators at all sites be trained and prepared for the agenda. Another facilitator commented that lags in Real-Time communication made for an unnatural conversation; however, he believed assisting students would hamper their thinking. These issues, along with room layout for facilitating discussion, were considered in the development of AGORAsia Youth 2013. One unresolved issue, however, was student access to Internet at home.

The program supervisor and professor noted mostly communication issues (how to motivate students best by making the topic of energy a relatable one) and technical ones (IRC being essential for communication among staff and improving Polycom by changing the room layout). She noted that the students found value in creating videos and giving each other feedback, which showed them that diversity is good. It was another facilitator that recommended that time-consuming tasks be avoided during the sessions. She felt that students should be able to communicate and address each other confidently without the need of a moderator to act as an in-between. That facilitators should receive adequate training prior to the sessions, and that, in particular, Japanese students should participate in pre-session interactive lessons to feel more comfortable communicating in English were regarded as important to the workshop's success. The consistent issues faced with Real-Time communication created an opportunity for a solution based on asynchronous communication.

Although the goal of global communication and the creation of a learning environment for high school students was achieved, students needed more motivation to continue communicating according to one facilitator. She noted that students at that age can develop more pride if they speak with peers in other countries, especially if they're motivated to learn more English or about the culture of others. Additionally, more dynamic activities would be beneficial instead of merely discussing a topic. All of these comments were adopted into the development of AGORAsia Youth 2013.

3.3.4 AGORAsia Youth 2013

The curriculum of the AGORAsia Youth 2013 workshop was constructed with the goals of cross-cultural communication and the exchange of ideas and opinions. Although the topic selected was originally “Building together the digital society,” the first day’s discussions veered in the direction of culture exchange due to a variety of factors. Faced with challenging connectivity issues, delays, communication difficulties, and the absence of a key lecturer, the plan shifted from an information and discussion workshop to a reflection and conversation format. Students were presented the opportunity to discuss their culture and exchange information with other participants. This created an atmosphere of open exchange among the three sites.

3.4.5 Environment and Ability

The connection environments were quite different from site to site, which may have impacted the experience of participants. At the local site, Japanese students came to Keio's Global Studio at Hiyoshi Campus. This site controlled the connection of the other two sites and was where the moderators and facilitators were based. Thus, the Japanese participants had access to resources and individual attention that the other sites did not. While the Korean site had occasional assistance from an adult facilitator, the Malaysian site was administered by a returning participant from the 2012 session. Although students were able to participate without a facilitator present, it would have been helpful to have technical support and a source of encouragement at all sites.

The layout also differed among the sites. In Korea, students sat side by side in a panel-like arrangement; although this impeded group discussion at the local site, all students were able to see and be seen. In Malaysia, quite the opposite was true. Students were crammed around a single screen, some perched on a sofa, others on the floor, in the living room of the student leader. While they visibly enjoyed each other's company, their cramped positioning made it difficult to distinguish members and hear everyone clearly. The local site was arranged with group discussion and individual distinction in mind; one table was formed in the center of the screen for students to face each other

during group discussions and communicate directly to the camera during individual presentations. The moderators were also visible in the back of the room at another table. The takeaway from layout, suggested by staff feedback following the 2012 session, is that students must have a comfortable, unobstructed environment to have the optimal communication experience.

Language ability also differed greatly from one site to the next which undoubtedly affected the smoothness of the program. Even within sites, individual student levels ranged from basic comprehension to fluency. For these reasons, some students found activities based on active discussion more difficult than others did. At the Korean site, most students had high-level English skills; at the Malaysian site, most had good communication skills and the leader was fairly fluent; at the Japanese site, however, most students had difficulty with speech-based discussions, but could read and write without considerable trouble. Therefore, language support at the local site was crucial to the program, but its necessity also slowed the program and put a strain on time management.

3.4.6 Workshop: Day One

Following connectivity issues, which spurred a schedule change, the workshop finally began with an ice-breaker activity for students to learn a bit about each other and reduce tension. This task was drawing and sharing drawings that represented personal interests (food items, sports, etc.). At the local site, the Japanese participants were nervous about the quality of their drawings, but, with encouragement, were excited to share and contribute. The experience demonstrated that responding to each student as he (or she) shared his work was essential to make him feel appreciated. Although the Malaysian site had issues with sound, students communicated with gestures to show support and interest. All students listened and watched intently during presentations, even laughing when they couldn't identify some of the drawings. It started the session in a friendly, communicative, and engaging way. This example demonstrated the power of ice-breaking activities for creating a positive environment; this concept has been adopted into GLoCuS.

Following the introduction activities, students shared videos of their school so that all participants could understand more about the school environments of their peers; this was followed by commentary regarding the similarities and differences of schools. The Malaysian students mostly enjoyed sharing photos from each individual perspective. It was a good way to know each student as well as the group as a whole. The Korean students presented a well-edited video which included dancing and entertained participants and facilitators alike; all participants and facilitators were entertained. The Japanese student video was more educational and fact-based, representing the school's academic and extracurricular offerings instead of a glimpse of the students' interactions and personal lives. This activity was a good way for students to creatively share their personal experiences and environments with the other students.

The final activity of the day was creating a "Culture Wall" with an online tool called Padlet. Padlet is a free web platform for presenting ideas, commentary, links, and photographs in a flexible format; "walls" can be private or shared, with or without editing capabilities, with others. Padlet was chosen for this activity because it allows all participants to see postings in a corkboard format instead of in a sequence format, similar to that of many blogs. This created the image of individual contributions creating a whole, shared space. As the topic was culture, it allowed for a meshing of cultures, presented side-by-side in a shared community.

During the brainstorming and writing period, there were several issues with the Malaysian and Korean sites, so it was necessary to allow the Japanese students to begin before the others to avoid restlessness. This early start benefitted the Japanese students, whose difficulty with English required brainstorming, translating, and uploading onto the platform. Prior to the session closing, students presented their ideas. Students listened, asked questions, and delivered comments to the presenting participants. They realized common interests as well. For example, Malaysian students like Korean dramas, but Korean students are too busy to watch them. Korean students use the Internet for social and education-based information sharing, and find the idea of a day without Internet to be unfathomable. Malaysian students, on the other hand, appreciate the availability of the Internet but do

not rely on it; they view the Internet as a tool for information, communication, and entertainment.

While the moderators had hoped for free-flowing discussion among students, considerable encouragement was needed for students to speak out. The Korean participants were the most vocal, followed by Malaysian students; the Japanese students, hindered by communication skills and educational customs which do not encourage active participation, were fairly quiet throughout. While it was difficult to obtain the desired level of dialogue among students, it was important to consider individual language ability, behavioral habits, and educational customs; without these considerations, the program may have been considered a failure in some regards, but with these considerations, it achieved its goals.

The two greatest challenges of day one were technical problems (lack of sound, video delays, terminated connections, among others) and the need for a moderator to direct conversation. While AGORAsia Youth is intended as a platform for students to lead and participate in discussion, the students of this session were perhaps shy and nervous, which prevented them from speaking unless directly prompted to speak by a moderator. This posed a formidable obstacle to conversation, since communication resembled monologue with panel feedback instead of a free-flowing dialogue. The inability to produce the desired communication may be a result of number of factors not limited to: connection issues, English ability, and difficulty hearing the discussion. The session finished with a homework assignment (“Prepare a Padlet shared wall with information about your culture as it pertains to you”); the goal of the homework was to capture and share aspects of local culture that students felt a personal connection to, instead of basic cultural information that could be found through external resources. Although the results of the homework were mixed – some students shared personal information while others posted facts from the Internet – all participants took part in the exchange and discussion. Once again, the presence of the moderator proved a necessary for communication flow.

3.4.7 Workshop: Day Two

The second day of the workshop also faced technical problems. The morning activity, teaching local greetings, energized participants. Students learned and repeated each other's greetings which excited and energized them. This teaching exchange is not dissimilar to that of GLoCuS. A takeaway from this activity is that flexibility and adaptation are important to the success of the workshop.

In the afternoon session, students were most interested in interacting with their global peers and identifying similarities. According to the day's closing comments, the Japanese students' most enjoyed aspect was learning about foreign countries, which they claimed to know little about. For the Japanese students, the workshop experience offered more personal attention and assistance than their global peers received. They had the opportunity to engage with facilitators and to receive assistance with English translations.

3.4.8 Workshop: Day Three

After another delay due to the Real-Time environment, students shared Padlet pages about culture, which were written from their personal perspective. This was required to encourage students to reflect on their culture in a personal way instead of relying on information from the Internet; the hope was to inspire students to connect with their culture to create a meaningful exchange with global peers. The initial schedule was reformatted again to continue the thread of cultural exchange that became the topic of the prior two sessions. Instead of discussing the future of the Internet with a professor, students reviewed the content they had previously created and developed questions to ask global peers. Each student was asked to participate with at least one question for peers to answer. This assignment was captivating to the students, who eagerly wrote many questions to each other. It seemed to bridge the communication gap by allowing shy students, or those hesitating due to a language difficulty, to participate freely. This text-based interaction inspired the use of commentary in GLoCuS.

A question of interest during this workshop was "Why aren't students talking about traditional culture?" It became apparent through observation that some students were not knowledgeable about their own cultures, thus requiring Internet-based research in order to present information on their culture. With facts readily available on the Internet, learning about other cultures can be easy but not memorable without further discussion and personal reference. On the other hand, when students shared their culture from a personal view point, it led to an engaging and active conversation. Questions asked during the final activity were unique and inquisitive. The Japanese students asked the Malaysian ones where they learned to cook their favorite traditional food, "moon cakes". This prompted a reply that it was their parents who had taught them. This aspect of the workshop links to GLoCuS's purpose of connecting local and global communities. Without relying on their parents (local community), the students would not have the know-how to share with their global peers (representatives of the global community).

Questions led to more questions. Korean students were asked about their bean soups – "If you have red and black bean soup, then do you have green bean soup?" And Japanese students were questioned about their "kotatsu" (heated tables with blankets), "Are the kotatsu covers made of cotton?" These questions showed a level of curiosity and playfulness that would not have occurred without a video exchange, a connection that allowed for Real-Time communication and instantaneous creativity; however, the written, asynchronous portion on Padlet was the foundation for this free-flowing exchange. The format of this activity (asking and answering questions) also allowed for continuous student discussion without moderator interference. It was the workshop's only activity that functioned without considerable assistance.

One observation in regards to the question – "Why don't youths talk about traditional culture?" – is that they may not talk about culture without encouragement, yet students' curiosity showed through the variety and extent of questions they formed. Another notable revelation was that students often knew tidbits about peers' cultures. One example was the previously mentioned dramas watched by Malaysian students. Another was observed in a comment to the Japanese students that kimonos (Japanese traditional wear) must be

expensive because they are handmade. Even when students possessed some information of foreign cultures, they were curious to learn more.

AGORAsia Youth 2013, initially intended as a discussion of the Internet, became a platform to discuss and exchange culture through the Internet. Only those aspects of the initial agenda that were pertinent to the theme of culture exchange remained intact. Online information exchange, Internet safety, copyright, and content creation all remained topics of discussion and contributed to the students' assignments which involved producing and sharing information on the Internet.

The workshop concluded with a final review, assignment of the final survey and feedback forms, and a message of appreciation for the participants' time and efforts. Having developed technical skills, students were encouraged to continue the question and answer discussions on Padlet in their own time.

3.4.9 Tools and Methods Utilized

Padlet, an online platform with a flexible interface, was used in a variety of ways as a communication tool during this workshop. It was used to present visual information, photographs, and videos and to provide links to external sites. It gave students the opportunity to contribute individually to a greater purpose; the visual effect of seeing all the parts become a whole created more of an impact than a basic, sequential layout (where posts occur one after another). The flexible formatting also allowed for questions to be asked and responded to in a logical alignment. For the purpose of culture exchange, students used the posting function of this tool to write about their country: food, sports, places, religious activities, holidays, and other areas of personal interest.

The first Padlet experiment was conducted on the day one of the workshop. Students were expected to reflect on the following questions and write their opinions on the shared “wall” for later discussion. The three discussion questions for the first Padlet collaboration session were: “How do you use the Internet?”; “What websites do you use and like the most?”; and “What is the Internet to you?” Padlet proved a good tool for this discussion because it allowed students to write individual reviews, to create links to

recommended websites, and to provide visual displays for the following verbal discussion. The “wall” also remained as a reference tool to use at the students’ convenience to explore the favorite sites of their peers.

Students demonstrated understanding and proper utilization of Padlet on several occasions after overcoming a brief learning curve. Occasionally, new uses for the tool were implemented to keep students interested and to present new challenges. The format was changed to conduct a question and answer board. Although formatting was difficult (the alignment of questions and answers was difficult to coordinate when new questions were added continuously, requiring a shifting of all text by the moderator), the result was interesting and captivating to students. It also facilitated the discussion, since it provided a format which they could follow for a free-flowing discussion, in which groups took turns asking and answering questions.

The second activity of the day involved culture sharing. “How can you use Internet tools to share your culture? Please show an example of culture sharing through the tool used today,” was the command given to students. The final use of Padlet was for leaving comments to moderators and facilitators regarding the students’ thoughts about the three-day workshop. Although it was not finished by all students, the flexible “wall” enabled students to leave comments and contrasted the formal survey issued at the same time. Students were encouraged to continue discussions made on these “walls.”

Padlet was tested as an asynchronous communication tool within AGORAsia Youth’s Real-Time environment. Its benefits included flexibility, which was good for students facing language communication issues. However, it did not capture personal interaction as Real-Time video streaming did. Therefore, Padlet is utilized better as a presentation tool that complements an audio-visual environment.

Analysis of the observations and data collected during the AGORAsia Youth 2013 workshop reveals several conclusions. Padlet works well as a tool for culture exchange but lacks a sense of connection. For communication to be solely asynchronous, some sort of personal connection or interaction is needed.

In order to gauge how and why students used the Internet, moderators asked the students to share their opinions. The replies varied from

entertainment-based to informational. Japanese students use the Internet to know about TV programs and music videos in other countries; they do so mostly through YouTube and Twitter. Malaysian students also use the Internet as an "entertainment tool" to play video games, to watch movies, and to shop. It is also useful, they said, for online banking, booking, and hotel reservations; however, these are probably common uses for Malaysian people in general. This qualitative data supports ideas previously mentioned about youths and the Internet.

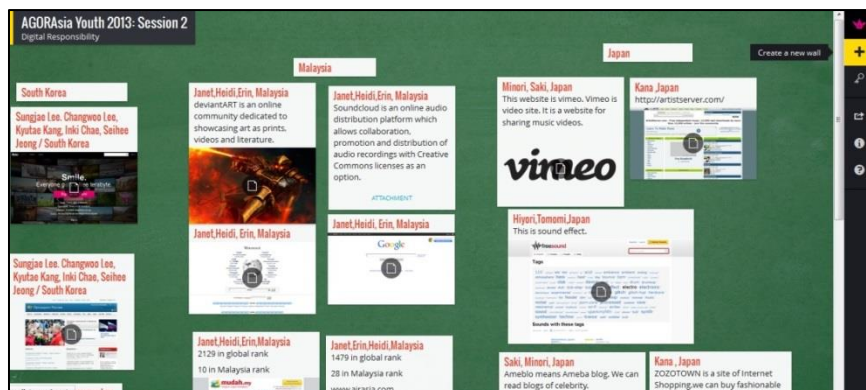
Screenshot 3-1: AGORAsia Youth 2013 Padlet for Internet Discussion



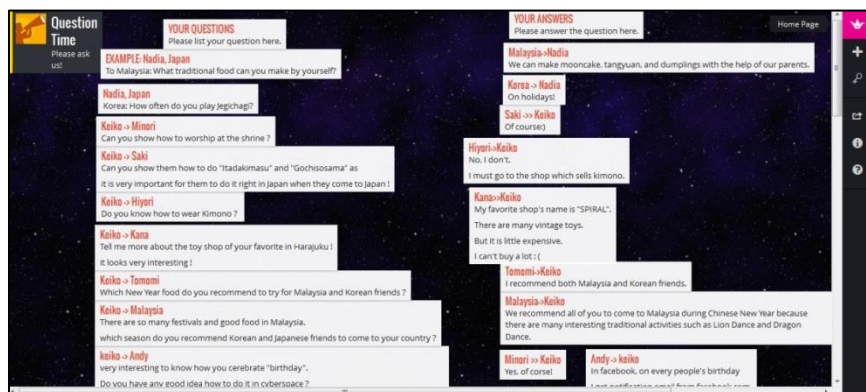
Screenshot 3-2: AGORAsia Youth 2013 Padlet for Day 1 Homework, Culture Wall



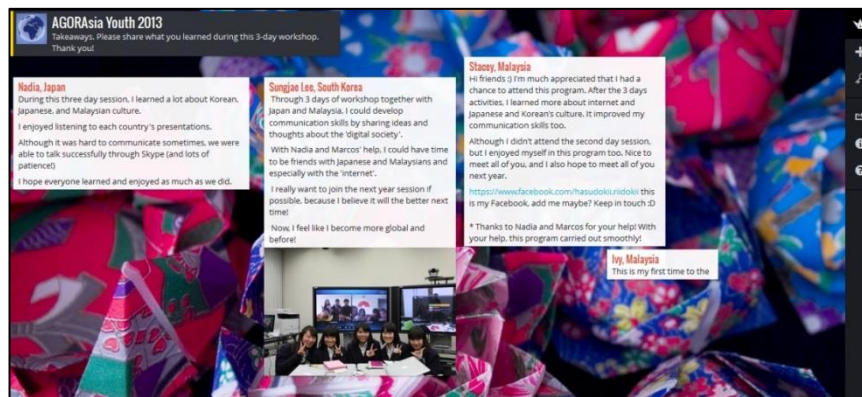
Screenshot 3-3: AGORAsia Youth 2013 Padlet for Digital Responsibility Discussion



Screenshot 3-4: AGORAsia Youth 2013 Padlet for Question and Answer Session



Screenshot 3-5: AGORAsia Youth 2013 Padlet for Workshop Takeaways



3.4.10 Staff Comments

During this fieldwork period, moderators actively observed: the students' perceptions of the Internet, how they express themselves through media, their experiences in their local community, how the Internet affects their daily lives, and how to improve the experience for a better exchange.

According to facilitators, the following difficulties occurred during the session. Due to a bad cable connection, there was an issue with the audio amplifier. Additionally, the local network was unstable because the RMX (MCU administrator) PC was disconnecting continuously; fortunately, it was not as necessary as initially believed to be. As for the final connection, Skype Premium was used; however, the video did not function well in Malaysia when using a MacBook but worked better with another PC. Despite testing at all sites prior to the workshop, the connection failed during the real workshop, requiring a backup plan (Skype) when the issues could not be resolved in a timely manner. Language support proved critical during these sessions, as all facilitators commented on the difficulty, especially for Japanese students, of communicating smoothly in English. Facilitators wondered what could be done to make students at the local site feel more comfortable, since the presence of many facilitators and moderators seemed daunting to them.

On the second day of the workshop, facilitator comments reflected on minor connectivity issues and on positive cultural exchange throughout the

day's activities. Facilitators and moderators were largely responsible for the fluidity of communication through translation help during written activities and encouragement during verbal discussions. The third day, however, lessened the need of moderators, as students effectively took turns to lead a virtually free-flowing conversation, as desired by the workshop planners.

3.4.11 Staff Report 2013

According to the staff reports submitted by five facilitators and moderators, the program was successful, but goals and expectations were not clearly outlined. Although staff members were informed in advance of necessary tasks, some did not feel useful during the workshop. Challenges included waiting for instruction, problems with the web content, inefficiency in accomplishing tasks, and technology issues.

Suggested solutions for improving the work atmosphere included updating drivers, clearly outlining goals and expectations, and using timetables with clearly written names and tasks. Audio problems also detracted from the program's effectiveness. Despite criticisms, most thought AGORAsia Youth 2013 achieved its main goal of creating a global communication and learning environment for high school students. "I think it worked fairly well, despite minor setbacks" was the general basis of the comments. According to the reports, students had a good time learning about each other. The workshop was said to be a good way to get young people accustomed to international dialogue from an early age; beyond intercultural activities, AGORAsia Youth provided an environment to foster discussion. Students, though shy during the actual workshop, furthered their interest in international news.

Possible improvements in management and in the program overall included: graduate members of KMD should supervise the workshop from abroad; participating students should prepare questions in advance in order to stimulate interaction; improving audio is a necessity; adding more participating countries, though exciting, may be too difficult considering the already present technical problems; with more participants, coordination and time management are important.

Further suggestions included: more breaks for students alternated between uninterrupted work periods of about 90 minutes; more physical movement for students; setting clearer goals for each session but allowing for flexibility; sharing pre-recorded videos of students showing their culture outside the classroom may be fun for students; more opportunities to talk, especially for those who are afraid to use English, so they can express themselves through typing English, speaking their local language, gesturing, or drawing.

3.4.12 Initial Survey Results

Survey questions were asked in order to better understand students' beliefs about the Internet and their involvement in the local community. Based on before and after responses, it is possible to evaluate whether a three-day communication-based workshop influenced their perceptions of communication. These observations have been adopted into the development of GLoCuS.

In the initial survey (in the appendix as Form 3.4.2: AGORAsia Youth 2013 Initial Survey Responses), only nine of twelve students replied. Prior to the first day's activities, students replied to the questions – “What do you hope to learn during this workshop? What skills do you want to develop?” – that they hoped to learn about “what the Internet really is” and “what we should do to prevent Internet from being used badly.” Other comments included: “It's nice to have communication with Japanese students and Malaysian students!”; “I want to learn other country's culture and want to develop my English”; “I want to learn different culture and I want to improve my speaking skill”; and “I wish to learn, not the technical skills needed to use the Internet, but rather how to plan and maintain a website where information related to various cultures flows constantly.”

When asked which activities they spent the most time on, 67% (6 votes) said “Enjoying time with family and friends” while the remaining three students were divided among “On the Internet,” “Playing sports,” and “Doing activities in your community.” Their reasons for using the Internet were likewise varied: 41% (7 votes) said “Socializing with my friends”; 18% (3 votes) “Research for school”; 18% (3 votes) “learning new things on my own”; 12% (2

votes) "Entertainment"; 6% (1 vote) "Discussions in chat rooms or forums"; and 6% (1 vote) "Meeting new people."

Although multiple choices were allowed for this answer, based on the number of responses, not all students selected more than one option. The most divided reply was for "How are you involved in your community?" To this question, the following responses were given: 18% (2 votes) selected "Volunteer work"; 9% (1 vote) "Girl Scouts / Boy Scouts"; 9% (1 vote) "Community sports"; 27% (3 votes) "Part-time work"; 27% (3 votes) "I am not involved in my community"; and 9% (1 vote) chose "Other". This demonstrates a lack of involvement with communication sources which could provide cultural influences.

What reasons did students list for their inability to be more involved in their local community? 70% (7 votes) said "I don't have a lot of free time"; 10% (1 vote) "I don't know about activities in my community"; and 20% (2 votes) "Other." As suggested by these replies, the biggest deterrent to community participation is a time limitation, not a dislike of active community involvement; therefore, a possible solution would make use of the limited time available to students in combination with an activity they are already pursuing. For instance, since school assignments are a priority to students, the assignment could include a cultural aspect.

The following reflect responses to the cultural section of the survey. "What do you think about traditional culture?" resulted in the following student responses: 60% (6 votes) "It's an important part of who I am"; 20% (2 votes) "It's important to my family"; and 20% (2 votes) "It's only for special occasions." It can be inferred that youths generally recognize the importance of culture to their self-identity, but may attribute its importance to family influence or traditional requirement instead of as a practice by personal choice. Likewise, neither disinterest nor privacy are issues, which makes culture a potential conversation topic.

The most enjoyable aspect of communicating with people from a different culture resulted in likewise scattered responses: 67% (6 votes) chose "Learning about their culture"; 22% (2 votes) "Learning a new language"; and 11% (1 vote) "Sharing common interests." Interestingly, "Sharing my own culture" received zero replies; this is of particular interest to this study given the intention of

creating a culture-sharing network for global youths. In this network, students would be responsible for sharing aspects of their own culture, thus the survey results are not particularly supportive.

Students were also divided about what they think makes communication with people from other cultures difficult: 44% (4 votes) stated "Difference of language"; 11% (1 vote) "Cultural differences"; and 44% (4 votes) "Not having confidence to speak." Based on this information, a potential solution would use communication unobstructed by language differences or speaking difficulties. This data implies that students need a way to communicate without language barriers. Perhaps an exchange in gestures or movement would be more comfortable for students. If speaking is the biggest fear associated with Real-Time, would asynchronous communication, which utilizes delayed visual exchanges and written replies, be a solution to the language problem?

So what did students believe would make communication with others easier? 75% (9 votes) stated "Study a new language"; 8% (1 vote) "Learn about their culture"; 8% (1 vote) "Talk about your differences and similarities"; and 8% (1 vote) "Share your personal experiences." These responses indicate that students mostly focused on the language aspect of communication without carefully considering alternative ways of communication which provides an opportunity for non-verbal communication to be introduced.

More specifically, students identified the following to be the most difficult thing to communicate with people from other cultures: 11% (1 reply) "Your emotions"; 22% (2 votes) "Your thoughts and opinions"; 56% (5 votes) "Answering a question"; and 11% (1 vote) "Nothing is difficult to communicate." Reasons for why they chose these replies varied greatly from "Though my thoughts and opinions can be shared at ease, sharing my emotions or such personal experiences require(s) intimacy, regardless of that person's culture," to "I don't know a lot of word(s) in English."

On the other hand, students cited the following to be the easiest things to communicate with others: 11% (1 reply) "Your emotions"; 11% (1 vote) "Your thoughts and opinions"; 33% (3 votes) "Asking a question"; 11% (1 vote) "Answering a question"; and 33% (3 votes) "Nothing is easy to communicate." Their reasons for these replies varied: "Nothing is easy to communicate with other people"; "At first, it was even hard for me to say 'hello' to them, but as

time passed by, through Facebook or Twitter, I could even share my own personalities with my friends”; “When communicating with people from different countries, I think it's really important to share your thoughts and opinions more than ever”; and “Because our emotions can let the others know what we feel.” These replies demonstrate that despite all the communication difficulties, students still found enjoyment and motivation to continue engaging in cross-cultural discussions.

Students also gave suggestions for which tools were most helpful for communicating with people from other cultures: “get together activities”; presentation slides; video; PowerPoint; “people who (teach) English meanings”; studying a new language; SNS, communication sites, and chat; Polycom and Skype to see faces. In order to increase understanding and facilitate communication with people from other cultures, the following were most important: 56% (5 votes) "Body language"; 22% (2 votes) "Facial expression"; 11% (1 vote) "Tone of voice"; and 11% (1 vote) "Hand gestures.”

3.4.13 Final Survey Results

Due to a lack of time and limited access to personal computers, the final survey yielded two student replies from Malaysia, one from Korea, and seven from Japan (visible in the appendix under Form 3.4: AGORAsia Youth 2013 Final Survey Responses; excerpts in this section have minor edits for grammar and flow).

In regards to which day of the workshop was the most impactful and why, students said: “Definitely the Second day, because we learned how to say hello in all languages and new staff came to teach us on 'how to use the Internet' and 'what the Creative Commons is'. Also, we could find more about our own cultures and other countries' cultures”; “(T)he third day because I had learnt many things such as the celebrations, foods, traditional costumes and more about Japan and Korea and understand better”; and “(D)ay 2. Because the lecturer taught me lots of things.”

The most enjoyable aspects of the workshop were: “The introduction of ourselves because I can know each other much better and understand each

other from other country.” This comment highlights the importance of the self-introduction video from a student’s perspective. “The aspect that I enjoyed the most was that everyone participated together! We shared ideas and comments and even thoughts. I think when it comes to think of the word 'workshop', 'together' is the most important word that comes after it.”

When asked if they enjoyed the contents of the three-day workshop and what in particular was enjoyable, students replied: “It was really familiar topic to talk about and to communicate with friends in Japan and Malaysia. We shared common cultures and different cultures. It was very interesting and fun”; and “The ice breaking sessions because it makes me more confident in presenting myself which normally I quiet shy at.” The following comment shows the need for an impetus in order to learn about one’s own culture. “I have learnt many things about our country's culture when I was searching them to be post on the wall(padlet). Also, I have learnt many things about (K)orea and (J)apan's culture.”

Regarding comfort when speaking with students of other cultures and backgrounds, students said: “At first, I really feel uncomfortable talking but now I can talk with people from other cultures and backgrounds more comfortably”; “Japanese students and Malaysian students... Although their English skill was a bit low(?), but I didn't have difficulties talking and communicating with them. We laughed!”; and “Yes. Because I can learn more things from them.” When asked if they felt stimulated to discuss and collaborate, and how could they feel more stimulated, students replied: “Sure I would feel more stimulated if the topics is of my interest especially the latest movies and songs.”

According to this qualitative data collected via Google Forms, it can be generally stated that students felt they benefitted from the workshop. While several comments expressed awareness of communication difficulties, these obstacles did not prevent students from trying to connect with one another. This shows a level of compassion on behalf of all participants, who tried their best to assist their global peers to overcome difficulties to participate in the discussion. Mistakes in grammar and spelling were ignored on Padlet in an attempt to understand general meanings. When one side could not understand another, students were asked to repeat or rephrase the comment or question in

a more understandable manner. The students were very mature, respectful, and kind in their classroom behavior.

In order to compare results for the questions previously asked in the initial survey, students received a duplicate set at the completion of the three-day workshop. Unfortunately, due to low response rates, it is difficult to ascertain whether the replies given were from the same students, thus indicating no change in opinion, or if the workshop was in fact influential. Not having accumulated enough responses, it is difficult to validate the data, even though changes were visible.

"What do you think about traditional culture?" yielded 6 votes for "It's an important part of who I am" and 4 votes for "It's only for special occasions." "What do you enjoy most about communicating with people from a different culture?" resulted in 7 votes for "Learning about their culture," 2 for sharing their own culture, 1 for learning a new language, and 3 for sharing common interests. Seven voters believed "Difference of language" makes communication with people from other cultures difficult; one cited "Not having confidence to speak" and another "Cultural differences" as obstacles to cross-communication.

Five voters chose "Learn about their culture" for making communication with others easier; 4 voted for "Study a new language" and 1 for "Share your personal experiences." This result is quite distinct from the prior survey, in which nearly all responses attributed easier communication to studying a new language. Could this mean that students became more aware of the importance of understanding culture in order to communicate better with others?

The most difficult thing to communicate with people from other cultures was divided: 1 vote for "Your thoughts and opinions," 2 votes for "Nothing is difficult to communicate," 2 votes for "Asking a question," 1 vote for "Answering a question," and 1 vote for "Your emotions"; the reason for these replies was listed as: "Because everybody(s) thoughts and opinions are different and misunderstanding may be easier to occur."

Responses for "What is the easiest thing to communicate with people from other cultures" were varied: 3 votes for "Your emotions"; 1 vote for "Your thoughts and opinions"; and 2 votes for "Asking a question". The reasoning was: "(B)ecause asking a question let me understand other people's opinions

and knowledge of many topics”; and “When communicating with other people in different countries, it is really important to share your thoughts and opinions! And also it is the easiest thing to communicate with people from other cultures because we all have different thoughts!”

They also noted the following to be the most important elements for increasing understanding and making communication easier: 5 votes for “Facial expression,” 3 votes for “Body language,” and 2 votes for “Tone of voice.” These latter results are quite different than the initial survey’s responses, which cited “Body language” as the primary factor for increasing understanding.

3.4.14 Survey Takeaways

Prior to the AGORAsia Youth 2013 workshop, evaluation points were prepared. The fieldwork was an opportunity to understand: student perceptions of the Internet; how students express themselves through media; students' experiences in their local community; and how the Internet affects their daily life. By observing culturally distinct teenagers who communicated across distance, culture, and language barriers, facilitators were able to observe differences among global peers in community involvement and Internet usage. By administering a before and after survey, it was possible to evaluate whether or not the three-day communication-based workshop influenced the students' perceptions of communication. The key takeaways of the surveys include the following: culture is important to 60% of participants; 40% believe it is important to family or for special occasions; 60% believe culture is a good topic for communicating with those of different backgrounds; language, not culture, is more important to know; 44% fear speaking to global peers; body language is also important to communication (although it can have different meanings based on culture); lack of time prevents participation in the local community; actual involvement is limited to part-time work and volunteering; and the main uses of Internet are socializing and school.

The relevant key takeaways of the survey are as follows. In regards to communication, the difference of language was cited as more critical than cultural differences in the initial survey; however, in the final survey, it was

not chosen by any of the respondents. Could the focus on cultural exchange throughout the three sessions have influenced the students' perception toward the idea that understanding culture is more important to communication than sharing a common language? An inspiring observation is that, despite 44% of replies indicating a fear of speaking, students did not let a fear of communication get in the way of cultural exchange. When asked how to increase understanding and facilitate communication, the majority selected body language as most important; however, body language was not a contributing factor in the three-day workshop, as it was difficult to observe individual actions. If body language had been as crucial as stated, however, then certain visible actions would have been a detriment to communication. This includes the Korean students' apparent disinterest (occasional sleeping or slumping over tables) during connection-related delays. It can be inferred that, though students believe body language to be an important factor of communication, they did not place much importance on this based on their actions.

3.4.15 Implications

The following implications are also noteworthy for this research study. In order to accomplish various assigned tasks during the workshop, students were responsible for learning about their own culture so as to share it. This observation aligns with the goals of this research, which is to create a system through which students connect with local and virtual communities. In order to connect with global peers through culture-sharing, students had to turn to local community to seek the information to share. However, many students (specifically, the Japanese students whose behavior could be easily observed at the local site) turned to the Internet for information. In the ideal GLoCuS workshop, however, students seek information and traditional knowledge from community members, thus strengthening community bonds.

On another note, the role of the moderator, though essential to the success of AGORAsia Youth 2013, is virtually nonexistent in the ideal GLoCuS. Instead of requiring encouragement from a third party, adolescents in the visualized workshop would communicate among each other in a fair and

responsible exchange. Connections would be created within the community forum by students without the continuous presence of a moderator.

It was also made clear by the workshop that students from all sites were greatly impacted by their cultures. Students, despite noting busy schedules as a reason for not participating in community activities, are deeply connected to traditional roots. This is even true of the Malaysian students, whose country is not as culturally homogenous as Korea and Japan are; both Korean and Japanese students, as a result of the homogeneity of their country's people and culture, were expected to hold closely their cultural and traditional values. While it cannot be expected that adolescents everywhere are raised with strong cultural values and practices, it is an interesting addition to this research's study on culture to see that all three sites demonstrated an active involvement in local culture, despite country differences.

60% of respondents said that "Culture is an important part of who I am," yet 40% remarked that it is important to their family or only for special occasions; students did not choose the options that reflect disinterest in their culture. A possible interpretation of these results, based on readings about culture and self-identity and on personal conviction, is that adolescents are interested in culture but often do not consciously associate with it until questioned by an external factor. Students were quick to attribute communication difficulties to a difference in language but not culture. This implies that they may not be aware of the impact of culture on communication or, if they are aware, they may underestimate its influence.

What if students were encouraged to engage with their local community to find interesting aspects of culture to share with global peers? What if they shared this information while simultaneously learning from peers about their cultures? Would youths return to their local communities with the information they learned? Would they develop a sense of common humanity, a feeling of compassion, toward global peers through the shared effort of cultural-exchange?

As we can observe from the two workshops, connectivity and language issues were prevalent in both cases. Unresolved, these issues are of the utmost importance in the development of GLoCuS. Real-Time communication proved difficult in AGORAsia Youth 2013 for various reasons. Primarily, connection

failures and Internet lag produced choppy communication. Throughout the three-day workshop, it was common for one or more sites to go without video or sound for lengthy periods of time. Even when sound was functional, the low quality of the sound made participants inaudible at times. As a discussion and collaboration-based workshop, this detracted greatly from the outcome. Another detriment of Real-Time communication is its ability to act as a barrier to participation. Both sites that lack the resources necessary for Real-Time communication and those that are located in distinctly different time zones are negatively impacted by the requirements of Real-Time.

The AGORAsia Youth 2013 workshop also revealed many issues with cross-cultural communication among teenagers. The most prevalent issues include the following:

Confidence

Students, especially Japanese ones, lacked the confidence of communication skills and language competence crucial to natural conversation.

Limited cultural knowledge

Students recognized their lack of participation in local activities and had difficulties completing a cultural sharing activity without referring to Internet sources.

Initiative

Although one site had motivated students who immediately accomplished the tasks before them, both Korean and Japanese students often delayed participation, perhaps from uncertainty, disinterest, or confusion about directions. A potential solution is providing clear guidelines.

Lack of clear goals

Due to workshop mishaps and the need to reorganize scheduled activities, an alignment of goals from the beginning is desired as a driving factor for active involvement and participation.

Despite minor setbacks, the AGORAsia Youth workshops were successful overall. Valuable information was gathered for the creation of GLoCuS, especially in regards to workshop design, communication barriers, cross-cultural communication interest, and building compassion. Students demonstrated compassionate behavior throughout the workshop. They accepted one another's mistakes and overcame communication difficulties in order to work together and minimize individual stress.

3.4.16 Conclusions from AGORAsia Youth Workshops

The results of the two AGORAsia Youth workshops revealed several successes and points for improvement. Connectivity and language issues were prevalent in both circumstances. Unresolved, these issues were of the utmost importance in the development of GLoCuS.

While both workshops were successful overall in regards to student participation and positive feedback, further developments are needed. AGORAsia Youth focuses on Real-Time communication; however, this method proved faulty several times due to poor Internet connection, inadequate technological resources at some sites, and communication difficulties. In the case of Real-Time communication, if resources fail, the entire program is compromised. On the other hand, using asynchronous communication, even as a supplement to the Real-Time program, can produce positive results that are not subject to connectivity failures.

Another support for asynchronous communication stems from an additional barrier to communication faced in AGORAsia Youth: language. Real-Time also limits communication for those with limited language skills. With Real-Time communication, there are few pauses for students learning English as a second language to consider their thoughts and replies. This produces unnecessary stress and embarrassment during an experience that should be fun and positive for students. Time lag would allow these individuals to consider thoroughly their thoughts and how to express them correctly. The benefits of asynchronous communication to second language learners are considerable.

In order to achieve a positive environment and memories, students must feel comfortable and supported by their environment. Thus, asynchronous communication would enable students to take the time needed to prepare their thoughts. Extra time also provides an opportunity for translation. Another benefit of asynchronous communication is having time to conduct cultural research in order to share it with global peers.

As mentioned, AGORAsia Youth 2012 and 2013 workshops contained critical information and support for the development of GLoCuS. The workshops brought to light several issues faced by students and provided insight for addressing those problems (summarized in Table 3-1: Reasoning for Proposed Method as a Result of AGORAsia Youth 2013 Workshop in the appendix). As a result, a way was paved for GLoCuS to be developed and used to build compassion among global youths.

3.5 Trial Run I: Global Education

In order to test GLoCuS prior to a presentation and interview with Ichigao High School students, a trial run took place in May, 2014. GLoCuS was altered for this event, in order to make the best use of time while retaining as many crucial elements of the workshop as possible.

3.5.1 Introduction

On Friday, May 30, 2014, a trial run of GLoCuS was conducted within the Global Education group at Keio Media Design. Although the workshop, intended for a four week period, was shortened for a two hour block, great effort was taken to preserve the essential structure of the program. One key factor, however, the interaction of students with their local community, could not be accomplished for this workshop. Therefore, it was not possible to measure the building of compassion in this regard. The goals of this trial run were: to simulate the overall experience; to verify the feasibility of the program design; to identify faults and to improve for further testing; and to understand participant needs.

Three participants of different cultural backgrounds were chosen initially for the workshop; however, one did not attend on the trial day, thus compromising the overall success of the program. The participants were selected from members of the Global Education project team. Although participants are graduate students (not the intended high school target students), they share key characteristics such as desire to interact with global peers, limited cultural knowledge, and some language difficulties. As previously stated, the goal of this Trial Run was not to incorporate the ideal participants but to test the functionality and feasibility of GLoCuS. Thus, students who do not perfectly represent the targeted individuals were sufficient for accomplishing this trial run.

The tools utilized were video cameras (from smartphones), wireless Internet at Keio Media Design, and a private YouTube channel designed for this experiment.

During this mini-GLoCuS trial, participants experienced a trial version of the ideal GLoCuS program in order to test its viability for global students. At the start of the two-hour workshop, the facilitator and moderator welcomed participants and explained the project and guidelines. Participants began by creating a short (thirty seconds to one minute) self-introduction video to share with "global peers" (in this case international members of Global Education). These videos were shared prior to the culture video exchange as an ice-breaker to gain familiarity with one another.

Then, participants chose a cultural practice (song, dance, action, etc.) to teach to global peers. This was conveyed through a step-by-step process for easy comprehension. Viewers had the option to repeat until it was feasible to replicate the instructions. English was used minimally to reduce the language barrier.

Due to time and resource limitation and circumstance – Global Education members represent various cultures but do not reside within those communities as they are students in Japan – participants had to forgo the community interaction element. While this piece is crucial to the overall goal of GLoCuS, the trial run focused primarily on feasibility and function. However, participants could have simulated community interaction through long-distance communication tools such as Skype.

In developing the trial session, limitations were considered thoroughly. Unlike the intended program, in which students do not know each other, the participants within the Global Education project team already demonstrate a strong level of compassion toward one another. Therefore, before and after interviews may not provide much reliable data. The final local site discussion should have occurred among team members and facilitator of the same location, however, in this instance, it occurred among all “international” members.

While the trial workshop was adapted to the circumstances of participants, effort was made to preserve the highlights of the workshop design, which include asynchronous communication and respectful communication guidelines. One moderator conducted the entire workshop, and participants were in a shared space. Participant to participant contact, except during discussions, was discouraged to model the ideal situation more accurately. For the sake of time, instead of individual reply videos replicating the cultural practices, all participants partook in the reply video together. Collaborative learning takes place among global peers but it did not occur within teams, since participants worked individually in the trial run.

Participants were observed throughout the process to identify difficulties for future resolution. Evaluation was modeled after that of the ideal GLoCuS workshop: pre-session survey, post-session survey, local site discussion and feedback, student observation. All evaluation methods were conducted by the facilitator/moderator.

Table 3-2: Trial Run I Schedule

Time	Activity
10 min	Welcome; project explanation; guidelines
15 min	Initial survey is issued and completed
5 min	Participants create short self-introduction videos (Ice-Breaker)
10 min	Self-introduction videos are shared; commentary is written
10 min	Participants choose cultural practice and create 5 min instructional video
15 min	Videos are shared; commentary is written
30 min	Participants learn cultural practices
15 min	Reply videos are created and uploaded to platform
	Complete showcase of videos is available for viewing

10 min	Final survey is issued and completed
10 min	Local site discussion – What was learned?
5 min	Thank you and final comments
Total 2.0 hrs	

3.5.2 Administration of Trial Run I

Although the plan for the trial run was designed as previously described, the time allotments were changed drastically and the structure shifted to compensate for changes along the way.

While waiting for one participant (who eventually failed to attend), the schedule was altered to save time by having students partake in the initial survey. However, instead of the allotted ten minutes, completion took about 35 minutes; this resulted in feedback saying to shorten the survey drastically. The moderator welcome and project vision and guidelines explanation went according to plan. The username and password for the shared YouTube account were shared for participants to log-in. Participants then created self-introduction videos in approximately ten minutes (as opposed to the five allotted); to film, they left the room for privacy and returned after uploading their videos to the site. Independently, participants watched their peers' videos and provided commentary on the platform; one student had difficulty posting comments with a smartphone. Immediately after, participants were instructed to consider a cultural practice and film themselves doing the action to share with peers; they left the room and returned after uploading the video in about ten minutes, five shorter than planned.

As before, participants viewed videos independently of one another and commented through the platform. During this period, a change in classroom was needed, so both participants and moderator moved to an empty study room nearby. Final reply videos were filmed and uploaded to the platform. When all videos were available for viewing, a discussion was held based on the participants' experiences throughout the workshop for a total of 15 minutes (five more than allotted). Participants made several recommendations while keeping in mind the target audience of GLoCuS (high school students). Following the discussion and feedback, the final survey was issued. Participants were told to fill in only those answers which they felt had changed,

in addition to a few questions only on the final survey. Participants were thanked for their time and the session came to a close. The overall time was about two hours and fifteen minutes, including the room changes and other delays.

3.5.3 Evaluation and Outcomes of Trial Run I

The following charts (explained in Chapter 4.1) were used to evaluate the success of the trial run. Due to the large number of positive replies, it can be said that the trial run achieved its overall goals. Students demonstrated an increased awareness of other cultures and learned the intricacies of cultural practices, which allowed the two participants to bond over a shared experience. The only segment that could not be tested was that of interaction with the local community; thus a change in self-identity was not observable either beyond students claiming more interest in their own cultures.

Table 3-3: Evaluation Chart for GLoCuS Trial Run I

Students			Facilitators			Program		
Understand goal?	Yes	No	Communicated goal?	Yes	No	Communication tools Did students utilize well (comments, upload)?	Yes	No
Change in self-identity?	Yes	No	Enthusiastically participated?	Yes	No	Did students interact with local community?	Yes	No
Increase in cultural understanding?	Yes	No	Able to assist students?	Yes	No	Were community members helpful?	Yes	No
Increased interest in cross-cultural	Yes	No	Administered surveys in order?	Yes	No	Did the platform work for uploads?	Yes	No

communication?								
Full participation?	Yes	No	Uploads and comments monitored?	Yes	No			
Respectful communication?	Yes	No						

Table 3-4: Second Evaluation Chart for GLoCuS Trial Run I

Activity	Success	Failure	Method of Improvement
Participation		Only two participants	
Communication		English used frequently	Reconsider use of English – perhaps asynchronous element alone allows those with limited English capabilities to follow along and re-view videos
Survey	Only fill out questions in final survey if change in answer	Define “local community” Too long Reconsider purpose of each question Students were of varied cultures but living in a country not their own; difficult to answer	Shorten survey; include easy-to-understand questions
Platform (YouTube)	Privacy setting works well	Must stay logged into shared account to view	Instruct students to include name in comments

		All comments labeled same user name	
Cultural Practices		Practices were very distinct; one was very short (gestures) with strong use of English for explanation; the other was a song in a foreign language, which was difficult but entertaining to learn.	Start with shorter videos, build up (familiarity increases over time) Categorize by cycle (dance, gestures, etc.)

In conclusion, the trial run proved that the overall program is feasible; however, the local community interaction could not be tested. Furthermore, students had difficulty answering some survey questions regarding community since their current living situation in Japan is not reflective of their local culture. Another missing aspect was team collaboration at the local level since each “team” was comprised of one individual.

Survey results and discussion answers can be found in the appendix under Form 3-3: Local Site Discussion Questions and Form 3-4: Trial Run I Pre- and Post-Session Interview Results. The local discussion revealed the following information. When asked how participants felt about seeing the collection of videos all together, they responded: it was powerful to see group collaboration although it didn't feel like they contributed; they learned something and taught something so that created a good feeling. What did they learn from participating? One said, "Uploading videos is very easy now," while the other said he had never uploaded videos as frequently so it was a new experience for him. "Do you feel like you have things in common with your global peers?" yielded the following replies: “It was a fun activity to communicate in a way, indirectly”; (agreeing) “I feel more of a connection with the culture than with the other person.” Both participants believed that more cycles of the workshop are needed for continuity and for participating students

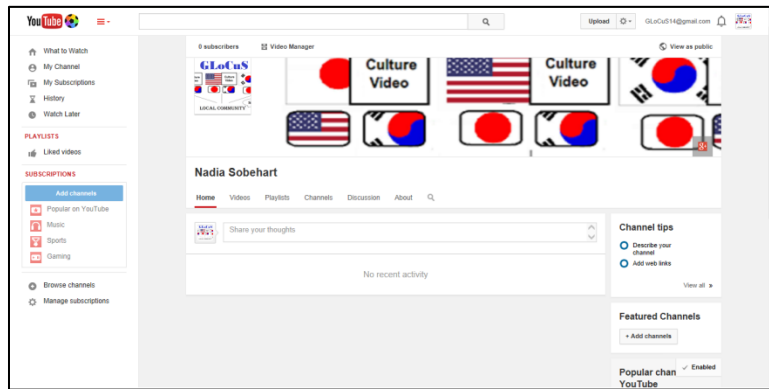
to have time to "digest" the information; one participant commented that without descriptive titles, it was difficult to understand which video belonged to which exchange. One recommendation was to have periodic cycles and categorize the teachings (sound cycle, gesture cycle, language cycle, dance cycle, etc.); furthermore, one student from each group could be responsible for the content of each cycle.

While some feedback was helpful in developing the workshop, other suggestions did not align with specific goals, such as limiting the language barrier. If spoken comments were added, as recommended, language capabilities would become more important, thus contradicting the goal of minimizing the need of language. Likewise, certain cultural activities require a considerable amount of verbal explanation, such as gestures, so those types are less appropriate for this exchange unless students can present them creatively, limiting their use of language.

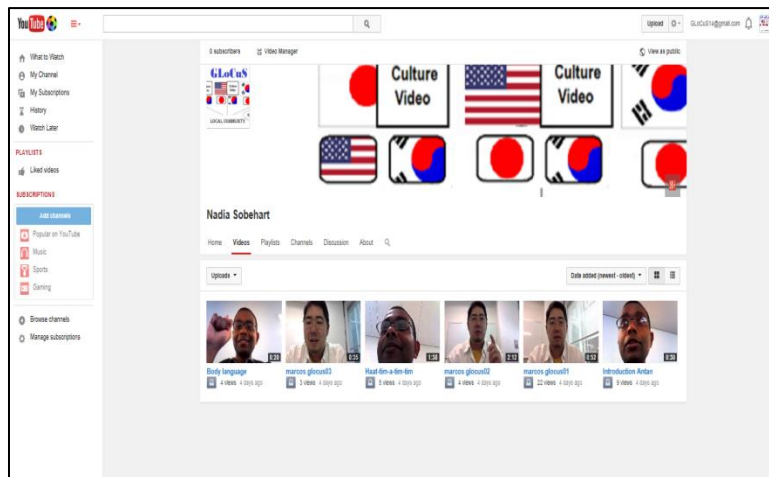
Brainstorming of cultural actions for the program yielded: dance, gestures, songs, language, martial arts, and local sports (which do not require props). Both participants found the commentary accompanying the videos to be essential. "Without comments, sometimes you want to know more about things but it's difficult with just video because you can't explain everything in the video. For those who made it, you want to know people are watching (confirmation, feedback) and that you're interacting with them." "Comment feedback adds what others think about the cultural video; the response is just a visual response (but commentary) is necessary for communication and interaction." One participant recommended adding spoken commentary to the reply videos regarding their feelings about the cultural video. Both suggested using different user accounts or making sure that comments could be distinguished from one participant to the next. Overall, both participants enjoyed making and watching videos and thought the workshop flow was good.

Based on this trial run, it was possible to adjust segments of the workshop design for implementation with target students. The biggest revisions that resulted from this feedback were shortening the survey and adjusting the guidelines.

Screenshot 3-6: GLoCuS Trial Run I on YouTube, Main Page



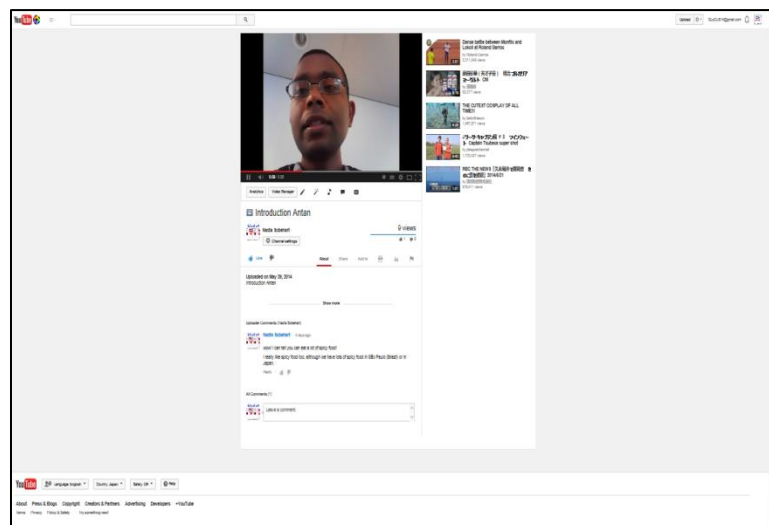
Screenshot 3-7: GLoCuS Trial Run I on YouTube, Main Page with Videos



Screenshot 3-8: GLoCuS Trial Run I on YouTube, Participant Video, Marcos



Screenshot 3-9: GLoCuS Trial Run I on YouTube, Participant Video, Antan



3.6 Methodology and Research Design

The ultimate goal is to develop compassion among global youths. The cycle of activities to achieve that goal is through connecting global and local communities. The ideal system is a video-based culture exchange by global peers which brings local culture from the community into the global sphere to

be exchanged with new knowledge that is brought back to the local community. In order to design a system that is sustainable as a whole, it is important to understand each piece and to develop the proper methods within each segment of the cycle. For this reason, it is necessary to start at the local level, where the majority of the participation takes place.

The cycle begins within the local community with the group of student participants. After an explanation of the project, guidelines, and rules, students are required to gather information to share. In order to facilitate this process of obtaining information, it is necessary to understand the following: what prevents students from obtaining this information independently? What is their motivation, if any? What obstacles are there? From whom will they obtain the information? How will they communicate with these people? Will they develop more interest in local community as a result?

Each country may have a different source for obtaining cultural information. For example, in Japan there are many community centers with activities for all; meanwhile, in the US such centers are not as common. If access to community varies from country to country, how will participant experience vary?

Understanding the user (student) experience at the local level is of utmost importance to the success of this project. Even with motivation to learn about global cultures, many students may not be interested in participating if the local aspect is too burdensome. For this reason, through observation, it may be possible to understand and to alleviate issues that may arise in the design of this method.

In order to develop the local aspect of the workshop, it was necessary to examine the current involvement of students within their local communities. As revealed in the AGORAsia Youth 2013 workshop, students claimed to be fairly uninvolved in their local communities, whether due to busy schedules or lack of awareness of opportunities. However, students demonstrated an appreciation of their local cultures and an interest in learning more about their identity. Thus, it was decided that an opportunity that requires community involvement in order to accomplish a task during school hours would be the most advantageous for students.

Regarding motivation, students demonstrated a desire to communicate with peers of different cultures yet noted several points of hesitation, particularly that of a language barrier. When it came to sharing cultural information, students were not confident enough about their culture to share with peers. This observation highlights a need for the development of self-identity and understanding of one's own culture. As revealed in the literature review, a strong sense of self-identity is crucial to understanding oneself and others and to developing compassion. Therefore, connecting with the local community to gather cultural information helps the development of self-identity, which then allows students to share these cultural practices with global peers and build the foundations of compassion at the local and global level.

3.7 Introducing the Concept: Global-Local Culture Sharing (GLoCuS)

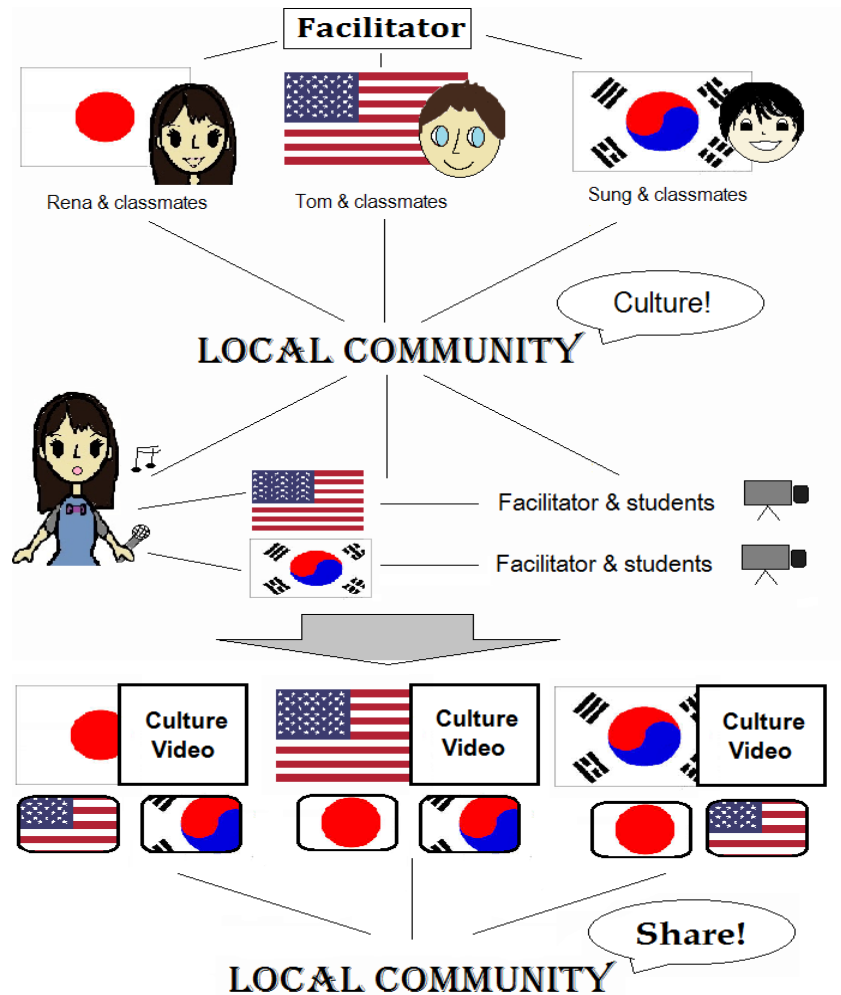
Global-Local Culture Sharing, GLoCuS, is the method developed through this research. It is a method of building compassion among global youths through asynchronous culture sharing which links local and global communities. Utilizing an online platform, instructional videos based on cultural actions are shared by youths. GLoCuS was influenced by personal experiences and is supported by current research and ongoing projects in similar fields. Its main goal is to develop compassion among global youths.

3.7.1 How GLoCuS Works

GLoCuS functions by connecting global peers through a video exchange. It begins at the local site, where students in the same school or locality get together with a facilitator or teacher. Students engage in their local communities to gather cultural information, which is captured in an instructional video, to share with global peers. Videos are exchanged and cultural information is learned and reiterated by global peers. Reply videos feature students demonstrating the cultural actions they learned from peers. By the end of one cycle of the program, students are empowered with increased

cultural understanding and compassion for global peers. They can return the information to the local level by sharing with their community. Multiple cycles lead to increased compassion.

Diagram 3-1: GLoCuS Framework



3.7.2 Recruiting Participants

Teenagers are undergoing a stage of maturity in which they are impressionable and uncertain about their self-identity. Their way of thinking is also changing at this stage: they are able to think abstractly and engage in a discussion of complex problems. (Sobehart) Thus, GLoCuS is a solution for the development of cultural self-identity at a key phase in youths' lives.

In order for GLoCuS to be successful, student motivation must be addressed. Why should students want to participate in a cultural exchange? How can they be motivated to do so? According to Wigfield and Eccles (2002), a major concern of adolescents is the concept of self-efficacy, or one's perception of control over an outcome. If one feels capable of achieving a task, one has higher self-efficacy, is more positively motivated, and generally performs better. Thus, it is important to empower students throughout the workshop with responsibility and with the ability to make their own choices.

The second major concern for participants is "Why do I want to do this activity?", which highlights the need for purpose in doing an activity (Wigfield and Eccles, 2002). Students must have an interest in the activity and find it useful and important to them in order to develop purpose and motivation. Thus, providing guidelines and an invigorating program is not enough to draw students to participate. It is essential to give students the opportunity to understand their own goals and realize their potential for achieving them.

Capturing student interest is essential for recruiting participants. Thus, GLoCuS has been developed as an action-oriented exchange which actively engages students, who are aligned with the same goals of cultural communication.

3.7.3 Call for Participation

The following call for participation is an outline of GLoCuS for the purpose of recruiting participants. It explains the purpose of GLoCuS and addresses several points of interest. This is the main method of recruiting participants; sent to schools under SOI Asia and UNESCO, the call for participation aims at engaging interested students in GLoCuS.

To reduce the time between video cycles, five schools (at most) are chosen for participation at one time. Each local team consists of two to five students, so that students have equal visibility and communication time.

Form 3-5: Call for Participation

Intro

As the world is shrinking through globalization and modern communication, cultural understanding and compassion are becoming essential for a functional global society. The key to developing a compassionate, global society of tomorrow is to start with the education of youths today.

Global Education, as established by the Europe-wide Global Education Congress in Maastricht in 2002, strives to build compassion among global youth whilst preparing them for citizenship of an international, open-minded community. *GLoCuS seeks to achieve the Global Education goal of building compassion by connecting local and online youth communities through culture sharing.*

Compassion, as defined for GLoCuS, is a sense of common humanity; it is about being kind towards people and requires action (such as listening, supporting, sharing, etc.). It has been demonstrated in studies that culture sharing and collaborative learning both contribute positively to the formation and development of compassion.

Nowadays, youths are spending less time involved in their communities, putting aside involvement in culture and traditions to partake in a global, online community. At the same time, these online communities often contain dangers and are not positive outlets for youths.

Culture exchange, which develops cultural understanding and compassion, can be a method for youths to connect local and virtual communities. Through GLoCuS, youths can become more interested in their own culture, which develops self-identity, while gathering knowledge to share with global peers. All participants around the world can enjoy the benefits of a positive environment which encourages cultural understanding and compassion.

GLoCuS is an exchange of culture through instructional videos created by adolescents. Following the exchange, participants are encouraged to diffuse the information to their respective communities, in order to achieve a mass spread of cultural understanding and sow the seeds of compassion at the local level.

As discovered through research on collaborative learning, programs which utilize that educational method result in positive benefits for students including the development of empathy, understanding, cooperation and collaboration skills, and mutual respect. Thus, GLoCuS involves active teaching from student group to student group and focuses on subjects that cannot be effectively learned through textual, informational exchange (for example, song, dance). Basically, GLoCuS is a method

that can be used in the classroom to help youths around the world connect on the local and global level by preserving and sharing their culture and learning about others in order to develop compassion and a global mindset.

Participants:

GLoCuS seeks high school students whose environments do not provide culturally-rich experiences and exposure to a diverse community. These students will benefit most from a cultural exchange with global peers with whom they are not accustomed to communicating.

Moderator Role:

The primary success of GLoCuS depends on the guidelines and respect implemented by teachers and facilitators. Moderators are responsible for holding students accountable to their actions in order to make the program as effective as possible. While motivation is ideally self-imposed by students, teachers assist progress by encouraging students to actively participate in the exchange. Moderators will ensure that videos posted are appropriate and that students understand the goals of the project.

How It Works:

Each school represents a team of 4-5 participants. Prior to the session, students must go into their local community (family, community center, cultural center) to learn something active about their culture which can be taught and replicated by global peer teams. Some examples are a song, a dance, a form of art, a poem, magic tricks, comedy, etc.

Example Program:

Bryan HS (New Jersey), Asao HS (Tokyo), and Seoul HS (Seoul) participate in a three-way exchange. Students discuss project with local teacher and develop an introduction video of teammates. Students discuss guidelines and expectations with the local teacher. Then, students visit members of local community to gather information to teach global peers. Bryan students visit an elderly care home to learn a traditional song. Asao students ask family members to teach them the art of folding paper (origami). Seoul students ask family members to teach them a cultural dance.

On the day the project commences, an initial survey is completed by students to gauge their attitudes toward cultural exchange, global communication, and compassion. Next, students watch the introductory videos of participating schools as an icebreaker to become familiar with their peers.

Bryan HS prepares video to share with peers; Asao HS and Seoul HS do the same

within class time. Under supervision of teacher, students upload the video to the program page.

Bryan HS begins the exchange; two global peer teams watch, comment, and learn the song taught by students. Students may comment in the chat section with questions or general comments to the teaching team. The two global teams then make their own video, demonstrating what they learned and thanking their global peers for teaching them. These videos are uploaded in reply to the instruction video.

The next team proceeds to share its cultural practice, followed by the same responses listed above. The end result are three instruction videos and two reply videos for each, totaling 9 videos in all accompanied by student commentary.

With the teacher, students review the videos and discuss their thoughts about the exchange. A closing survey is to be completed to study changes in attitudes.

Pre-session Assignment: Learn community activity/song/dance/anything that can be taught in 5-10 minutes without need for English skills during the video teaching segment.

Homework: Present learned cultural practices to school peers and/or local community. Send report to moderator to share findings, commentary, and feedback. One-on-one interviews with moderator may be conducted to understand beliefs and attitudes regarding the exchange project.

Benefits for students:

- Interact with global peers
- Learn and share interesting cultural practices
- Connect with local community by learning and sharing information
- Participate in non-textual educational experience that is fun and memorable

Why Encourage Students to Participate?

- Collaborative learning is a proven methodology that delivers results: understanding, empathy, and respect
- Students of various intellectual levels and interests can participate freely
- Complements school curriculum
- Develops transferable skills including cooperation and collaboration

Platform and Limitations:

A globally accessible platform, YouTube, in addition to guidelines tailored to the project, is used in GLoCuS. The concentration on non-verbal exchange makes the program accessible to participants in countries where English is not a strong

language.

Requirements:

Local teacher / facilitator

Camera

Internet connection capable of streaming videos

Interest in multicultural collaborative activities

Time to work on the project in short intervals (flexible schedule accommodates time differences)

Goals

Develop compassion among global youth by connecting local and global communities through cultural exchange.

Understand the role of cultural exchange in building compassion among youths.

If interested, please contact nsobehart@gmail.com with questions or comments.

We look forward to your participation in **GLoCuS!**

3.7.4 Initial Assessment

Before commencing the workshop, it is necessary to evaluate the current status of students' knowledge and mindset. The initial survey includes questions pertaining to compassion, culture, self-identity, technology skills, and communication goals, among others. By analyzing the starting point, it is possible to gauge whether or not a change occurred throughout the workshop.

3.8 Workshop Development

Several factors went into the development of GLoCuS, which primarily include: adoption of successful elements of existing projects; inspiration from personal experience; and trial and error. Based on the aforementioned literature review and similar projects, it was decided that none of the available platforms, projects, or methods captured the essence that this research aims to achieve.

While the goal of this research and of GLoCuS is to build compassion, the primary motivation is to positively impact the lives of global youths. The

GLoCuS workshop is intended to make students feel positive about communicating with global peers. GLoCuS aims at making students feel connected to their communities and develop an interest in learning about global cultures as well as their own. By partaking in a fun, memorable experience that builds self-identity through cultural interactions, students can create positive associations with culture and local and global communication. The benefits of such an exchange are limitless.

Because no existing approach simultaneously addresses the target students' needs and development, GLoCuS has been created as a combination of the positive factors of inspiring programs and personal vision. As discussed in previous sections, personal participation in a cultural performing arts show was a great inspiration to the development of GLoCuS. It was decided that an action-based sharing experience is far more memorable than textual information regarding culture.

Can exchanging cultural videos truly build compassion? What other exchanges lead to compassion building? These were a few of the lingering questions behind defining the vision of GLoCuS. A suggestion of looking into storytelling was valuable insight. Storytelling, though structurally different, is another style of performance and teaching of information. As noted previously, storytelling is an affirmed method of creating compassion. If storytelling is a performance which shares information with an audience, then surely performing a cultural action, thus sharing information, is a form of storytelling. With this connection, the case for compassion-building through cultural teachings was strengthened.

Through research on collaborative learning, it was affirmed that, by teaching and learning from one another, students can develop several personal skills in addition to empathy and compassion. Frost's (1999) claims support the idea of a project-based experience for developing compassion. With guidelines structured around respect, a goal-oriented cultural exchange can be a positive method for cultivating compassion. From this point, it was necessary to evaluate the needs of a collaborative learning program, especially for creating an appropriate environment and guidelines to follow, and defining facilitator and student roles.

Basing the structure of GLoCuS somewhat on that of AGORAsia Youth 2013 workshop, it was decided that the workshop would commence with greetings, an introduction of the project, an initial survey, and an ice-breaker. These successful elements of the 2013 workshop were essential to building a positive atmosphere among participants and breaking down barriers prior to collaboration; the survey was key to understanding the initial mindset of students in order to evaluate changes following the workshop.

The role of the facilitator, as gathered from workshop design sources and prior experience, is crucial to the success of the program. Facilitators must be actively engaged and role models of the behaviors they wish to evoke in students. Therefore, it is necessary to clearly state the requirements of facilitators in the program guidelines in order to maintain uniformity among all participating sites. The guidelines were written with attention to source recommendations and observed needs during the AGORAsia Youth 2013 workshop and focus primarily on achieving tasks, supporting students, and encouraging respectful communication.

3.8.1 Supporting the Framework and Schedule

In order for students to work toward a common goal, they must be aware of that goal, the steps to reach it, and how to do so. For this reason, the program commences with a project explanation and guidelines.

The sample schedule used in the trial runs of GLoCuS compressed the activities of the ideal program into a two-hour workshop. The ideal program, however, would run over the course of approximately four weeks, in order to accommodate classroom schedules, allow for asynchronous communication, and provide the students evaluation time in which to fully appreciate and engage in the program. The first segment of the program, gathering cultural information, is particularly time-consuming because students must gather information from community members, evaluate which information is best, and practice to make an instructional video based on that information.

Experience in workshop design, from university orientation programming for new students to the AGORAsia Youth 2013 workshop, has

confirmed the need for ice-breaking events in order to create a positive initial atmosphere. Ice-breaking events are known to build familiarity, facilitate communication, and develop a shared connection among participants. As previously mentioned, Valverde noted a building of empathy among those who shared an experience (Valverde, 2011, p.140). Thus, sharing a brief interaction through ice-breaking activities is a substantial stimulus for compassion-building. While many ice-breaking activities take place in the same physical space or, in the case of AGORAsia Youth 2013, through Real-Time communication, the introduction videos of GLoCuS align with the program's asynchronous communication method while promoting the benefits of typical ice-breaking activities. By sharing introductory information such as name, location, hobbies, and other interesting information about themselves, students are able to create an instant connection to global peers, especially if there are common interests.

After all video exchanges, students are encouraged to write comments or ask questions through the commentary feature of YouTube. This has two major benefits: those watching reflect on what they've seen and interact with peers; those who made the videos feel appreciated. The overall effect is building positive relationships and strengthening communication. Because comments are asynchronously shared, those with limited English skills can reflect, write, translate, and edit at their own pace, which also creates a positive, supportive environment for students. By asking question, students can learn more about particular things that interest them.

One of the most difficult tasks for students which is simultaneously critical to GLoCuS, is community interaction. In order to engage in their community and link local to global, students, encouraged by facilitators, must overcome discomfort and other barriers to interact with community members in order to learn cultural information to share. These days, learning about culture through the Internet is quick, easy, and convenient but also impersonal, unengaging, and subject to inaccuracies. Textual information lacks the impact, emotion, and connection that can be encountered when learning directly from a source, a cultural representative. Thus, interacting with community members gives students a rare opportunity to learn and to bond with community members, thus strengthening community ties and preserving local culture through storytelling.

Once students gather cultural information (an action which can be shown and learned, as per the GLoCuS Guidelines), they are prepared to create a video. The goal of collaborating to create a video has many benefits. First, students must cooperate with one another to learn, to practice, and to coordinate tasks. Making a video requires effort and collaboration, thus students gain both video and collaboration skills. By uploading to the online platform and sharing with global peers, they also develop technical skills. Sharing their cultural action, students engage in storytelling, as community members did to teach them; storytelling, as previously mentioned, contributes to the development of empathy and compassion.

Similar to the introduction videos, sharing and commenting on cultural videos engages students in positive cross-cultural communication. Creating reply videos may be embarrassing for shy students, but it is an important piece of the exchange. Reply videos have many benefits, too. Students reinforce what they learned while “putting themselves in the shoes” of global peers. As discussed in prior chapters, role-playing increases awareness and builds empathy and compassion. In sharing the exchange videos, students share a commonality – having performed a cultural action – with global peers; sharing commonalities also builds compassion, as formerly mentioned. Global peers, upon viewing the reply videos, feel connected to peers and also develop empathy for peers who respectfully shared their cultural practice. Comments on the videos share the same benefits as in other instances.

In order for students to reflect on and understand what they learned, discussion is necessary at the local level. Led by a facilitator as per GLoCuS Guidelines, this discussion stimulates students to consider their thoughts about cross-cultural communication, global cultures, and global peers. This discussion brings both insight to facilitators and awareness to students. Thus, compassion can be built when students realize shared experiences with global peers and reflect positively on cross-cultural communication with them.

After the exchange with global peers, students are equipped with global cultural knowledge to bring back to the local level, thus completing the cycle of local to global and back to local. By sharing their cross-cultural interactions and acquired knowledge with community members, students can build compassion further. In becoming the teachers of learned cultural practice,

students reinforce their knowledge, act as positive representatives of cross-cultural interactions, and create a link between global and local. Community members are able to see the advantages of global exchange, thus they feel connected through association. The cycle of compassion-building can continue at the local level.

The following chart depicts each segment of the program, as previously outlined. Potential issues are listed so that facilitators and moderators may anticipate them. The chart depicts each segment within the ideal four-week program framework. The tasks have been divided in this manner to minimize the amount of work per week while maximizing the experience; time in between activities also allows students to reflect on the goals throughout the program.

Table 3-5: Schedule Framework with Goals and Potential Issues

Week		Task	Who is involved?	How	Goal	Potential Issues
1	1	Participation	Students	Facilitator encourages students to participate in the exchange	Participation based on interest in global exchange	Fear of language barrier, shyness
	2	Explain project and guidelines	Students, facilitators	Facilitator instructs according to GLoCuS Guidelines	Students understand and are excited to participate	Discouraged from amount of work to do
	3	Create short self-introduction videos	Students, facilitators	Practice making a simple video for introduction / ice breaking; gain familiarity with video creation and expression	Students become comfortable using video making;	Language barrier Shyness
2	4	Initial survey	Students, facilitators	Discuss workshop outcome, changes in perception	Students raise awareness of cultural understanding and compassionate views	Unsure of personal situation / afraid to voice true opinions
	5	Watch other self-intro videos	Students, facilitators	View through exchange platform; write comments to global peers	Icebreaker/initial contact to make students feel more comfortable and familiar with each other; know audience before video creation	
	6	Cultural research	Students	Interact with local community / family to learn cultural practice to teach to global peers	Develop bond with community; increase interest in local culture; increase self-identity	Uncertainty about approaching others for help

	7	Video creation (approx. 5 min)	Students, facilitators	Practice and create step-by-step instructional video according to guidelines for sharing on platform	Collaborative learning (teaching and learning together) to build compassion	Shyness about performance Difficulty filming
3	8	Watch instructional videos	Students, facilitators	View on platform and learn following instructions; practice; commentary/Q &A	Learn cultural practice; gain awareness and familiarity; interact through commentary	Difficulty learning an unfamiliar action Shyness
		Create reply videos	Students, facilitators	Share learned practice with global peers	Reaffirm knowledge; share experience with global peers (compassion building activity)	Shyness about performance
4		Final Survey and discussion	Students, facilitators	Final survey completed; local site discussion to understand thoughts; What was learned? What can be improved? Optional (thank you video)	Assess changes in mindsets; discover points of improvement for future trials	Can changes be measured this way?

3.8.2 Development of Survey

The development of the GLoCuS surveys was a particularly challenging task which required a great deal of editing after feedback was acquired from the trial run. The goal of the surveys is to understand pre- and post-session

conditions in order to evaluate the success of GLoCuS in regards to increasing community interest, increasing cultural understanding and interest, increasing self-identity, and increasing awareness of compassion. A successful increase in these categories would reflect an overall success in GLoCuS toward the goal of developing compassion in global youths.

Table 3-6: Survey Question Development (in the appendix) depicts the questions and areas which they seek to fulfill. Rows with strikethrough formatting indicate questions that were eliminated as a result of feedback. The editing process, based on responses and feedback from the trial run, resulted in eliminating or rephrasing questions to shorten the survey and clarify several meanings. Because the initial survey was too long and required further consideration, it was tiring and occasionally confusing for participants to complete. Questions which did not add value to the survey were reconsidered or eliminated as well. Those which delivered information useful to the research were kept. The questions under “Final Survey” indicate those asked only in the post-session survey; all others are asked before and after the session in order to provide a source of comparison.

3.8.3 Development of Guidelines

The guidelines of GLoCuS, essential to maintaining uniformity across all sites in regards to administration and communication, were developed through careful consideration of literature review on workshop design, cross-cultural communication, and collaborative learning and prior workshop development experience.

The goal of the guidelines is to instruct participants and facilitators how to participate in and administer the workshop so as to avoid confusion and to promote a positive experience; it is expected that, by following the guidelines, participants and facilitators can contribute to the overall success of GLoCuS.

Each activity within the workshop is described, and appropriate actions are outlined. Recommendations are provided as well. A special section for facilitators is included to provide support and to explain the requirements of

the role. The questions for the local site discussion are also listed but may be altered as needed.

In order to close the communication gap further, the guidelines can be translated for participants from countries in which English is not the primary language. The guidelines are as follows.

Form 3-6: GLoCuS Guidelines

GLoCuS Guidelines

Overall participation

Participation in GLoCuS is intended to be fun and memorable. While interacting with global peers may make students nervous at first, there is no need to worry. Everyone is sharing a similar experience and emotions. Together, everyone works toward the same goal.

Use of Platform

For GLoCuS, all participants use YouTube, as it meets the requirements for a suitable platform. These include the following functions: submitting and sharing videos and comments, private access (password protection). The following characteristics are also part of this platform: free and accessible globally, no requirement of English competence, and asynchronous communication capabilities.

Goals

- Share cultural practices from the local community to a global one.
- Bond with global peers over shared interests.
- Enjoy participating in positive cross-cultural activities.

Respectful Communication

In order for all participants to be part of a comfortable, respectful environment, students are asked to follow these simple rules of respectful communication. Participants should always be courteous and supportive to one another and avoid offensive comments. Compliments and words of encouragement are highly recommended in the comments section. It is better to approach cultural exchanges with an open mind and heart.

Teamwork Guidelines

Teams are comprised of 2-5 members. Small groups are necessary so that all students are visible in the videos and for all participants to have an optimal viewing experience.

Collaboration within teams is very important to GLoCuS. Students must cooperate with each other at the local site in order to learn a cultural practice and teach it to global peers. Listening to one another and offering assistance are two methods for smooth communication. Always treat peers with respect and patience.

Creating Videos

Videos can be created with a video camera, handheld camera with video capabilities, webcam or smartphone. Use whichever tool is most convenient. Make sure that videos are set to **private** when they are uploaded onto the channel. By going to Channel Settings, Defaults, all videos can be put on “private” by default. As the YouTube account is shared among all sites, student groups should label videos with their team name and an appropriate title.

Self-introduction Videos

Self-introduction videos are less than **one minute** in length. Each student will introduce him/herself including: name, place, hobbies, and anything that is interesting about him/her using simple English or a creative alternative to language.

Cultural Practice Videos

Cultural Practice videos are about **five minutes** in length. Students will present their cultural practice using a step-by-step method. Considering the learner’s needs, the cultural practice can be divided into easy steps. The steps will be added one by one until the entire action is complete. When teaching a dance, for example, it can be broken into a few steps grouped together. Starting with the first block of steps, learners will practice each section and then put all the sections together for the final output. Students can view the video several times for practice.

Reply Videos

After watching, learning, and practicing the teachings of global peers, students will create reply videos in which they perform what they learned. Because learning new actions is difficult, it is important to have fun and not worry about perfecting the actions. The goal is to have fun learning about other cultures, not to become a master of them

Tips for Watching and Learning

Some students may have difficulty following along, but it is important to stay relaxed and have fun. No one will be criticized for making a mistake. The goal is to have fun while learning a new cultural practice and sharing an experience with global peers.

Gathering Cultural Information

In order to teach a cultural practice, students must learn it from community members. Community members include family, neighbors, community center members, senior citizens, or anyone who resides in the local cultural community. This is an opportunity for students to immerse themselves in local culture and interact with community. Therefore, it is important to take this section seriously. While family members are a great resource, it is recommended to learn from those not within the immediate family in order to strengthen ties with the local community.

Approaching community members may seem like a challenge, but it is important to be friendly and enthusiastic. Students can tell community members about their project and ask for help learning about a cultural practice. After learning, they should thank their teachers and practice what they learned.

For shy students, it may be helpful for facilitators to recommend a community center or advisor who can assist.

Choosing a topic may be difficult for students, so they should select a cultural practice that is both interesting to them and easy to teach and learn. Some examples are a short cultural dance or a song with simple sounds.

Suggestions for Cultural Practices

While any performance art is appropriate (something that can be taught without excessive use of language), the following may be easier for students to learn and teach:

How to_____ (give gifts, etc.)

Short traditional dance.

Morning exercise routine from their home country.

It is important to avoid activities which require explanation, since the goal is to use English as minimally as possible. Remember: practice until comfortable with the actions, but keep in mind that the goal is enjoying and sharing, not perfecting.

How to Teach (with minimal language skills)

In order to make learning easier for global peers, it is necessary to divide the teaching material into small chunks. These can be later compiled to complete the whole. Instead of speaking consistently to explain, let global peers mimic the

movements by seeing them.

Posting Comments on Videos

Commenting on videos is an important part of this workshop. Since the user account is shared among all participants, students must write their names previous to their comments. Feel free to ask questions, offer compliments, or share opinions. Remember to be courteous, kind, and respectful.

General Advice

Shyness is common among adolescents, but in this safe environment, it's important to feel comfortable and not worry about judgment. Everyone is working together toward the same goal. Everyone is supporting one another. So try not to be shy or nervous. If a mistake is made, laugh it off. Have fun!

Local Discussion

Following the video portion of the program, there will be a local discussion at each site. Facilitators are needed to ask students questions about the activities. The following questions are guidelines for leading the discussion, although free-flowing discussion is likewise acceptable.

What did you learn from these activities?

What would you have done differently?

How could the program be improved?

Which parts were difficult for you?

Which were easy?

What did you need that you didn't have?

For Facilitators

The facilitator is crucial to the success of this program. Aside from organizing activities and advising students, it is the facilitator's duty to be a role model of compassionate behavior. Leading by example, facilitators must help students learn collaborative and communication skills that are respectful and open-minded. By creating an open classroom environment in which students feel safe and comfortable to voice their opinions, facilitators can help the development of compassion.

Facilitators are encouraged to hold students accountable for their actions in order to make the program as effective as possible. This also assists the program by preventing problems such as inappropriate video postings and a misunderstanding of goals.

3.8.4 Data Collection

Data was collected from initial survey, final survey, observation, local discussion, and student interviews. Questions were created based on accomplishing goals, whether to assess thoughts about culture, compassion, self-identity, cultural involvement, communication with global peers, interaction with technology, and others.

The questions were formatted into a Google Form, which was distributed via a link to participants. In the case of AGORAsia Youth 2013, this proved problematic for students who did not have Internet access outside of the workshop environment. For these students, paper copies were distributed and inserted into the Google Form later by a facilitator. Language proved a difficulty, as some questions were difficult to understand and answer for many Japanese students. Translation was not the best solution, as meaning is often lost in translation, and questions often become more confusing than intended to be.

Aggregated results from the surveys were placed automatically into a table format by Google Forms Response Sheets. Analysis of the data involved comparing pre- and post-session survey results in order to detect changes in students' mindset. This concrete data is based on the students' awareness of their thoughts; thus, it is biased by students' perceptions.

Qualitative data was collected through observation as moderator and facilitator of AGORAsia Youth 2013. Having also worked as program coordinator and designer, it was possible to establish several evaluation questions prior to the workshop implementation. Students were monitored throughout the program, although it was easier to monitor the Japanese students at the local site than those connecting from abroad. The Malaysian students, huddled together by a shared computer, undoubtedly had a different experience than Japanese students working in pairs at a computer and Korean students, sharing a monitor but equipped with individual computers.

In the trial runs, data was also collected and analyzed in this fashion. The planned GLoCuS workshop utilizes digital surveys in order to expose students to digital tools while simplifying the data collection process.

3.8.5 Research Environment

GLoCuS has been designed to be flexible and accessible. By creating an environment in which all participants feel confident and included, cultural exchange can be more effective and produce positive results. Respectful communication is of the utmost importance in order to conduct an exchange of such personal subject matter.

As discussed in the workshop design and collaborative learning sections of Chapter Two, the research environment of GLoCuS has been designed to create an environment conducive to cross-cultural exchange. Keeping in mind the emotional and social needs of adolescents, the environment of GLoCuS is designed especially to facilitate communication among global peers.

Because GLoCuS is an asynchronous workshop, Real-Time communication tools are not necessary. Thus, participating schools can utilize any available resources which allow participants to accomplish the workshop activities.

Since each participating school has a unique room layout and available resources, flexibility is key to the success of GLoCuS. Enough space is needed within a classroom to practice and record cultural actions for sharing. At least one computer is necessary for students to edit (though editing is not essential) and share videos through the online platform. Student commentary and video viewing also require access to the online platform. Because students work in teams at the local level, only one computer is absolutely essential to the program's success.

3.8.6 Equipment

The equipment required for GLoCuS is meant to be simple so that students with limited technological resources in schools around the world can participate freely. The requirements include video-recording equipment, Internet connection, and access to the shared platform.

Video capture equipment is also necessary; however, any device with video-recording capabilities, from smartphones to webcams to video cameras to

point-and-shoot cameras with video capture, is acceptable. An Internet connection fast and stable enough for video streaming is also a pre-requisite for participation.

3.9 User Study: Ichigao High School in Yokohama

On June 4, 2014, Global Education members visited Ichigao High School to distribute participation certificates for AGORAsia Youth 2013, discuss future events, and present the concept of GLoCuS. Following a brief presentation of the concept, how it works, its requirements, and questions and answers, students were interviewed in pairs in Japanese by two members of the Global Education team.

The interview was conducted with three goals in mind: to understand the students' perception of GLoCuS; to evaluate student interest in participation; and to identify and foresee potential difficulties in order to adjust program accordingly. The students interviewed were four high school girls, grades one and two (USA equivalent to 10th and 11th grades), who already showed an interest in English and foreign languages as implied by their English Club membership.

Due to time limitations, the GLoCuS presentation was conducted quickly, so that not all students thoroughly understood the intricacies of the program; however, all students grasped the overall goal and procedures of GLoCuS. Another limitation to the interview was the translation of the verbal interview into Japanese; some nuances could not be fully expressed in the students' language.

The responses from the student interviews can be found in the appendix (Form 3-7: Ichigao High School Student Interviews). The gist of the interviews revealed that the main interest in participating in GLoCuS is to learn things which cannot be learned within one's own country; interacting with global peers is an attractive feature. Students also knew how to act compassionately (holding the door, etc.) but did not mention how compassion extends to communication or interaction with others.

They expressed nervousness about teaching portion yet simultaneously wanted to share with and learn from others. The main barriers they believed prevented their interaction with global peers were the lack of opportunity to collaborate with global peers and, more worrisome to the students, the language barrier.

3.10 Limitations and Advantages of GLoCuS

GLoCuS is intended to be a program which connects global youths in seeking to build compassion among them. Due to the international nature of the concept, there are bound to be distinct limitations in some communities which are not present in others. GLoCuS seeks to reduce the barriers presented in AGORAsia Youth 2013 (language, heavy moderation, Real-Time lags) and provide a communication environment which is accessible to most global youths. There are undeniably limitations to technology-based programs, especially in countries where Internet is not readily accessible, but GLoCuS seeks to be available to most students in most countries who fit the target student description.

One large potential limitation is the presence of shared culture in each country. Countries which are heterogeneous in nature, like the United States of America, may make cultural practice teaching difficult for students; because residents represent many different cultures, acquiring a shared cultural practice may not be possible. On the other hand, largely homogenous countries, like Japan, have shared practices among all citizens; thus learning a cultural action to teach may be easier for students.

3.10.1 Benefits for Students

As described in the GLoCuS Guidelines, there are many benefits for student participants of GLoCuS. Through participation, students interact with global peers, which, as revealed through student interviews in AGORAsia Youth 2013 and the Ichigao High School visit, is a rare opportunity for many. Through these interactions, students both learn and teach cultural practices from their own perspective, which engages creativity and develops storytelling,

cooperation, and technological skills while increasing cultural awareness. Students also connect with their local community to both learn and share knowledge. From a student's perspective, the best aspect of participation may be engaging in educational activities that are non-textual, fun, and memorable. These are only some of the benefits of participating in a global, cross-cultural exchange.

Teachers and facilitators should encourage students to participate for the aforementioned and following reasons. From an educator's perspective, the framework of GLoCuS is conducive to learning. Collaborative learning is a proven methodology that delivers understanding, empathy, and respect (Roberts, 2004). Transferable skills, including cooperation and collaboration, are also developed through participation. GLoCuS also accommodates students of various intellectual levels and interests so that all can participate freely without barrier. Incorporated into the design of GLoCuS is the minimal need for English speaking capabilities; this was done to reduce barriers to participation while allowing students interested in global exchange to engage in the activities.

3.10.2 Platform and Limitations

A globally accessible platform, YouTube, in addition to guidelines tailored to the project, is used in GLoCuS. The concentration on non-verbal exchange makes the program accessible to participants in countries where English is not a strong language.

The ideal platform for the GLoCuS exchange involves the following features. In regards to functionality, the platform must allow for submitting and sharing videos and commentary asynchronously. It must have high privacy options and password protection. Characteristics of the ideal platform include: free and accessible globally; no requirement of high English competence to participate; and useful as an outlet for asynchronous communication.

The concentration on non-verbal exchange makes the program accessible to participants in countries where English is not a strong language; therefore, a platform available in multiple languages is helpful. Primarily, however, the

overall program intends to reduce verbal communication by showing cultural acts instead of sharing verbal information.

The focus of this research is not to develop a platform but a method of achieving compassion. This means utilizing the best available online tools that support the purposes of GLoCuS in lieu of creating an new, inefficient tool without proper technological skills and understanding; were the resources of time and effort without limits, it would be possible to develop a platform specifically for GLoCuS.

Through research and experimentation of available exchange platforms, it was determined that YouTube fit the requirements and possessed the characteristics deemed ideal for this project. Thus, by creating a channel with private videos that could be shared among participants, YouTube became the platform of choice for the GLoCuS exchange. Despite heavy involvement in global communities, privacy is still a major concern to many, especially youths, as can be observed frequently in legal struggles in the news. Thus, to protect students, privacy is essential. A private channel, accessible only to those with permission or log-in information, can be created on YouTube by editing the settings and setting all videos to “private.” Alternatively, it is possible for YouTube to be substituted as long as the alternative meets the system requirements and all participating partners are able to access the platform simultaneously.

3.11 Implications for Conducting and Generalizing the Study

GLoCuS, intended to be a flexible workshop that can be accommodated to meet schools' needs, can be lengthened to as many or as few cycles as possible. While one cycle provides measurable results, the more cycles that are completed, the stronger the community and global bonds will become. With more cycles, students will learn more cultural practices and develop compassion further. Each cycle can reflect a topic, from dance to song to gestures; while cycle topics are not necessary, they lead to better organization of video content when completing multiple cycles.

Although experimentation with multiple cycles has not been conducted as of yet, it is hypothesized that increasing the number of cycles will increase compassion due to the support of various aforementioned sources. As familiarity and connection grow, compassion increases. Thus, by prolonged collaboration with global peers, it is expected that compassion will be increased further.

Experiences will vary from school to school, but the overall goals and outcomes are expected to be similar. Because each community has a different atmosphere, student interactions with community members may provide a different experience in different countries. However, at the global level, all students are able to engage in the same activities and to share a common experience.

3.12 Summary

Based on research discussed in Chapter Two, fieldwork in AGORAsia Youth workshops, a trial run of GLoCuS within the Global Education project at KMD, and an interview with students at Ichigao High School in Yokohama, the framework and schedule of GLoCuS have been developed and fined-tuned. Next, Chapter Four will address the evaluation process of GLoCuS.

Chapter Four: Evaluation

4.1 Evaluating GLoCuS

Through consideration of the overall goals of GLoCuS and the steps required to build compassion, it was determined that the elements in the following chart are needed to evaluate the program's success.

4.1.1 Key Elements for a Successful Program

As previously mentioned in the collaborative learning section, a mutual understanding of a goal is necessary to build compassion. Thus, it is essential for the program's success for both students and facilitators to understand and work toward a shared goal. Because GLoCuS seeks to develop compassion and one of the components of compassion-building is a strong sense of self-identity, a perceived change of self-identity from a comparison of pre- and post-session surveys is necessary. If students develop an increased cultural understanding and interest in cross-cultural communication, GLoCuS has accomplished another step toward compassion-building. In order to maintain an empathetic environment and foster compassion, respectful communication in accordance with the GLoCuS Guidelines is essential. For students to benefit thoroughly, full participation is necessary, thus participation is also a point of interest to evaluating the program's success.

In regards to facilitators, enthusiastic participation and assistance to students are two points crucial to the program's success. Monitoring is also a key role for facilitators, who are in a position of familiarity and have experience with the students to observe changes in behavior and attitude. Administrative duties also fall on facilitators, who are responsible for correctly administering pre- and post-session surveys and checking that all uploaded contents follow the guidelines.

Overall, there are several checkpoints to GLoCuS's success. Did the students utilize the communication tools well? Were all features (commentary, uploading) used appropriately? Did students interact with the local community members? This is of particular importance since the interaction phase of the program is essential to connecting local and virtual communities and to acquiring knowledge of cultural practices.

Table 4-1: Overall Key Elements for a Successful Program

Students			Facilitators			Program		
Understand goal?	Yes	No	Communicated goal?	Yes	No	Did students utilize communication tools well (comments, upload)?	Yes	No
Change in self-identity?	Yes	No	Enthusiastically participated?	Yes	No	Did students interact with local community?	Yes	No
Increase in cultural understanding?	Yes	No	Able to assist students?	Yes	No	Were community members helpful?	Yes	No
Increased interest in cross-cultural communication?	Yes	No	Administered surveys in order?	Yes	No	Did the platform work for uploads?	Yes	No
Full participation?	Yes	No	Uploads and comments monitored?	Yes	No			
Respectful communication?	Yes	No	Students' actions observed?	Yes	No			

4.1.2 Student Mindset Throughout GLoCuS

Compassion, as previously described, is the fusion of empathy into an action. While compassionate acts can be observed visually, changes in mindset are more difficult to gauge. The following chart was established to monitor the changing mindset of students throughout the program in order to identify changes from start to end. The limitations to such an evaluation method include differences in culture; some students may come from a culture where nervousness and shyness is dominant, while others may be more expressive in their eagerness to participate and to communicate with global peers. Therefore, it is recommended that local facilitators, who are accustomed to their students' behavior, observe students for these changes.

These cycles of thought are based on personal experiences and observation of student interactions throughout AGORAsia Youth 2013 and two years of teaching in Fukui prefecture. Waves of excitement, nervousness, and interest can be observed throughout the workshop. While individuals may vary, the table presents a general expectation of student reactions.

Table 4-2: Student Mindset Throughout GLoCuS

Week 1	Initial:	After project explanation and creation of intro video:	
	Interest in participation; Potential uncertainty; Nervousness about shyness, language barrier	Decreased nervousness; Increased excitement	
Week 2	After watching self-intro videos:	Before cultural research:	After creating video:
	Increased interest and excitement; Increased comfort	Uncertainty / nervousness about local interactions; Limited confidence about cultural teachings	Confidence about self-identity and cultural teaching
Week 3	After watching instructional videos:	After creating videos:	

	Increased excitement; Nervousness about feasibility of re-creating cultural practice; Excitement about interaction	Increased familiarity and sense of commonality among global peers; Increased empathy and compassion; Increased understanding of cultures; Increased excitement for further learning	
Week 4	After discussion:		
	Increased understanding and awareness; Increased compassion		

4.2 Actual Evaluation: GLoCuS Trial Run II

4.2.1 Introduction

Having conducted an initial trial run of GLoCuS to assess its feasibility and make necessary changes, a more structured and complete version was conducted on July 3, 2014. Based on the outcomes of Trial Run I and the Ichigao High School student interviews, the following changes were made to the format of Trial Run II: guidelines were edited; the surveys were shortened; the program was abbreviated to two hours; and issues with the platform (YouTube) were addressed.

Due to student scheduling conflicts and a variety of obstacles, it was not possible to implement GLoCuS with the targeted high school students. However, the selected participants share key characteristics with the targeted group. While the Canadian group had representatives of multiple cultures, the Japanese and Indonesian teams each represented a homogenous culture. Thus, they share a key quality with the target student, whose environment does not provide culturally-rich experiences and exposure to a diverse community. Like

the target student, all participants of Trial Run II seek international interactions but, within their own communities, have limited opportunities to share culture and discussion with global peers. Although all students are capable of communication in English, the extent of their comprehension varies from student to student; thus, language was a barrier to some participants of GLoCuS.

Like the target student, Trial Run II participants spend more time online than in their local communities. While the majority of participants are adults who have a developed concept of self, many are still discovering their self-identity in regards to cultural awareness. Even the older members of the group were unsure of their country's cultural practices. As long as the participants meet these key elements, even those who are no longer high school students can participate in and benefit from GLoCuS.

Trial Run II was planned and administered in such a way as to preserve the essential elements of the ideal GLoCuS program. The second trial run of GLoCuS took place from 3:30 to 5:40 PM on July 3, 2014 in the Collaboration Complex at Keio Media Design. While the participants were familiar with one another (all classmates at Keio Media Design), great care was taken to create an environment closely reflecting the ideal GLoCuS program.

4.2.2 Administration of Trial Run II

Prior to the workshop, a website was created outlining all the workshop elements, particularly participation information, and including a participation form made through Google Forms to collect participant data. Participants were also issued the initial survey (through Google Forms) to complete prior to the session as to make the best use of the workshop's two-hour allotment.

Trial Run II consisted of three teams of students of various ages and nationalities. The participants were selected from Global Education project team members, Keio Media Design students, and a student's visiting relative from Canada in order to create three culturally distinct groups. In order to mimic the cultural divisions of GLoCuS, students were grouped by nationality into one of three teams: Canada, Japan, and Indonesia. This segmentation was

done to simulate the localized component of GLoCuS, in which student groups from around the world represent their respective cultures.

In order to mimic the distance communication element (in which students are located in their home countries, able to communicate only by long-distance technology) student groups were placed in separate classrooms within the Collaboration Complex. This ensured that distance communication could be accomplished while simultaneously allowing facilitators to communicate when necessary.

As facilitator, program coordinator, and researcher, it was difficult to juggle all tasks at once. To ensure all participants and facilitators were prepared, it was necessary to run from room to room throughout the two-hour workshop. While the intended program requires facilitators to communicate asynchronously via email or such methods, Trial Run II revolved around a time schedule, which meant that facilitators were responsible for keeping their group on time for the workshop to flow smoothly. Without a stringent time restraint, as per the ideal GLoCuS, facilitators and participants can create and respond at a more leisurely pace. However, for the sake for the second trial run, all actions of the cycle were condensed into a two-hour block and accomplished in a timely manner.

In regards to setup, the environment was fairly similar among the three sites. Internet connection was shared through the KMD wireless system provided at the Collaboration Complex. All teams had laptops and video-capture equipment (mostly iPhones). While Internet speed was consistent across the board, some group videos took longer to finish processing on YouTube due to video length.

Provided with the log-in information for the shared YouTube account, facilitators were instructed to follow the schedule roughly. The Indonesian team, as a result of late commitment to the workshop, had to complete the initial survey prior to the other activities, while all other participants were given the link for an online version to be completed prior to the session. The Japanese team remained ahead of the others in the schedule until the end of the program at which point their video took much longer to process on the platform.

The workshop began at each site with an explanation of the project and the guidelines and continued on to the activities. The ice-breaking self-introductory videos were made by each team (with the exception of the Indonesian team which consisted of only one member). Students created lively team self-introduction videos which were well received by global peers.

As videos were uploaded and processed, teams were encouraged to continue with the schedule by selecting a cultural practice to record. Self-introduction videos were watched and commented on when they became available, which required a deviation from the schedule. According to the schedule, comments were to be written following the video uploads, however, for the sake of preserving time, the following activity was begun before returning to watch the videos once processing was completed. At the Canadian site, students greatly enjoyed watching their peers' videos and providing comments through the platform.

The gathering of cultural information was an aspect of GLoCuS which, like in Trial Run I, could not be observed due to circumstance. While distance can be mimicked and students can be grouped by culture, it is not possible to observe interactions within the local community when its members are displaced and living in a foreign one. Although it may have been possible to observe the Japanese students interacting with the local community, these students, too, are removed from their local communities despite remaining in their home country. Furthermore, as university students living exclusively of their families, they are not engaged in the local environment.

In lieu of observations, short interviews (Table 4-3: GLoCuS Trial Run II Cultural Practice Interview in the appendix) were conducted at each site to understand the process of interacting with the community from the students' perspectives. In the interviews, students were asked why they chose their practice, where they would gather the information, and other detailed questions about gathering cultural information. Most students said they would rely on family or teachers to provide them with cultural information. When asked if they would visit a cultural center or senior citizen home, the replies were mixed; two students found the idea difficult but intriguing, while one was completely disinterested, citing boredom as a reason. The Indonesian student said that in Indonesia, students receive cultural education from school

teachers; beyond school, she would ask her family for information. The Canadian students also said they would learn through their school teachers, the local section of a library, or information provided by their government; these sources were said to be "standardized" sources of information.

While discussing which cultural practice to share, the Canadian team members made several interesting remarks. "We're so multi-cultural I feel there's no culture" and "What's Canadian culture?" These comments highlighted a potential trouble for culturally heterogeneous countries where there is no outstanding cultural tie between citizens. However, it is important to note that societal norms do exist within each country, which include pop culture such as songs and dances. These are elements which students could learn about to teach global peers.

Observations of the Canadian team revealed that participants wanted to share those things which were most interesting to them. Thus, they shared not only an experience with global peers but a part of their own identities. The Canadian team chose to explain a favorite food item, which was simultaneously difficult to recreate by confused global peers and funny to them. The Indonesian team chose a traditional game, which global peers enjoyed because they had similar games in their own cultures. The Japanese team chose a traditional dance because they had experienced similar traditional dances growing up and thought it was a famous part of Japanese culture.

Following the cultural video production, students returned to make comments on the introduction videos. As the culture videos finished processing on the platform, groups were able to view peer videos and develop reply videos. The Japanese team's video took the longest to finish processing, so other groups had to wait until the very end of the workshop to practice and create replies; this made the Canadian team nervous since the traditional dance was intimidating to them yet they had a visibly fun time performing it. The Indonesian team did not create a reply video for the Japanese dance; because she was alone, the sole member of the team was too shy and embarrassed to dance. This conflict reinforced the need of several team members in order to create a comfortable, supportive environment for everyone to enjoy learning, laughing, and acting out cultural practices together.

All students completed the activities within the allotted time. Following the video and commentary portions, students were asked several questions for the local discussion. At this point, the Indonesian team and Canadian team were combined in one classroom, because a facilitator had to leave the workshop. Questions were asked verbally and responses were recorded word-for-word as accurately as possible. Replies from the Japanese team were gathered by the respective facilitator and translated from Japanese to English.

Screen shots of Trial Run II can be found in the appendix to better visualize the exchange.

Table 4-4: Trial Run II Schedule

Time	Activity
10 min	Moderator welcomes participants, explains project, guidelines, story-telling advice
10 min	Participants create short self-introduction videos (Ice-Breaker)
10 min	Self-introduction videos are shared; commentary is encouraged on platform
15 min	Participants choose cultural practice and create 5 min instructional video
10 min	Videos are shared individually; commentary is encouraged
15 min	Participants learn cultural practices
10 min	Reply videos are created and uploaded to platform
	Complete showcase of videos is available for viewing
15 min	Final survey is issued and completed
15 min	Local site discussion – What was learned? What can be improved?
5 min	Thank you and final comments
Total approx. 2.0 hrs	

4.2.3 Evaluation of Trial Run II

Evaluation of Trial Run II was conducted through observations during the workshop, the initial and final surveys, and the prepared evaluation charts previously described. The two surveys were aggregated into one table, which is available in the appendix under Table 4-7: GLoCuS Trial Run II Initial and Final Survey Results.

As per the Student Mindset table (Table 4-6: Student Mindset Throughout GLoCuS Trial Run II), the Canadian team members demonstrated interest throughout the workshop. They were nervous and indecisive during the gathering phase of cultural video creation, noting limited knowledge of shared cultural practices in Canada. However, once a subject was chosen, they became confident and committed to sharing with others what they found so interesting. After watching videos from their peers, the team members grew both excited and nervous about recreating the practices, especially the Japanese dance. However, after creating reply videos, they expressed an increased desire to learn more. The final discussion allowed students to reflect on the workshop and consider what they learned from it. Overall remarks were positive, with students showing an increased interest in cultural exchange through videos, which they had not previously considered.

In conclusion, the reactions of the Canadian students verified the predicted reactions of students as per the chart. Students expressed an increased bond between themselves and global peers. They noted feeling not only more connected to their own cultures but to foreign ones as well. Thus, it can be said that this trial more or less delivered the hypothesized results and was an overall success.

In regards to Table 4-5: GLoCuS Trial Run II Key Elements for Success, all of the elements for success were met with the exception of local interaction, which was not feasible due to participants living in a country which is not their own. While students remarked that they felt closer to their own cultures as a result of the program, a larger change of self-identity would have been identified through a comparison of the initial and final survey, had students thoroughly reconsidered their answers to questions 1-18. For future trials, it is advisable to ensure that all students carefully reconsider their answers to

these questions for a better understanding of perception changes regarding self-identity.

Cultural understanding and cross-cultural communication both increased. Students demonstrated respectful communication while being fully engaged in the workshop. Facilitators adhered to the guidelines and schedule while assisting students to the best of their abilities. Surveys were administered promptly and in the correct sequence by the moderator. Facilitators monitored both uploads to the platform and actions at the local site. The platform worked reasonably well, although students noted several difficulties with its usage. Nevertheless, the affirmation of the majority of elements in this chart indicates that the program was successful in these regards.

4.2.4 Survey Takeaways

As seen in Table 4-7: GLoCuS Trial Run II Initial and Final Survey Results, there were several notable points in the gathered data.

Although the survey was shortened and altered as per Trial Run I feedback, a few issues remained. Once again, the need to define "local community" became apparent through survey answers. Many students did not associate local community with the neighborhood in which they grew up, rather than that in which they currently live; for this reason, the answers varied greatly.

Most students recognized culture as what makes a community unique and represents people's heritage. Two students, however, remarked that culture is not a big part of their lives. All students recognized similarities between distinct cultures; one interesting note said that the combination of individual aspects (which may be shared among cultures) makes each culture unique.

In reply to "From whom do you learn about your culture?" one student remarked, "If it is my heritage culture, then my parents and our community. But if it is Canadian I think that comes with just interacting in school and participating in the community." The significance of this comment is that it

shows a divide in culturally heterogeneous countries between a family's culture and that of society, both of which are important influences in the lives of young people.

All but one student were interested in learning more about their country's culture; the student who showed disinterest said there are so many cultural aspects that it is impossible to learn them all. When asked if they were comfortable teaching another person about their culture, four of seven students said they were not comfortable; however, all students appeared confident and content in the cultural teaching videos. It seems that students either underestimate their capabilities or fear experiences without preparation. As with previous interview and trial experiences, the main barriers to communicating with global peers were listed as "language barrier" and "limited opportunities."

Compassion was described by most as related to empathy and shown through trying to understand another person. One student remarked that compassion is "deep awareness"; this idea is supported in the final discussion, which stimulates students to reflect on their awareness, thus building on compassion. Compassionate actions were not listed beyond "(using a) soft tone of voice." Yet most students understood the role of compassion in communicating with people of different cultural backgrounds.

The final survey revealed the following takeaways. Instead of writing only "yes" or "no," students contributed greatly by qualifying their replies with an explanation. In future trials, making all questions mandatory is essential to ensuring that all students reconsider their perception of questions 1-18, which can help moderators gauge changes in perception.

The most enjoyable aspects of GLoCuS for students was making and watching videos because it made students feel more connected; this supports the concept of GLoCuS as it demonstrates that the video exchange creates bonds among students who can sense the connection.

While students generally had few difficulties throughout the workshop, they listed a few minor issues. Coming up with topics was said to be difficult for the Canadian group, especially because they felt that Canadian culture is not "defined as any particular set of 'things'." A potential solution would be to

set an overall topic for each exchange cycle, as suggested in the first Trial Run, in order to guide brainstorming. Secondary to choosing a cultural practice, students found it difficult to describe the knowledge into a form that could be taught via video. This difficulty may have been a result of choosing games or concepts to teach, instead of a physical action, such as a dance. Similarly, students noted their largest challenge as communicating their message without relying on verbal communication.

A few minor concerns were listed in the section about uncertainties. One student did not know how detailed to make their cultural practice videos. Another was concerned about accuracy when creating the reply videos. One issue can be addressed through a thorough reading of the guidelines, which state that perfection is not necessary. Another sentence can be added to the guidelines to clarify that simplicity is best for teaching global peers and facilitating their learning.

When asked what would make participation easier for students, their replies varied greatly. One student replied positively, saying the setting was comfortable so that participation was easy. As GLoCuS is intended to create an atmosphere for comfortable interactions, this response was supportive. Other students asked for a better platform; they believed YouTube is not responsive enough for a timely and organized video and comment exchange. Refreshing the platform constantly to find new videos was a major concern for students. One student hoped for more time and access to props for teaching a cultural practice; however, the time limit was an outcome of the condensed workshop, not the ideal GLoCuS, and the use of props would prevent global peers from reciprocating without access to the same tools. Another student's desire for more time was to plan the video and to interact with other groups.

To gauge self-evaluation, students were asked to reflect on the changes they felt had occurred as a result of participating in GLoCuS. One student noted a change in awareness, in which she began to reflect on her own culture; meanwhile, another student accredited increased awareness for realizing similarities between cultures. Another student felt a perceivable connection with people of different cultures and the feeling of being empowered to communicate with global peers in a "fun, effective, and useful way."

One student suggested involving participants of all ages; through the cycle of connecting local community to global cultures, the ideal GLoCuS seeks to benefit community members of all ages. The comment that encompassed the overall feeling was “I think the interaction was fun and definitely felt like the experience was much more closer/connected and we were building relationships.” This feedback supports the expected outcomes of GLoCuS in regards to building connection among global peers and developing compassion.

4.2.5 Facilitator Comments

Facilitator comments (located in the appendix under Table 4-8: GLoCuS Trial Run II Facilitator Comments) provided significant input which can be used to improve GLoCuS further. Key takeaways reflected improvements needed, such as more time to discuss with the staff in preparation of the workshop and more visual content for the schedule and guidelines in orders to make them easier to follow. Facilitators also commented on positive workshop aspects: the website was detailed and helpful, and participants found the workshop more interesting than they had anticipated.

4.2.6 Conclusions

Overall, Trial Run II was successful. Observances in student mindset changes followed those prepared in the evaluation chart. In the general success chart, the overall requirements were met. The only exception to success was local community interaction, which, like in Trial Run I, was not feasible due to participants living in Japan instead of in their home countries.

While all but one participant were not high school students, they were chosen such as to reflect the key characteristics of target users. Additionally, Trial Run II was condensed to a two-hour session and adapted to the current situation of participants and location. Despite these changes, the expected outcomes of increasing connection, awareness, cultural interest, and compassion were all perceptible to some degree by both facilitators and participants. As stated in the guidelines, GLoCuS is intended to be flexible;

this session supported that altering the program to circumstance does not negatively affect the outcome.

An issue brought to light by Trial Run II is that, while the videos are intended to assist low-level English speakers by reducing the amount of spoken English, the self-introduction videos are purely in English. On the other hand, the asynchronous element allows for students to thoroughly consider their comments and play back those of global peers while simultaneously increasing their communication skills through practice. In both trial runs, it was necessary to remind students constantly not to teach cultural practices that required heavy explanation. Creating a more effective way of teaching the cultural practices would be beneficial for future trials.

Another observation pertains to participant skills and experience prior to the session. Although some students had more prior knowledge of video creation than others, this did not negatively affect the workshop. If anything, those who knew more within a team were able to teach others, thus increasing collaborative efforts and compassion (developed through understanding and assisting others) at the local level.

As per the literary support described in Chapter Two, the effectiveness of GLoCuS in developing compassion in participants can be evaluated as such. Students acknowledged an increased awareness of their own cultures, as well as foreign ones, which demonstrates an increased self-identity. By sharing cultural knowledge through collaborative learning techniques incorporated into GLoCuS, understanding was developed in participants. Coupling this understanding with cooperation, both within local teams and across global teams, leads to compassion. Thus, according to Diagram 2-1: Relationship among Self-identity, Sharing, and Understanding and Diagram 2-2: Relationship among Understanding, Cooperation, and Compassion (both found in the appendix), it can be said that compassion was in fact developed among participants. Various aforementioned observations also support this finding.

4.3 Responses

A great amount of feedback was collected through the trial runs, student interviews, and surveys.

Based on the presentation of GLoCuS and discussion about the experience of participating in such a program, student interviewees gave insightful information that contributed to the further development of the program.

The interviews of Ichigao High School students revealed that the program is an interesting approach to communicating with global peers. Students were eager to participate in a session of GLoCuS, despite concerns about language barrier. Similar to the AGORAsia results, students demonstrated a hesitation in sharing their culture, not from a lack of interest, but from a lack of confidence. The issues mentioned by students, however, have solutions that have been integrated into GLoCuS. As they have not yet participated in the workshop, their concerns have not yet been dissipated.

The responses from Trial Run I, as previously mentioned, were overall positive comments. Difficult aspects were addressed through understanding student needs and accommodating for them. Trial Run II reinforced the benefits of GLoCuS, while revealing weaknesses that must be addressed for future sessions. Thus, improving upon the suggested sections, GLoCuS can gradually be developed for a better overall experience.

4.4 Expected Outcomes

Although further data (such as a full-length trial with the targeted students) is needed to support these claims, the following are expected outcomes of GLoCuS. These expected outcomes are supported by the results of Trial Run I and Trial Run II.

As a result of the global exchange, students will become more engaged in their own culture as well as global ones. This increase can be observed through a comparison of survey answers which ask students about their interest in cultures, community involvement, and cross-cultural communication. A

positive change in the answer would reveal an increased interest and success for GLoCuS is regards to increasing cultural interest and awareness. This marks one positive contribution to the building of compassion.

GLoCuS is intended to function as a self-sustainable platform, in which students are self-motivated and self-guided. Moderator assistance is helpful but not critical to the success of the platform. After one cycle, students will be empowered with the knowledge and skills needed to continue the exchange on their own without heavy facilitator involvement. Following the outlined goals and procedures, students will be enabled to self-administer the exchange after successful practice. This can be observed by allowing students to continue the program cycles without interference from facilitators.

Asynchronous communication will allow students to participate in the GLoCuS exchange without the interference of time differences or communication lags which often result from Real-Time interactions. Thus, global peers can participate in the exchange at their own pace while avoiding miscommunication resulting from poor connectivity.

Students will feel more compassionate and understanding toward global peers and demonstrate respect, courtesy, and kindness. Shown through actions such as assisting, listening, supporting, and advising, an increase in compassion will be observable. Students will have an increased motivation to partake in other global interactions and to take compassionate actions toward cooperative communication with global peers long after the workshop has ended.

4.5 Summary

In conclusion, two trial runs and an interview regarding the workshop were conducted, receiving generally positive reviews. Trial Run I was administered to gauge the feasibility of GLoCuS and make necessary improvements prior to a larger trial run. Trial Run II, with a few exceptions, was conducted as to mimic the ideal workshop as closely as possible. The student interviews, with students who participated in AGORAsia Youth 2013 and inspired the target student, revealed further improvements needed for the

success of GLoCuS. The feedback gathered throughout these sessions was utilized to make improvements to the structure and administration of the workshop. With proper implementation guidelines and methods for evaluation in place, it will be possible to continue improving GLoCuS throughout the course of several sessions. At the completion of this research, those aspects of GLoCuS that were tested during the trial runs were, as expected, successful.

Chapter Five: Conclusion

5.1 Usage of the Platform

The previous chapters built the case for GLoCuS, beginning with a need for an asynchronous culture sharing workshop, shifting to supporting evidence, and finishing with experiments conducted for the creation of GLoCuS. It can be concluded that, though not yet tested in its entirety, GLoCuS has several features proven to lead to increased compassion in global youths. While the target student has yet to participate in a trial, there is sufficient evidence that GLoCuS has established the framework for compassion-building success. It has been proven, also, in the trial runs, that GLoCuS develops awareness and builds bonds among participants.

To participate in a future GLoCuS workshop, the measures described in the previous sections should be taken. By issuing a call for participation, a coordinator can obtain student participants from global schools, coordinate with facilitators, and conduct the workshop accordingly.

As previously mentioned, GLoCuS should be used initially in a supportive school environment to ensure proper utilization of the guidelines and procedures. Once students have gained confidence with the cycle, they can continue the culture sharing activities on their own.

Trial Run II revealed that a more appropriate platform is required for an easier, more enjoyable experience. For future sessions, it is advisable that a personalized platform be created or a more flexible one be found.

Because it was not possible to run a session with the targeted high school students, it is not possible to say with complete certainty that participation in GLoCuS by the target students will result in the expected outcomes. However, the evidence of two trial runs and interviews with the targeted students supports a positive outcome. Furthermore, if older participants, who have more global experience, cultural exchange participation, and awareness of self-identity, have benefitted from the trial runs, it can be assumed that the target students will benefit, too.

5.1.2 Reactions

As seen in the feedback from Ichigao High School students and trial run participants, reactions to GLoCuS have been largely positive. Those who participated in the workshops felt they benefitted from it, while those who were introduced to it felt a desire to participate in a future session.

Professor reactions to GLoCuS were largely positive, though concerns were voiced about not having tested within the targeted group. Overall, those with which GLoCuS and its ideals were discussed believe it to have high potential for social change.

5.1.2 Transformation

The first trial run of GLoCuS with Global Education project members demonstrated a small, yet measurable change in mindset among peers. Awareness of cultural knowledge and of how to engage in cultural knowledge-gathering both increased. As a result, it can be said that participants witnessed a transformation within themselves. Additionally, GLoCuS itself went through a transformation, taking feedback and suggestions to improve aspects of the framework and program.

Participants of Trial Run II gained the most benefits from participation, not limited to: raised awareness of participants' own culture and global cultures, increased interest in cross-cultural communication, strengthened connection among global peers, and amplified compassion toward one another. The effect of participation on increasing compassion was seen throughout the workshop. It was perceived through students' increased awareness of self-identity and global cultures, both of which contribute positively to the cultivation of compassion. It was seen also in the increased effort to assist and support one another as bonds were created through the video exchange activities.

From the initial trial run to Trial Run II, the program was improved to facilitate the participants' experience. Further developments can be made as GLoCuS continues into the future with different participant groups.

5.2 Recommendations and Areas for Further Development

GLoCuS is an ongoing workshop which was developed through this research and will be continued by subsequent generations of Global Education team members at Keio Media Design. Completed in this research are: supportive evidence, workshop design, functionality, feasibility testing, and a concept website. Potential areas for future works include: a personalized platform, extended implementation, and community involvement. In its current state, it can be used in the AGORAsia Youth workshops as an asynchronous supplement to the Real-Time system already in place or as an additional stand-alone workshop.

There are many ways in which GLoCuS can be altered for school preferences. Trial Run II supported adaptation by demonstrating that alterations in workshop length and administration do not compromise a positive outcome. Cycles can be expanded or shortened according to the curriculums of participating schools. Running extended trials with multiple cycles with the same group of participants is a strong recommendation to have a better understanding of how GLoCuS affects perceptions and the development of compassion. Group size can also be increased or decreased accordingly. Additionally, participating schools can be increased (from the example of three); however, this would prolong the exchange process and make coordination more difficult.

One interesting concept to be tested with the GLoCuS platform, to gauge whether a shared language is needed to achieve the goal, is to test GLoCuS with students in countries which do not share the same language. Translation can be used for commentary on the platform. This would be a unique opportunity to understand if an increase in compassion relies solely on sharing common experiences and interests without a verbal interaction.

As per participant feedback, the area requiring large improvements is the platform, which does not meet participant expectations and needs in its current state. One possibility is finding a more appropriate existing platform. The best solution, however, is developing a customized platform for the experience.

The program itself can be further developed with more feedback from students. Additionally, a method for participating in the local community and learning cultural practices would be helpful to students and would increase the success of GLoCuS. Engaging the local community is an important aspect to test in future trials.

5.3 Opportunities

As a method of building compassion among global youth, GLoCuS is not alone in its intentions. However, the effectiveness of GLoCuS lies in its originality. GLoCuS is a cultural exchange based not on the knowledge itself but on sharing experiences and bonding in order to build compassion. GLoCuS focuses on: limited language use, visual representation, reciprocation through video exchange, and observing student mindsets through visual changes. While existing platforms may incorporate one or several of these elements, none combines these aspects as GLoCuS does to achieve its goal.

As a compassion-building method, GLoCuS has many benefits to offer to the ever-shrinking, internationalized society of today. It can be used in classrooms, as well as outside of schools, to prepare youths for citizenship in a globalized society.

GLoCuS can also be used to prepare students for upcoming global events. For instance, in Japan, the workshop can be used to train students to interact with coming international visitors of the 2020 Olympic Games. Unaccustomed to interactions with youths of different cultures, Japanese students would benefit greatly from exposure to foreign culture and positive communication with global peers. By preparing Japanese youths prior to such large events, communication barriers will be eased and both visitors and residents will benefit from the cultural and social preparation.

5.4 Conclusion

As a result of the mini GLoCuS workshop conducted within Global Education, participants noted increased cultural awareness and connection

with a foreign culture. Only an aspect of the overall benefits of GLoCuS participation, this outcome demonstrated that, even in a condensed trial run, GLoCuS delivers results. Supported by student interest, there is great potential for GLoCuS to succeed as a compassion-building method for global youths.

In demonstrating a measurable amount of success, GLoCuS accomplishes its goal as well as the researcher's, which has always been to make culture interesting to global youths and to make the world a more compassionate place.

Glossary

Compassion is about being kind towards other people and requires action (such as listening, supporting, sharing) (Pauley and McPherson, 2010); compassion is a kind and active process.

Global Education is a concept discussed at the Europe-wide Global Education Congress in Maastricht in 2002. Global Education encourages participatory decision-making in order to understand current situations, to analyze them, and to create change which leads toward responsible global citizenship. Global Education seeks not only to educate but to transform learners by fostering mutual knowledge and collective self-awareness. Its goal is to build compassion (Global Education Guidelines Working Group, 2008).

Asynchronous Communication is a method of communication in which data is transmitted periodically instead of through a steady stream, like Real Time (webopedia).

Adolescents are teenagers. For this study, adolescents are between the ages 14 and 18, or the American equivalent of typical high school age.

Culture is what makes us who we are individually and as a community. Shared culture brings people together, while differences distinguish one group from another. Our culture is reflected in everything from the clothing we wear to the food we eat; its presence is noticeable in our preferences and even in our actions.

Community is comprised of all members of a society. In this study, local community includes members of a local society and global community includes participants of a virtual world with whom youths communicate (this includes other youths).

Appendix

Diagram 1-1: Pre-GLoCuS Development Goal: Finding a “Bridge” for Connecting Local and Global Youth Communities

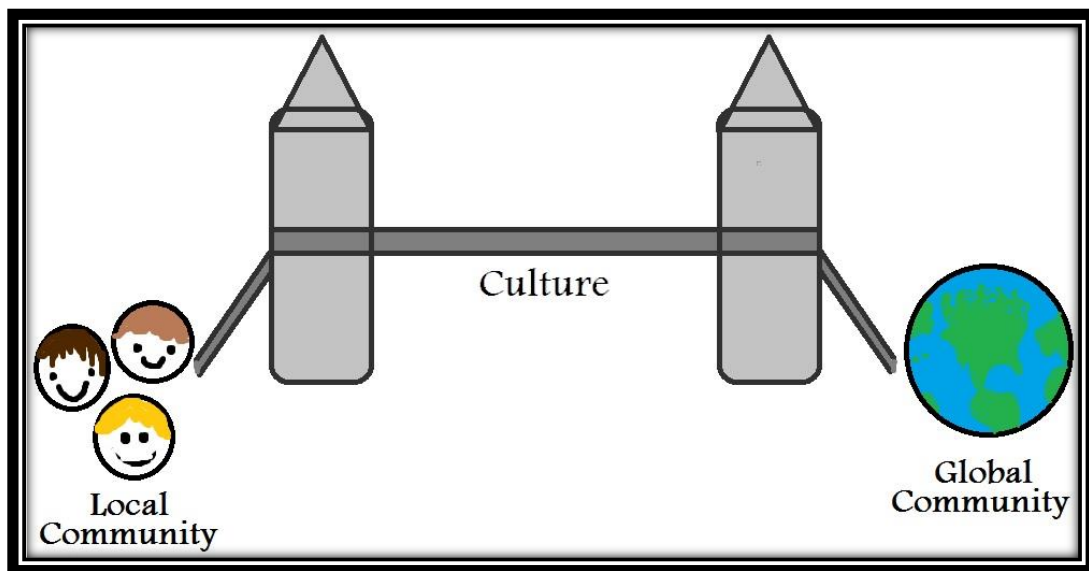


Diagram 2-1: Relationship among Self-identity, Sharing, and Understanding
(concept based on Nilan and Feixa, 2006)

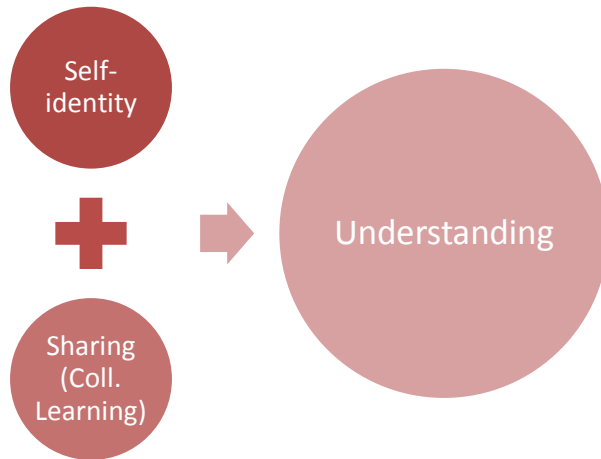


Diagram 2-2: Relationship among Understanding, Cooperation, and Compassion
(concept based on Nilan and Feixa, 2006)

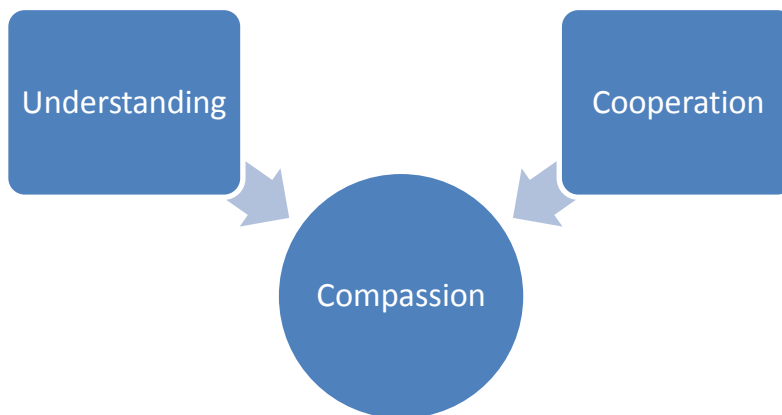


Table 2-1: Analyzing Similar Approaches for GLoCuS Development (Most Relevant): iEARN

iEARN	
Similarities	Differences
<ul style="list-style-type: none"> □ Guidelines for respectful communication (Buddy Contract) □ End result (artwork, etc.) □ Skill development 	<ul style="list-style-type: none"> □ Schools must choose project □ Educators must coordinate program □ Difficult for facilitators to organize
iEARN-USA, http://us.learnonline.org/ Web. 10 Feb. 2014.	

Table 2-2: Analyzing Similar Approaches for GLoCuS Development (Most Relevant): OneWorld Classrooms

OneWorld Classrooms	
Similarities	Differences
<ul style="list-style-type: none"> □ Not restricted by language differences; concept: arts are universal □ Technology opens classrooms 	<ul style="list-style-type: none"> □ Participation fee begins at \$150 per exchange □ Barrier to low-income schools

Table 2-3: Analyzing Similar Approaches for GLoCuS Development (Most Relevant): Global Kindergarten

Global Kindergarten	
Similarities	Differences
<ul style="list-style-type: none"> □ Exposes young generation to global exchange □ Fun and memorable □ Focus on culture sharing activities 	<ul style="list-style-type: none"> □ Target group is young □ Planning and practicing each session is time-consuming □ Not sustainable without financial backing □ Depends on moderators / facilitators □ Do children understand benefits?

Table 2-4: Steps to Compassion and Supporting Evidence

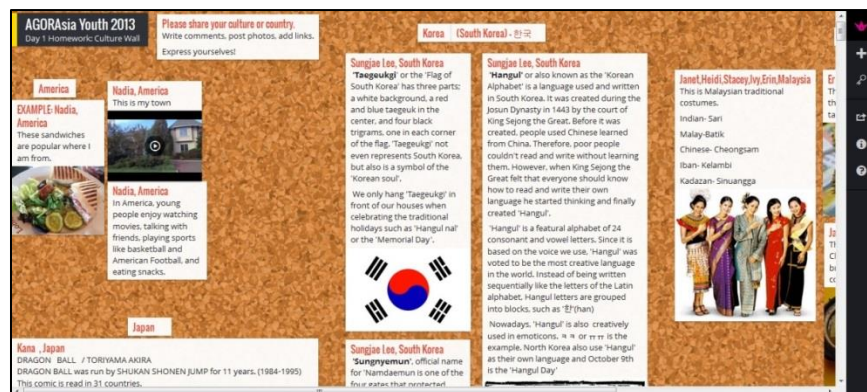
Steps to Compassion	Action	Who is involved?	Approach	Hypothesis	Support / Citation
1	Develop self-identity	Students, community	Encourage learning of cultural practice; provide instruction and tools for gathering information	Learning about one's culture from community increases self-identity	Self-identity and sharing lead to understanding (Nilan and Feixa, 2006)
2	Share knowledge with global peers	Students, facilitators	Facilitate video exchange	Collaborative learning among global peers increases empathy, understanding	Collaborative learning (Roberts, 2004)

3	Practice cultural action of global peers' culture; Respond	Students	Facilitate learning of video information; create reply video	Teacher becomes learner; collaborative learning create shared experience; shared experiences create compassion	Commonalities (Roberts, 2004)
4	Reflect on workshop	Students, facilitators	Discuss workshop outcome, changes in perception	Students raise awareness of cultural understanding and develop compassionate views	Discussion raises awareness thus empathy, compassion (Roberts, 2004)
5	Share locally	Students	Share experience with local community to complete local-global cycle	Culture is brought back to local community to develop awareness and compassion locally	Shared experiences create compassion (Desteno, 2012)

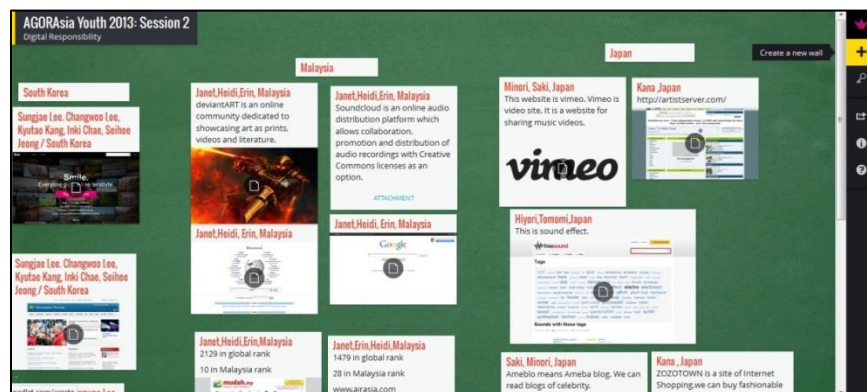
Screenshot 3-1: AGORAsia Youth 2013 Padlet for Internet Discussion



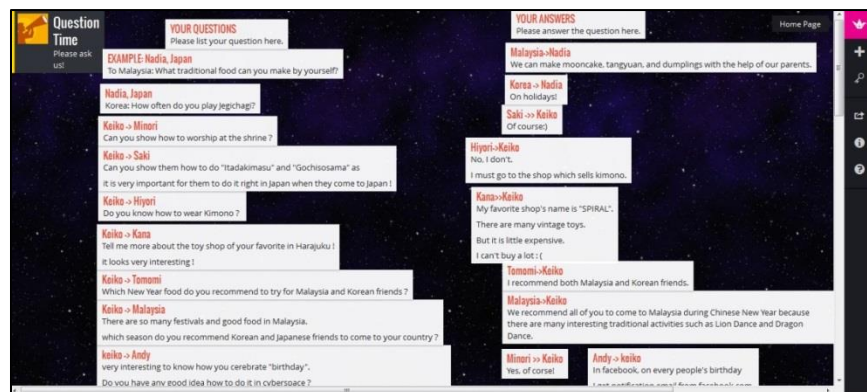
Screenshot 3-2: AGORAsia Youth 2013 Padlet for Day 1 Homework, Culture Wall



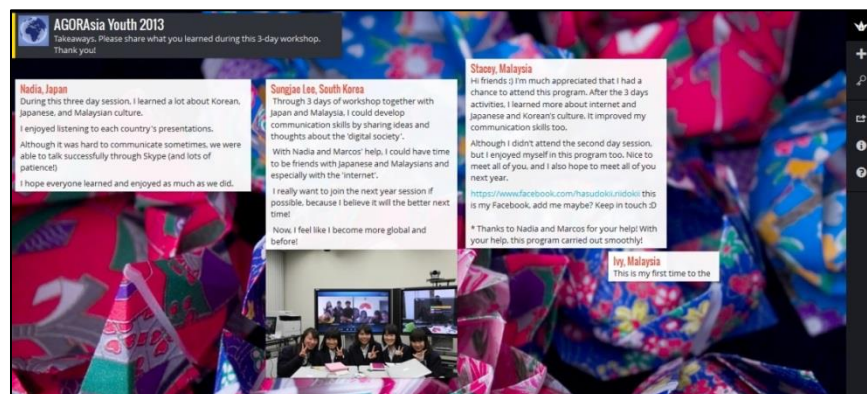
Screenshot 3-3: AGORAsia Youth 2013 Padlet for Digital Responsibility Discussion



Screenshot 3-4: AGORAsia Youth 2013 Padlet for Question and Answer Session



Screenshot 3-5: AGORAsia Youth 2013 Padlet for Workshop Takeaways



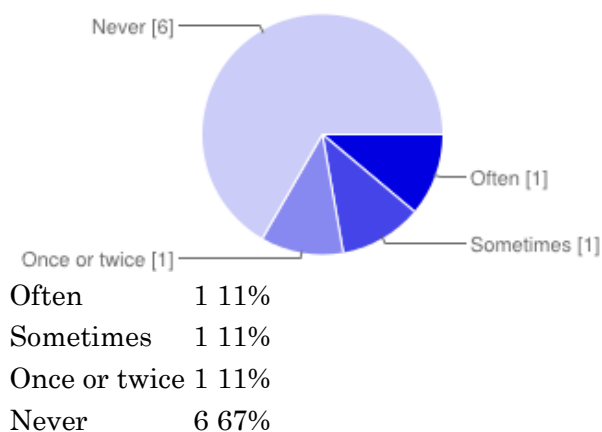
Form 3-1: AGORAsia Youth 2013 Initial Survey Responses

AGORAsia Youth 2013 Initial Survey Responses

Name

Saki Inki Chae Hiyori Minori Tomomi Kana

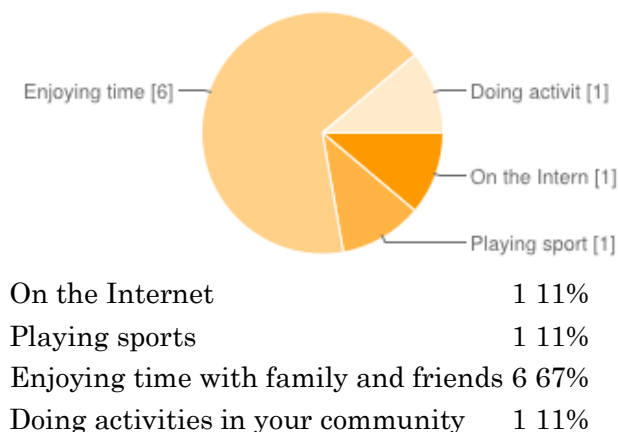
1. Have you actively made contents for the Internet before this workshop?



2. What do you hope to learn during this workshop? What skills do you want to develop?

"Internet" is actually the most familiar topic for people who live in the 21st century like us. From Personal Computers to Smartphones that we use today, 'digital' is so much important to us. Like I said in the first session, world without the Internet is TERRIBLE! :) Although it's only 3 days session, I'm hoping to learn a lot about 'What the Internet really is' and 'What should we do to prevent Internet from being used badly' and so on... It's nice to have communication with Japanese students and Malaysian students! I want to learn other country's culture and want to develop my English. I want to take communication in English. I want to develop ability of my English. I want to learn different culture and i want to improve my speaking skill. 1.improve our english skills 2.building websites I want to learn English. I wish to learn, not the technical skills needed to use the Internet, but rather how to plan and maintain a website where information related to various cultures flows constantly.

3. On which of these activities do you spend the MOST time?



6. What prevents you from being more active in your local community?

I don't have a lot of free time.	7 70%
I don't know about activities in my community.	1 10%
My parents want me to stay home.	0 0%
Using the computer is more fun.	0 0%
Other	2 20%

5. How are you involved in your community?

Volunteer work	2 18%
Girl Scouts / Boy Scouts	1 9%
Community sports	1 9%
Part-time work	3 27%
Assisting senior citizens	0 0%
Community center classes	0 0%
I am not involved in my community	3 27%
Other	1 9%

7. What do you think about traditional culture?

It's an important part of who I am	6 60%
It's important to my family	2 20%
It's only for special occasions	2 20%
It's boring to talk about	0 0%
It's too personal to share with other people	0 0%
It's not a part of my life	0 0%
Other	0 0%

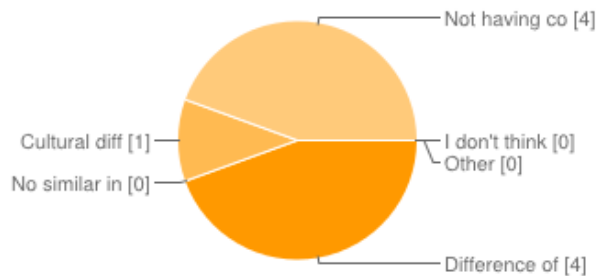
4. What do you use the Internet for?

Socializing with my friends	7 41%
Research for school	3 18%
Learning new things on my own	3 18%
Entertainment	2 12%
Discussions in chat rooms or forums	1 6%
Meeting new people	1 6%
Other	0 0%

8. What do you enjoy MOST about communicating with people from a different culture?

Learning about their culture	6 67%
Sharing my own culture	0 0%
Learning a new language	2 22%
Sharing common interests	1 11%
Overcoming my shyness	0 0%
I don't often communicate with people from other cultures.	0 0%
Other	0 0%

9. What do you think makes communication with people from other cultures difficult?

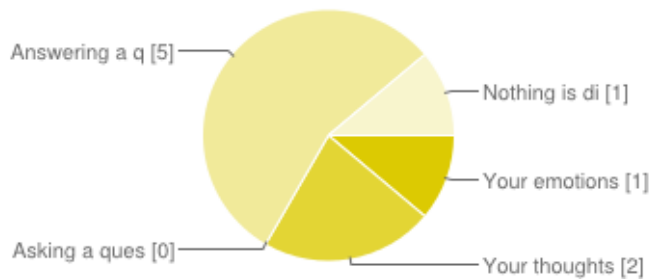


Difference of language	4 44%
No similar interests	0 0%
Cultural differences	1 11%
Not having confidence to speak	4 44%
I don't think it's difficult.	0 0%
Other	0 0%

10. What would you do to make communication with others easier?

Study a new language	9 75%
Learn about their culture	1 8%
Talk about your differences and similarities	1 8%
Share your personal experiences.	1 8%
Other	0 0%

11. What is the most DIFFICULT thing to communicate with people from other cultures?

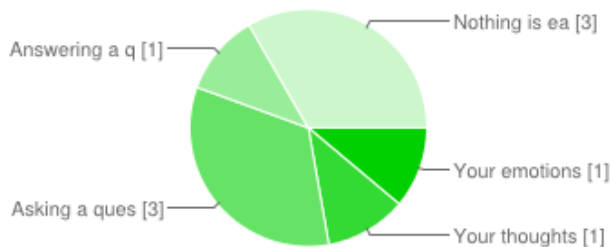


Your emotions	1 11%
Your thoughts and opinions	2 22%
Asking a question	0 0%
Answering a question	5 56%
Nothing is difficult to communicate	1 11%

12. Please explain the reason it is difficult:

I can't speak English smoothly. because i'm unskillful to telling my mind thinking Because our opinions may make them feel annoying Though my thoughts and opinions can be shared at ease, sharing my emotions or such personal expriences require intimacy, regardless of that person's culture. I don't understand. I don't understand fast. I don't know a lot of word in English. Nothing is easy to communicate.

13. What is the EASIEST thing to communicate with people from other cultures?



Your emotions	1 11%
Your thoughts and opinions	1 11%
Asking a question	3 33%
Answering a question	1 11%
Nothing is easy to communicate	3 33%

14. Please explain the reason it is easy:

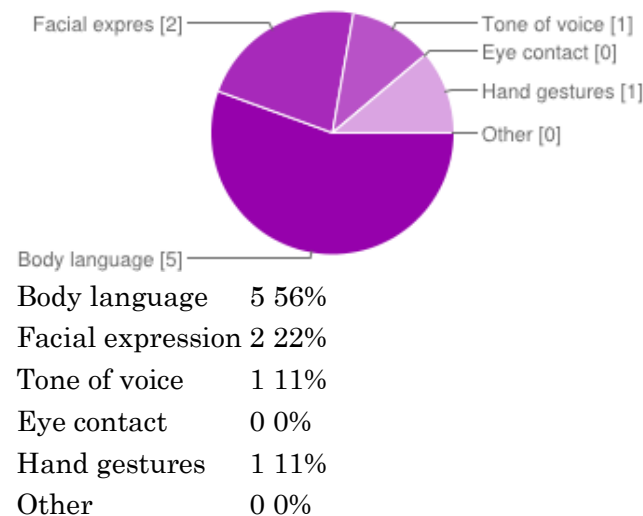
Nothing is easy to communicate with other people. It's easy for ME, because I've been to the United States before and met so many people from around the world. At first, it was even hard for me to say 'hello' to them, but as time passed by, through Facebook or Twitter, I could even share my own personalities with my friends. When communicating

with people from different countries, I think it's really important to share your thoughts and opinions more than ever. I can speak easy sentences. because i have ready to asking a question. It's answering a question. How hard could it be? I know easy sentence. Nothing is easy to communicate. Because our emotions can let the others know what we feel

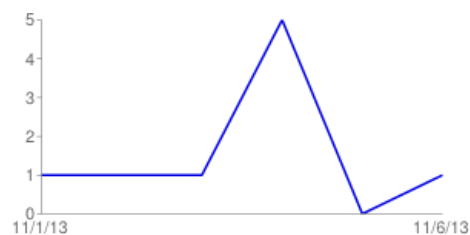
15. In your opinion, what tool(s) (i.e presentation slides, facilitators) helped you communicate with people from other cultures?

get-together activities presentation slides video Power point people who taught me English meaning Study a new language. Teach me English meaning. SNS, communication sites, chat We had the first session going by using Polycom and Skype. Without them, we couldn't have even see our faces.

16. When communicating with people from other cultures, which is the MOST important for increasing understanding and facilitating communication?



Number of daily responses



<https://docs.google.com/forms/d/1CywIRoPwtoP3eYvczEoEiIbSBIO2SJpNxiIzWObl21Q/viewanalytics>

Form 3-2: AGORAsia Youth 2013 Final Survey Responses

AGORAsia Youth 2013 Final Survey Responses

Name

Ivy Geoh Sew Pei Sungjae Lee Janet Kok

2. What new skills did you develop or old skills did you improve?

The communication skill the copyright thing At first, I thought updating status in 'Facebook' and twitting in 'Twitter' is all about the 'Internet'. However, through the session, I found that Internet that we use today is much more bigger than that. Creative Commons... I did know about Copyright Reserved, but really didn't care because even if I didn't mark them, no one will take mine, and no one will find out that I illegally downloaded musics and movies. I think it's definitely important to stop downloading such illegal files. It's full of information and images. It's like a online kingdom. I think Internet is my second life and will be the best friend forever!

3. What day of the workshop impacted you the most? Why?

Definitely the Second day, because we learned how to say hello in all languages and new staff came to teach us on 'how to use the Internet' and 'what the Creative Commons is'. Also, we could find more about our own cultures and other countries' cultures. the third day because I had learnt many things such as the celebrations, foods, traditional costumes and more about Japan and Korea and understand better day 2. Because the lecturer taught me lots of things.

1. What aspect of this workshop did you enjoy the most?

The introduction of ourselves because I can know each other much better and understand each other from other country The aspect that I enjoyed the most was that everyone participated together! We shared ideas and comments and even thoughts. I think when it comes to think of the word 'workshop', 'together' is the most important word that comes after it. other country's culture

4. Was the content of the workshops new information to you?

yes. because I doesn't know anything about other country's culture . Not really, because 'Internet' is the most commonly shared topic in the 21 century. Almost everyone knows the 'Internet' and 'how to use them'. I thought it was better than talking about 'energy' since it is something very familiar. Sure because we can communicate with other people from other culture through the Internet and more knowledge about the Internet.

5. What do you think of the topics presented in this 3-day workshop?

Yes! I did love the topic, digital society! You can think of thousands of words when you say 'digital'. It was really familiar topic to talk about and to communicate with friends in Japan and Malaysia. We shared common cultures and different cultures. It was very interesting and fun. I have learnt many things about our country's culture when I was searching them to be post on the wall(padlet). Also, I have learnt many things about korea and japan's culture. The ice breaking sessions because it makes me more confident in presenting myself which normally I quiet shy at.

6. What part did you NOT enjoy about the workshop?

I did enjoy the workshop, in fact there was something I didn't like. And that is, bad connections with Malaysia(It doesn't mean that I hate Malaysia or something like that...). We need to have better technology(?) in connecting with different countries. And also, we couldn't have time to talk more about the topic... I mean actively! Like a debate! Next time, we all students should have chance to talk about the topic! NOT one particular student! I enjoyed everything I enjoy everything in the workshop.

7. How did the workshop make you more interested in global topics?

I'm now more interested in some online shopping websites. I really repeating this phrase so many times, but I think the topic was familiar so I could be interested in this kind of topic! I learned the better way to use the 'Internet'. Yup, normally I skip the world news in our local newspaper but right now I don't.

8. Did you feel comfortable talking with people from other cultures and backgrounds? Why or Why not?

At first, I really feel uncomfortable talking but now I can talk with people from other cultures and backgrounds more comfortably. Yes! I definitely did! Japanese students and Malaysian students... Although their English skill was a bit low(?), but I didn't have difficulties talking and communicating with them. We laughed! Yes. Because I can learn more things from them.

9. Did you feel stimulated to discuss and collaborate? How would you feel more stimulated?

Sure I would feel more stimulated if the topics is of my interest especially the latest movies and songs. stimulated? What do you mean?... Not so. Playing games will make me feel more stimulated to talk to the others.

10. Did you feel motivated or empowered to use digital media for self-expression? Which skills helped you express your ideas?

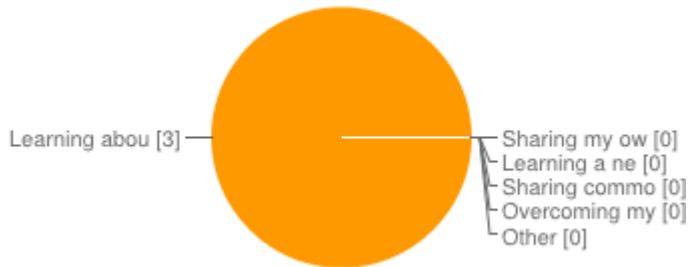
'Padlet'. I only knew naver blog before I found out the 'padlet'. I posted many posts about Korean cultures! Yes. My own editing skill. Yes. The face to face communication skills

11. What do you think about traditional culture?

It's an important part of who I am	3 100%
It's important to my family	0 0%
It's only for special occasions	0 0%
It's boring to talk about	0 0%
It's too personal to share with other people	0 0%
It's not a part of my life	0 0%

Other 0 0%

12. What do you enjoy most about communicating with people from a different culture?



Learning about their culture 3 100%

Sharing my own culture 0 0%

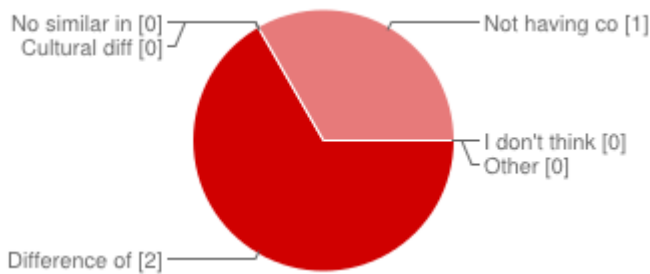
Learning a new language 0 0%

Sharing common interests 0 0%

Overcoming my shyness 0 0%

Other 0 0%

13. What do you think makes communication with people from other cultures difficult?



Difference of language 2 67%

No similar interests 0 0%

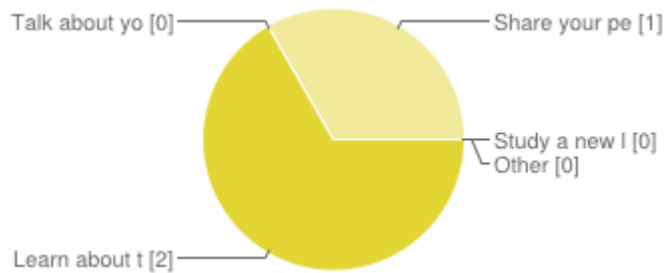
Cultural differences 0 0%

Not having confidence to speak 1 33%

I don't think it's difficult. 0 0%

Other 0 0%

14. What would you do to make communication with others easier?



Study a new language 0 0%

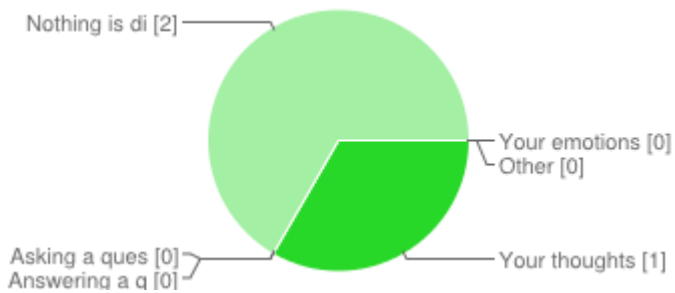
Learn about their culture 2 67%

Talk about your differences 0 0%

Share your personal experiences. 1 33%

Other 0 0%

15. What is the most DIFFICULT thing to communicate with people from other cultures?



Your emotions 0 0%

Your thoughts and opinions 1 33%

Asking a question 0 0%

Answering a question 0 0%

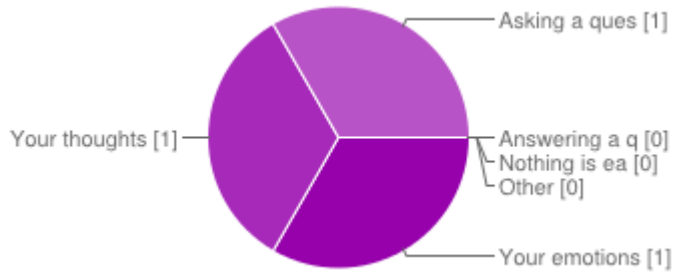
Nothing is difficult to communicate 2 67%

Other 0 0%

16. Please explain the reason it is difficult:

Because everybody thoughts and opinions are different and misunderstanding may be easier to occur

17. What is the EASIEST thing to communicate with people from other cultures?



Your emotions	1	33%
Your thoughts and opinions	1	33%
Asking a question	1	33%
Answering a question	0	0%
Nothing is easy to communicate	0	0%
Other	0	0%

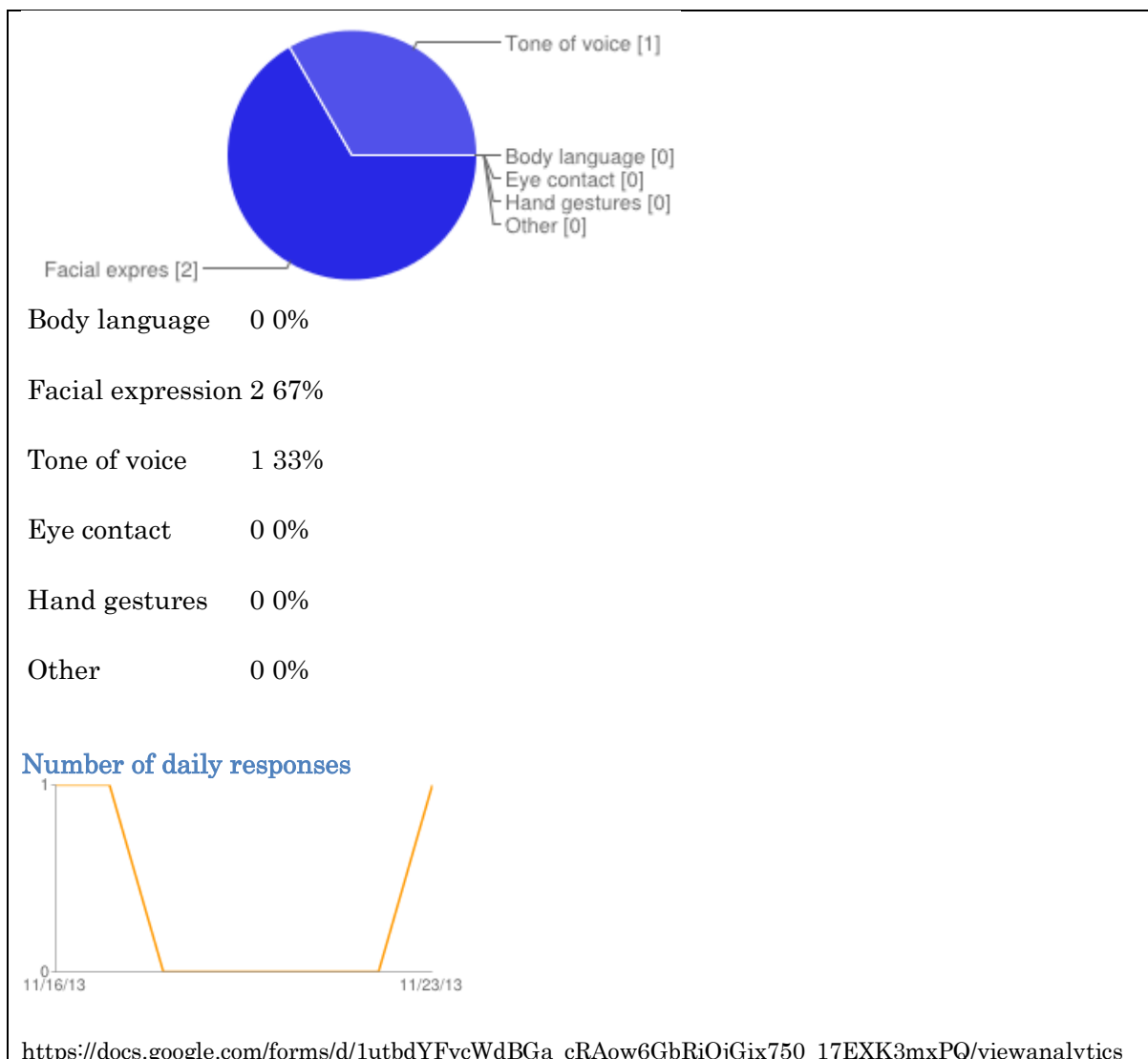
18. Please explain the reason it is easy

because asking a question let me understand other peoples opinions and knowledge of many topics When communicating with other people in different countries, it is really important to share your thoughts and opinions! And also it is the easiest thing to communicate with people from other cultures because we all have different thoughts! Because an emotion like smile can make people feel you are very lovely.

19. In your opinion, what tool(s) (i.e presentation slides, facilitators) helped you communicate with people from other cultures?

presentation slides The presentation slides padlet, polycom, and skype

20. When communicating with people from other cultures, which is the most important element(s) for increasing understanding and making communication easier?



AGORAsia Youth 2013 Final Survey Responses (Japanese version)

Summary

名前

相浦 加奈 賀藤ひより 高瀬 みのり 伊藤咲 伊東朋美

Aiura Kana, Kato Hiyori, Takase Minori, Ito Saki, Ito Tomomi

1. 今回のプログラムで、どの点が一番面白かったですか？

海外の人と生中継げ会話できること。他国との文化交流 外国の色々な事を知れたこと。韓国やマレーシアの子の話や調べたものを見て、海外のことを新しく知れたこと。外国と日本の違いを学べたこと。

Having real time conversation with foreign people.

Cultural communication with overseas people.

Learning various things about foreign countries.

From the Korean students and Malaysian students' talk and objects they researched, I learned new things about overseas.

Learning the difference between foreign countries and Japan.

2. 何か新しくできるようになったり、以前よりうまくできるようになったことはありますか？

前より英語での表現ができるようになった パソコンを前より上手く使えるようになったこと。英語を前より聞き取れるようになった。学校で習う形式ばった文法と違い、相手に伝わる言い回しや単語を使えるようになった。英語を聞き取れるようになった。

I've gotten to be able to speak English better than before.

I've gotten to be able to use PC better than before.

I've gotten to be able to listen to English better than before.

I've gotten to be able to use more natural English expressions and words than previous formal English that I learned in school.

I've gotten to be able to listen to English.

4. ワークショップでの内容はあなたにとって新しい内容でしたか？

マレーシアについて。今まではほとんど知らなかった！マレーシアのことを知ることができた。外国の人と深く関わった事など、すべてが新しいないようでした。外国の文化など知らないことがたくさんだった。マレーシアと韓国の行事や食べ物が知れた。

About Malaysia. So far we didn't know about it at all.

We were able to learn about Malaysia.

Like communicate with foreign people, all contents were new.

Like foreign culture, there were a lot of things that we didn't know.

We were able to learn about Malaysia and Korea's events and cuisine.

3. 一番印象に残った日は何日目ですか？それはなぜですか？

3日目！！自分たちの文化を紹介できた。3日目 自分で質問をすることができたから。三日目で、質問をしたり一番コミュニケーションをとれたと思うから。3日目→自分で質問を考えたり、海外からの質問を皆で考えたりして楽しかった。3日目 質問で直接意見を交換できた

The 3rd day!! We could introduce our cultures.
The 3rd day. Because I could ask question by myself.
The 3rd day, because we could communicate the best by such as asking questions.
The 3rd day -> I pondered my questions and the answers for questions from foreign people, and it was fun.
The 3rd day By asking questions, we could exchange our opinion directly.

5. 3日目（今日）に出された内容についてどう思いますか？

質問に答えるのは難しかったけど日本のことについて改めて考えさせられておもしろかった。いろいろな国の文化が知れてよかったです。マレーシアについて考えた事がなかったのも、質問と回答の時間をもらえて良かった。いろいろな人と交流できる内容だった 質問しあったり、他国の日常を知ることができてよかった。

It was difficult to answer the questions, but it was fun because I could think again about Japan.
It was good because I learned various countries' cultures.
Because I had not thought about Malaysia ever, so it was good that we had time to ask question and answer.
The contents were that we communicated with various people.
It was good because we learned other countries' daily life by asking each other.

6. 今回のワークショップではなにが一番面白くなかったですか？

すべて面白いか他です。ネイティブスピーカーを黙って聞いてるとき何言っているのか聞き取れなかったところ。すべて面白かった すべておもしろかった。

Everything was fun.
When I listened to the native English speakers talk quietly, I couldn't understand their talk.
Everything was fun.
Everything was fun.

7. 今回扱ったグローバルなテーマの中で何が一番興味深かったですか？

クリエイティブコモンズ 3日目にやった各国について説明すること。コピーライトについて 国の文化

Creative commons.
Explaining about each countries on the 3rd day.
About copyright.
Countries' culture.

8. 異なる文化や背景を持った人とストレスなく会話できましたか？答えの理由も書いてください

会話の途中で笑いも混ざったりして楽しかった。はい。英語は難しかったけど話が聞けて楽しかった。できた。自分が言いたいことをたくさんの方が英語に変換していただいて頼もしかった！できました。質問の意味は理解できることも多かったが、自ら意見をいうのは難しかった。

We were able to laugh. English was difficult, but it was fun to hear stories. I had to translate what I wanted to say. Many times, I could understand the meaning of questions but saying my own opinions was difficult.

9. 今後も、国際的な議論や交流を行いたいと思いませんか？

思った。はい、ぜひ！きちんと社会人になったら、自分から外国にも行きたいと思いました。これからもやりたいです。思った

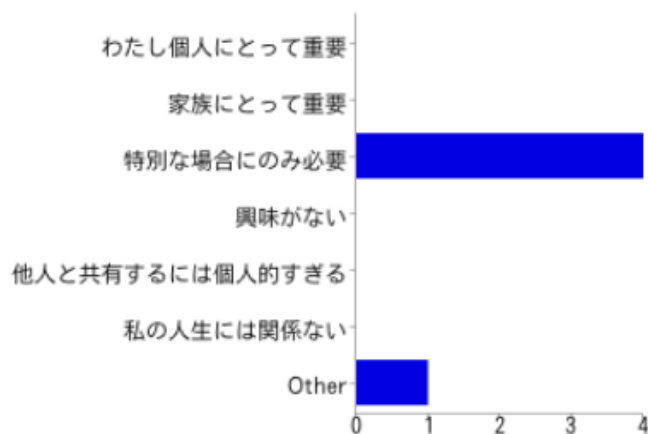
I want to travel to other countries in the future.

10. 自己表現としてデジタルメディアを活用したいと思うようになりましたか？どの技能が自分の考えを表現するのに役立つと思いましたか？

活用したいとおもいます。インターネットが一番 思いました。相手と顔を合わせて話すこと。はい。掲示板みたいなやつ。

I think it's good to take advantage of digital tools. The Internet is the best. But talking face to face is interesting. The Padlet tool was interesting too.

11. 伝統的な文化についてどう思いますか？

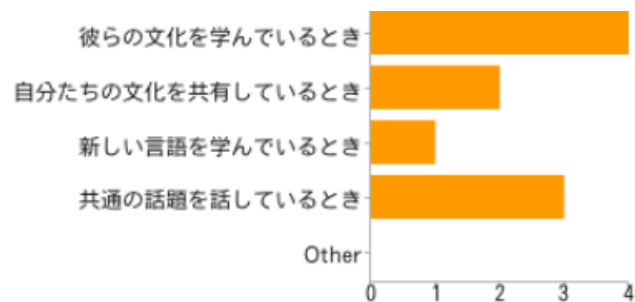


わたし個人にとって重要	0 0%
家族にとって重要	0 0%
特別な場合にのみ必要	4 80%

興味がない	0 0%
他人与共有するには個人的すぎる	0 0%
私の人生には関係ない	0 0%
Other	1 20%

0 0% important to me personally
0 0% important for the family
4 80% required only in special cases
0 0% not interested
0 0% is too personal to share with others
0 0% does not matter to my life
1 20% Other

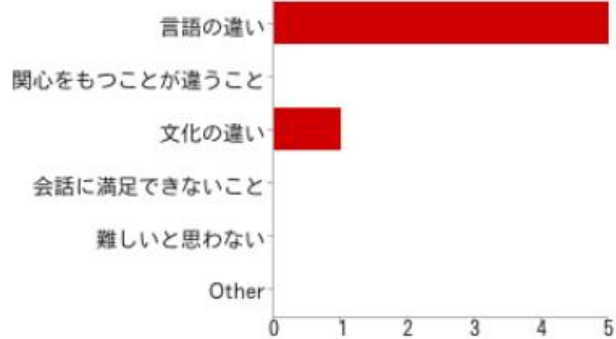
12. 異なる文化を持つ人との交流で何が一番楽しかったですか？



彼らの文化を学んでいるとき	4 40%
自分たちの文化を共有しているとき	2 20%
新しい言語を学んでいるとき	1 10%
共通の話題を話しているとき	3 30%
Other	0 0%

4 40% Learning their culture
2 20% Sharing their culture
1 10% Learning a new language
3 30% Talking about a common topic
0 0% Other

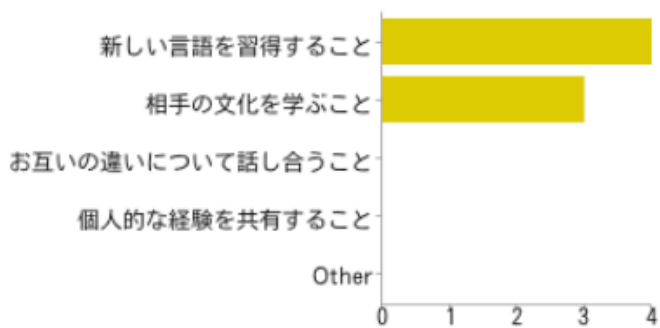
13. 何が異文化コミュニケーションを難しくすると思いますか？



言語の違い	5 83%
関心をもつことが違うこと	0 0%
文化の違い	1 17%
会話に満足できないこと	0 0%
難しいと思わない	0 0%
Other	0 0%

5 83% Difference in language
 0 0% Different interests
 1 17% Cultural differences
 0 0% Difficulty conversing
 0 0% Nothing is difficult
 0 0% Other

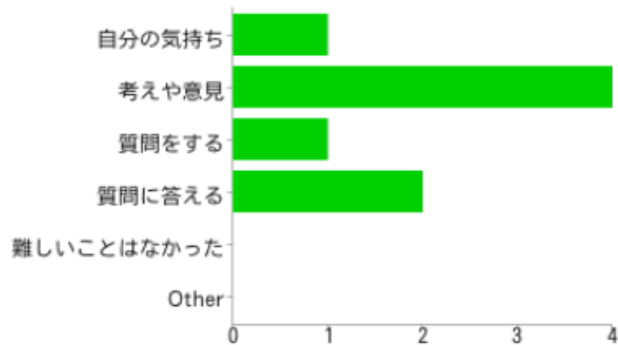
14. 何が異文化コミュニケーションを簡単にしたいと思いますか？



新しい言語を習得すること	4 57%
相手の文化を学ぶこと	3 43%
お互いの違いについて話し合うこと	0 0%
個人的な経験を共有すること	0 0%
Other	0 0%

4 57% Learn a new language
 3 43% Learn the culture of the other party
 0 0% Talk about differences
 0 0% Share personal experiences
 0 0% Other

15. 異文化コミュニケーションにおいて、何を伝えるのが一番難しかったですか?



自分の気持ち 1 13%
 考えや意見 4 50%
 質問をする 1 13%
 質問に答える 2 25%
 難しいことはなかった 0 0%
 Other 0 0%

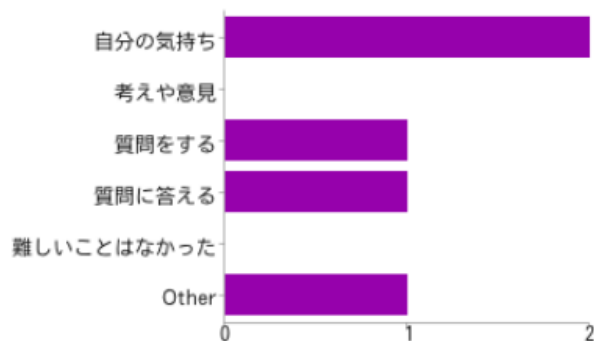
1 13% Feelings
 4 50% Thoughts and opinions
 1 13% Asking questions
 2 25% Answering questions
 0 0% Nothing is difficult
 Other 0 0%

16. 難しいと思ったのはなぜですか?

日本語では答えることができても英語に訳すのが大変だった。自分が思ったことを英語でうまく表現できないから。 まだまだ、英語ができないから。思った事をすぐに英語にできない。英語を使っていかに相手に分かるように伝えられるかが難しかった。自分の言いたいことを英語にするのが大変だった

It was hard to translate to English, even if we could answer in Japanese. We cannot say our opinions well in English. It was difficult to translate to other students.

17. 異文化コミュニケーションにおいて、何を伝えるのが一番簡単でしたか？



自分の気持ち	2 40%
考えや意見	0 0%
質問をする	1 20%
質問に答える	1 20%
難しいことはなかった	0 0%
Other	1 20%

2 40% Feelings
 0 0% Thoughts and opinions
 1 20% Asking questions
 1 20% Answering questions
 0 0% Nothing is difficult
 1 20% Other

18. 簡単だと思ったのはなぜですか？

簡単な内容から質問ができるから。質問に答えることは他に比べるとやりやすかった。一言でも言えるし、前もって考えられるから。簡単だと思わなかった。自分の気持ちで言葉にしやすかったから。

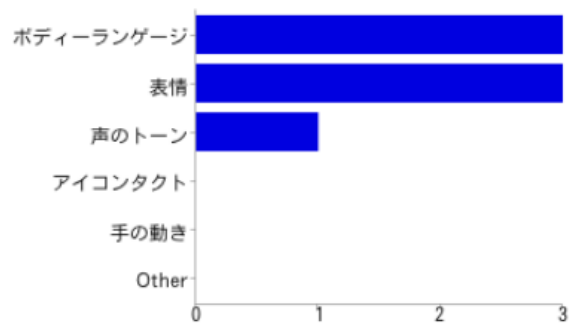
It was easier to answer questions, because we could think about how to answer them. We could express our true feelings.

19. あなたの異文化コミュニケーションを容易にしたのは、どのようなツールだと思いますか？ (例: スライド発表、司会進行など)

スライドで発表することで、スムーズに行えた。スライド発表と司会進行 スライド発表 スライド

The presentation slides made everything smoother.

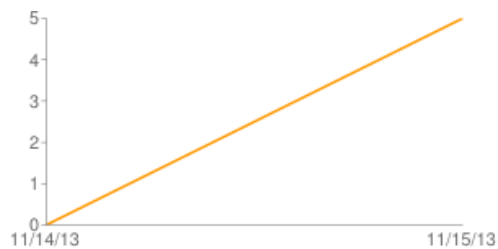
20. 異文化コミュニケーションにおいて、どの要素が理解を深めコミュニケーションを容易にしたいと思いますか？



ボディーランゲージ	3 43%
表情	3 43%
声のトーン	1 14%
アイコンタクト	0 0%
手の動き	0 0%
Other	0 0%

3 43% Body language
 3 43% Expression
 1 14% Tone of voice
 0 0% Eye contact
 0 0% Hand gestures
 0 0% Other

Number of daily responses



<https://docs.google.com/forms/d/1YwnngRGyJbzQ3P0yuOSnSx88J4H118LQh9OvqddE408/viewanalytics?pli=1>

Table 3-1: Reasoning for Proposed Method as a Result of AGORAsia Youth 2013 Workshop

Reasoning for Proposed Method	
Problems	Proposed Solution
1. Connectivity and Real Time streaming	□ Ability to connect across time zones and limited resources
2. Moderator needed to direct communication	□ Natural flow of “communication”
3. Foreign language as a barrier	□ Limited use of verbal communication

Table 3-2: Trial Run I Schedule

Time	Activity
10 min	Welcome; project explanation; guidelines
15 min	Initial survey is issued and completed
5 min	Participants create short self-introduction videos (Ice-Breaker)
10 min	Self-introduction videos are shared; commentary is written
10 min	Participants choose cultural practice and create 5 min instructional video
15 min	Videos are shared; commentary is written
30 min	Participants learn cultural practices
15 min	Reply videos are created and uploaded to platform
	Complete showcase of videos is available for viewing
10 min	Final survey is issued and completed
10 min	Local site discussion – What was learned?
5 min	Thank you and final comments
Total 2.0 hrs	

Table 3-3: Evaluation Chart for GLoCuS Trial Run I

Students			Facilitators			Program		
Understand goal?	Yes	No	Communicated goal?	Yes	No	Communication tools Did students utilize well (comments, upload)?	Yes	No
Change in self-identity?	Yes	No	Enthusiastically participated?	Yes	No	Did students interact with local community?	Yes	No
Increase in cultural understanding?	Yes	No	Able to assist students?	Yes	No	Were community members helpful?	Yes	No
Increased interest in cross-cultural communication?	Yes	No	Administered surveys in order?	Yes	No	Did the platform work for uploads?	Yes	No
Full participation?	Yes	No	Uploads and comments monitored?	Yes	No			
Respectful communication?	Yes	No						

Table 3-4: Second Evaluation Chart for GLoCuS Trial Run I

Activity	Success	Failure	Method of Improvement
Participation		Only two participants	
Communication		English used frequently	Reconsider use of English – perhaps asynchronous element alone allows those with limited English

			capabilities to follow along and re-view videos
Survey	Only fill out questions in final survey if change in answer	<p>Define “local community”</p> <p>Too long</p> <p>Reconsider purpose of each question</p> <p>Students were of varied cultures but living in a country not their own; difficult to answer</p>	Shorten survey; include easy-to-understand questions
Platform (YouTube)	Privacy setting works well	<p>Must stay logged into shared account to view</p> <p>All comments labeled same user name</p>	Instruct students to include name in comments
Cultural Practices		Practices were very distinct; one was very short (gestures) with strong use of English for explanation; the other was a song in a foreign language, which was difficult but entertaining to learn.	<p>Start with shorter videos, build up (familiarity increases over time)</p> <p>Categorize by cycle (dance, gestures, etc.)</p>

Form 3-3: Local Site Discussion Questions

Local Site Discussion Questions

1. How do you feel seeing the collection of videos all together?

Marcos – It feels like being part of a bigger group with more people. But I don't know about feeling like I am contributing to something.

Antan – I learned something and taught something, so that's kind of a good feeling.

2. What did you learn from participating?

Marcos – Uploading videos is very easy now.

Antan – I never uploaded videos much, so that's one experience.

3. Do you feel like you have things in common with your global peers?

Marcos – I feel that we were communicating in a way, indirectly. It was a fun activity.

Antan – I agree, but I feel more of a connection with the culture than with other person.

4. How do you think adding more cycles would improve it?

Marcos – The current activities are short, one interaction only. There is a need for more cycles for continuity. Maybe it can be held periodically so kids have time to digest; a rhythmical pattern.

Antan – Just by looking, I can't understand which video is which; maybe you can use descriptive titles or pictures as thumbnails.

5. How many cycles?

Marcos – Maybe not cycles but how periodically will the workshop be conducted? Maybe you should categorize the teachings (sound cycle, gesture cycle, language, dance cycle).

Antan – Depending on number of members, each can create a video (which determines the number of cycles); each member is responsible for one cycle.

6. What cultural actions to you want in the program?

Marcos – Dance.

Antan – Gestures, songs, language.

Team brainstorm – Martial arts, local sport (w/o physical resources)

7. What do you think of writing comments? How can it be helpful? What does it contribute?

Marcos – Without comments, sometimes you want to know more about things but it's difficult with just video because you can't explain everything in the video. For those who made it, you know people are watching (through confirmation, feedback), that you're interacting with them.

Antan – Comment feedback adds what others think about cultural video. The response is just visual response, so comments are necessary for communication / interaction. Maybe students can add something to the reply video like comments (spoken) about how students felt about the cultural video.

8. Do you have any comments regarding the workshop overall?

Marcos – The workshop flow is ok. In regards to technical comments, working in same user account is not a good idea because it's difficult to tell apart users and requires staying logged in the whole time.

Antan – Maybe you can add names before comments?

9. What parts of GLoCuS did you enjoy the most?

Marcos – making videos and watching them

Antan – learned body language

Survey Results (Aggregated from Google Forms)

See “Trial Run Pre- and Post-session Interview Results” below.

Form 3-4: Trial Run I Pre- and Post-Session Interview Results

	5/29/2014 19:54:46 Pre-session Marcos	5/29/2014 19:59:06 Pre-session Antan	5/29/2014 21:35:37 Post-session Marcos	5/29/2014 21:39:00 Post-session Antan
--	---	---	--	---

1. Do you participate in your local community? How?	Not currently.	Sometimes. I visit some festivals, eat local food, travel around, etc.		
2. Have you tried to learn from community members? Why / why not?	Not currently living in my home town.	yes. because i live in a community very different than my original one. so i need to learn more in order to ease or decrease cultural gaps.		
3. Do you feel connected to your community? Why / Why not?	Not currently living in my home town.	In a way, yes. I don't feel like i'm not a part of it anymore.		
4. What does culture mean to you?	Food, clothing, art, customs and behaviors unique to specific groups of people.	A mix of tangible and non-tangible elements that represents one group of people's background. it can be behavior, language, food, arts, mindsets, etc.		
5. Is culture a big part of your life? Why / why not?	It is. I feel that my life style is different than the people around me everyday.	yes. i believe that as long as we live in a community (any), culture is naturally a big part of our lives. I my case, more. Because I live in a place/country that is not my original community.		
6. Are you	Yes.	yes		

interested in learning more about your culture?				
7. Do you think your culture has things in common with foreign cultures?	Yes, since many cultural elements are imported.	it depends on which foreign culture.		
8. From whom do you learn about your culture?	Parents mostly, but from my other family members when I go back to my country.	from people around me.	i can also learn from my peers abroad.	
9. What cultural practices / performing arts are interesting to you?	Song, food.	music, food, stage, movies, etc.		
10. Are you interested in your home country's culture? What interests you?	Song, food, openness.	yes. the diversity we can find in the music, stage, movies, etc.		
11. Do you know many cultural practices / performing arts of your own culture?	Not that much really, since I lived in Japan most of the time.	not many. some.		
12. Do you feel comfortable teaching these to another	Because I don't know that many.	not exactly. because i know about it, but not to the level of teaching.		

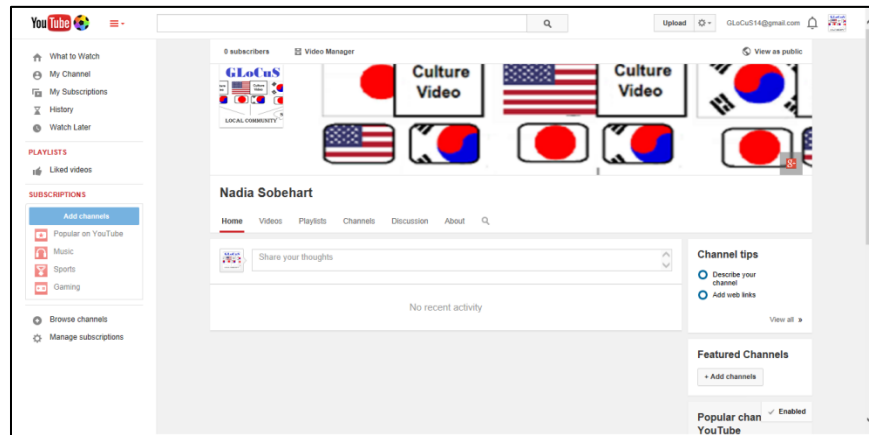
person? Why / why not?				
13. What kind of person are you? (shy, good at expressing yourself, sociable, etc.)	Super Shy.	sociable, but have difficulties to talk in front of crowds.		
14. How do you express yourself best? (speaking, writing, art, etc.)	Writing.	writing.		
15. What is your motivation for participating in a global workshop?	Creating more friends.	i'm interested in other cultures since i was a kid.		
16. What is your experience with creating videos?	I've uploaded video to Youtube once in the past.	quite good. i did it professionally in the past.		
17. What is your experience with international communication?	I can speak English, so most of the time it is ok. But, sometimes there is no common language.	long experience. because i've been living abroad for more than 18 years.		
18. Do you think knowing about culture is important for communication?	Yes, as it will provide more topic for conversation.	yes. understanding other cultures makes intercultural communication flows better. that's because you can comprehend some signs and		I learned that some normal body gestures can be considered offensive in

		behaviors...		other cultures. So it is important to know them in order to avoid bad situation.
19. What is your goal for communicating with global peers?	To get to know them as a person.	to know more about other cultures and know more people's characteristics (and maybe extract a little of what would be their community's identity)		
20. What do you think is the best way to communicate with global peers?	Talk directly?	talking to them?! meeting them in person?!		
21. What prevents you from communicating with global peers? (No opportunities; Language barrier; Culture differences,...)	If they can speak English/Japanese/Bengali then I can communicate. Otherwise it is a problem. Maybe I can use Google translate?	language and distance.		
22. How do you communicate with people from another	English.	mainly at work. speaking in english or with translators.		

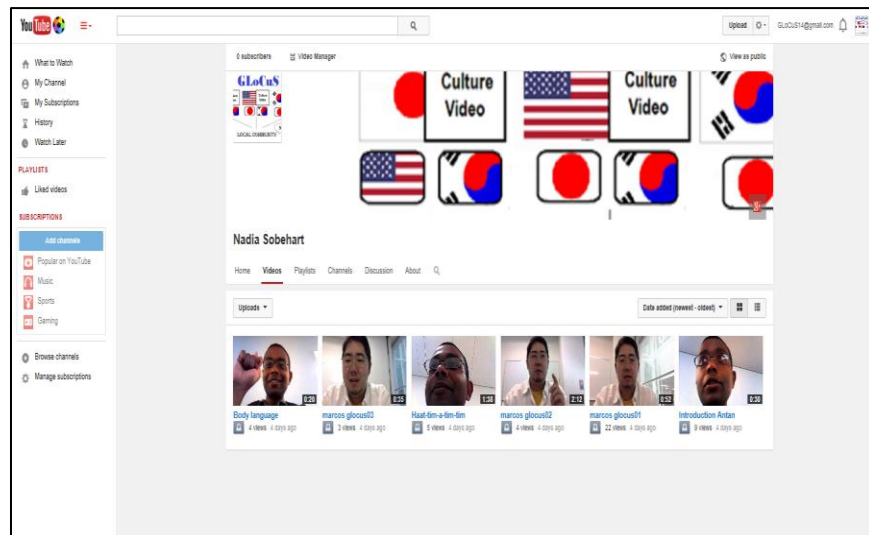
culture and language?				
23. What is compassion to you?	Accepting the difference between cultures.	in fact, i don't know how to answer this question... i don't know exactly what it means.. maybe something close to "empathy"		
24. Who is a compassionate person to you?	My undergraduate professor.			
25. How can a person act compassionately?	Try to relate.	maybe someone who "comprehend without bias, and accept without pre-conceptions or prejudice"...		
26. How do you try to be a compassionate person?	Try to relate.	knowing more and trying to comprehend other's way of thinking.		
27. Why is compassion important in today's global society?	Because there can be lots of difference in cultures, and many of them can be considered too strange or weird.	since we have more opportunities to meet people from different backgrounds, it's important to avoid conflicts and mistakes in communication.		
28. What parts of GLoCuS did you enjoy the most?			video making and the communication with other peers	Seeing other participant's face and hearing voice, it would be more fun if

				it was a stranger I think.
29. What was difficult for you?			trying to reproduce others' task	Finding place to shoot video.
30. What would make it easier for you to participate?			maybe set a theme. i took a while to decide what to introduce.	Some place to shoot video?
31. Was there anything you were unsure about?			- if what i introduced was ok or not.	No
32. Did you have any problems during the program? If yes, what were they?			not a big problem, but yes. - i had to log out from my youtube channel. - i couldn't see the comments for the videos I uploaded.-	No
33. How did you resolve them?			in fact, i didn't....	
34. Do you feel any changes? If so, what? (closer to global peers, better understanding, etc.)			- closer to the peers i interacted with.	I learned new things.

Screenshot 3-6: GLoCuS Trial Run on YouTube, Main Page



Screenshot 3-7: GLoCuS Trial Run on YouTube, Main Page with Videos



Screenshot 3-8: GLoCuS Trial Run on YouTube, Participant Video, Marcos



Screenshot 3-9: GLoCuS Trial Run on YouTube, Participant Video, Antan

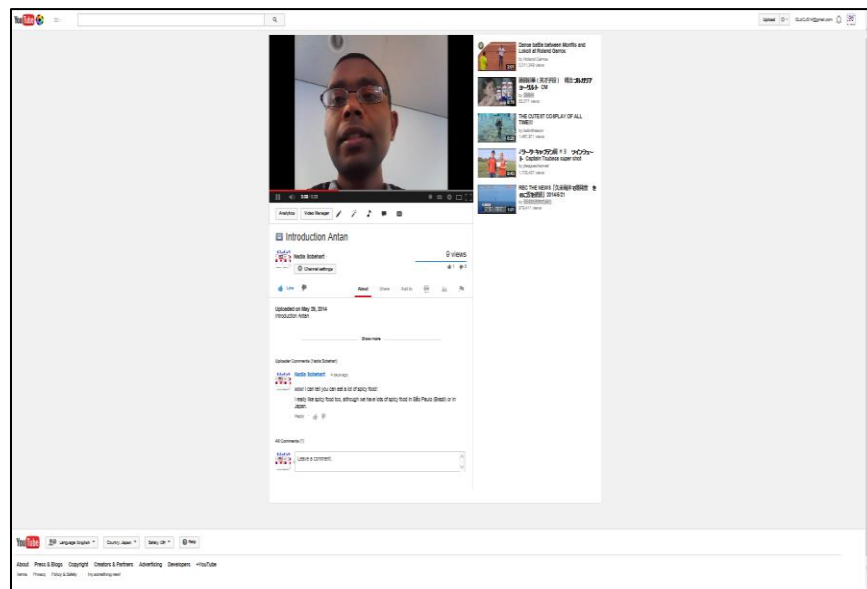
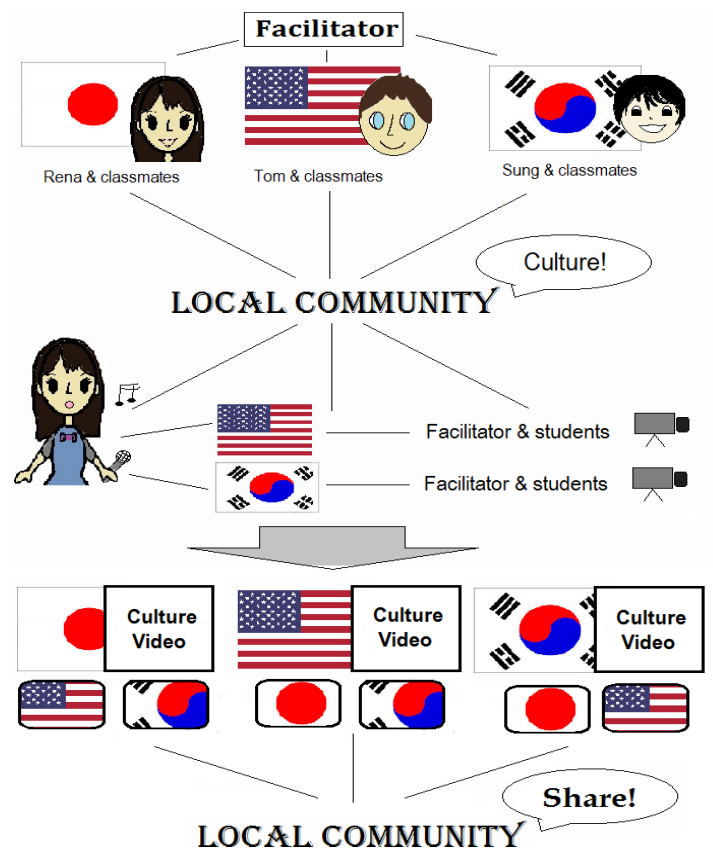


Diagram 3-1: GLoCuS Framework



Form 3-5: Call for Participation

Intro

As the world is shrinking through globalization and modern communication, cultural understanding and compassion are becoming essential for a functional global society. The key to developing a compassionate, global society of tomorrow is to start with the education of youths today.

Global Education, as established by the Europe-wide Global Education Congress in Maastricht in 2002, strives to build compassion among global youth whilst preparing them for citizenship of an international, open-minded community. *GLoCuS seeks to achieve the Global Education goal of building compassion by connecting local and online youth communities through culture sharing.*

Compassion, as defined for GLoCuS, is a sense of common humanity; it is about being kind towards people and requires action (such as listening, supporting, sharing, etc.). It has been demonstrated in studies that culture sharing and collaborative learning

both contribute positively to the formation and development of compassion.

Nowadays, youths are spending less time involved in their communities, putting aside involvement in culture and traditions to partake in a global, online community. At the same time, these online communities often contain dangers and are not positive outlets for youths.

Culture exchange, which develops cultural understanding and compassion, can be a method for youths to connect local and virtual communities. Through GLoCuS, youths can become more interested in their own culture, which develops self-identity, while gathering knowledge to share with global peers. All participants around the world can enjoy the benefits of a positive environment which encourages cultural understanding and compassion.

GLoCuS is an exchange of culture through instructional videos created by adolescents. Following the exchange, participants are encouraged to diffuse the information to their respective communities, in order to achieve a mass spread of cultural understanding and sow the seeds of compassion at the local level.

As discovered through research on collaborative learning, programs which utilize that educational method result in positive benefits for students including the development of empathy, understanding, cooperation and collaboration skills, and mutual respect. Thus, GLoCuS involves active teaching from student group to student group and focuses on subjects that cannot be effectively learned through textual, informational exchange (for example, song, dance). Basically, GLoCuS is a method that can be used in the classroom to help youths around the world connect on the local and global level by preserving and sharing their culture and learning about others in order to develop compassion and a global mindset.

Participants:

GLoCuS seeks high school students whose environments do not provide culturally-rich experiences and exposure to a diverse community. These students will benefit most from a cultural exchange with global peers with whom they are not accustomed to communicating.

Moderator Role:

The primary success of GLoCuS depends on the guidelines and respect implemented by teachers and facilitators. Moderators are responsible for holding students accountable for their actions in order to make the program as effective as possible. While motivation is ideally self-imposed by students, teachers assist progress by encouraging students to actively participate in the exchange. Moderators will ensure that videos posted are appropriate and that students understand the goals of the project.

How It Works:

Each school represents a team of 4-5 participants. Prior to the session, students

must go into their local community (family, community center, cultural center) to learn something active about their culture which can be taught and replicated by global peer teams. Some examples are a song, a dance, a form of art, a poem, magic tricks, comedy, etc.

Example Program:

Bryan HS (New Jersey), Asao HS (Tokyo), and Seoul HS (Seoul) participate in a three-way exchange. Students discuss project with local teacher and develop an introduction video of teammates. Students discuss guidelines and expectations with the local teacher. Then, students visit members of local community to gather information to teach global peers. Bryan students visit an elderly care home to learn a traditional song. Asao students ask family members to teach them the art of folding paper (origami). Seoul students ask family members to teach them a cultural dance.

On the day the project commences, an initial survey is completed by students to gauge their attitudes toward cultural exchange, global communication, and compassion. Next, students watch the introductory videos of participating schools as an icebreaker to become familiar with their peers.

Bryan HS prepares video to share with peers; Asao HS and Seoul HS do the same within class time. Under supervision of teacher, students upload the video to the program page.

Bryan HS begins the exchange; two global peer teams watch, comment, and learn the song taught by students. Students may comment in the chat section with questions or general comments to the teaching team. The two global teams then make their own video, demonstrating what they learned and thanking their global peers for teaching them. These videos are uploaded in reply to the instruction video.

The next team proceeds to share its cultural practice, followed by the same responses listed above. The end result are three instruction videos and two reply videos for each, totaling 9 videos in all accompanied by student commentary.

With the teacher, students review the videos and discuss their thoughts about the exchange. A closing survey is to be completed to study changes in attitudes.

Pre-session Assignment: Learn community activity/song/dance/anything that can be taught in 5-10 minutes without need for English skills during the video teaching segment.

Homework: Present learned cultural practices to school peers and/or local community. Send report to moderator to share findings, commentary, and feedback. One-on-one interviews with moderator may be conducted to understand beliefs and attitudes regarding the exchange project.

Benefits for students:

- Interact with global peers
- Learn and share interesting cultural practices

- Connect with local community by learning and sharing information
- Participate in non-textual educational experience that is fun and memorable

Why Encourage Students to Participate?

- Collaborative learning is a proven methodology that delivers results: understanding, empathy, and respect
- Students of various intellectual levels and interests can participate freely
- Complements school curriculum
- Develops transferable skills including cooperation and collaboration

Platform and Limitations:

A globally accessible platform, YouTube, in addition to guidelines tailored to the project, is used in GLoCuS. The concentration on non-verbal exchange makes the program accessible to participants in countries where English is not a strong language.

Requirements:

Local teacher / facilitator

Camera

Internet connection capable of streaming videos

Interest in multicultural collaborative activities

Time to work on the project in short intervals (flexible schedule accommodates time differences)

Goals

Develop compassion among global youth by connecting local and global communities through cultural exchange.

Understand the role of cultural exchange in building compassion among youths.

If interested, please contact nsobehart@gmail.com with questions or comments.

We look forward to your participation in **GLoCuS!**

Table 3-5: Schedule Framework with Goals and Potential Issues

Week		Task	Who is involved?	How	Goal	Potential Issues
1	1	Participation	Students	Facilitator encourages students to participate in the exchange	Participation based on interest in global exchange	Fear of language barrier, shyness
	2	Explain project and guidelines	Students, facilitators	Facilitator instructs according to GLoCuS Guidelines	Students understand and are excited to participate	Discouraged from amount of work to do
	3	Create short self-introduction videos	Students, facilitators	Practice making a simple video for introduction / ice breaking; gain familiarity with video creation and expression	Students become comfortable using video making;	Language barrier Shyness
2	4	Initial survey	Students, facilitators	Discuss workshop outcome, changes in perception	Students raise awareness of cultural understanding and compassionate views	Unsure of personal situation / afraid to voice true opinions
	5	Watch other self-intro videos	Students, facilitators	View through exchange platform; write comments to global peers	Icebreaker/initial contact to make students feel more comfortable and familiar with each other; know audience before video creation	
	6	Cultural research	Students	Interact with local community / family to learn cultural practice to	Develop bond with community; increase interest in local culture; increase self-identity	Uncertainty about approaching others for help

				teach to global peers		
	7	Video creation (approx. 5 min)	Students, facilitators	Practice and create step-by-step instructional video according to guidelines for sharing on platform	Collaborative learning (teaching and learning together) to build compassion	Shyness about performance Difficulty filming
3	8	Watch instructional videos	Students, facilitators	View on platform and learn following instructions; practice; commentary/Q &A	Learn cultural practice; gain awareness and familiarity; interact through commentary	Difficulty learning an unfamiliar action Shyness
	9	Create reply videos	Students, facilitators	Share learned practice with global peers	Reaffirm knowledge; share experience with global peers (compassion building activity)	Shyness about performance
4	10	Final Survey and discussion	Students, facilitators	Final survey completed; local site discussion to understand thoughts; What was learned? What can be improved? Optional (thank you video)	Assess changes in mindsets; discover points of improvement for future trials	Can changes be measured this way?

Table 3-6: Survey Question Development

	Area	Question	Relation (Goal? Approach?)
1	Self-identity & Community	Do you participate in your local community? How?	Current involvement
2		Have you tried to learn from community members? Why / why not?	Obstacles to community involvement
3		Do you feel connected to your community?	Self-awareness; current status of community involvement Before and after
4		What does culture mean to you?	Defining culture according to student preconceptions
5		Is culture a big part of your life? Why / why not?	Mindset toward self-identity, culture
6		Are you interested in learning more about your culture?	Interest in self-identity, culture
7		Do you think your culture has things in common with foreign cultures?	Cultural awareness / commonalities
8		From whom do you learn about your culture?	Gathering of information
9		What cultural practices / performing arts are interesting to you?	Evaluate interest / key topics
10		Are you interested in your home country's culture? What cultural practices / arts interest you?	Mindset toward self-identity, culture
11		Do you know many cultural practices / performing arts of your own culture?	Current cultural knowledge
12		Do you feel comfortable teaching cultural practices/performing arts of your culture to another person? Why / why not?	How to facilitate teaching process
13		What kind of person are you? (shy, good at expressing yourself, sociable, etc.)	Current self-evaluation
14		How do you express yourself best? (speaking, writing, art, etc.)	Communication methods
15		What is your motivation for participating in a global workshop?	Motivation / participation

16		What is your experience with creating videos?	Pre-experience knowledge
17		What is your experience with international communication?	Pre-experience communication
18	Cultural Understanding	Do you think knowing about culture is important for communication?	Mindset toward global communication & culture
19		What is your goal for communicating with global peers?	Goals / motivation
20		What do you think is the best way to communicate with global peers?	Cultural awareness
21		What prevents you from communicating with global peers? (No opportunities; Language barrier; Culture differences,...)	Obstacles and how to overcome them
22		How do you communicate with people from another culture and language?	Current global communication approach
23	Compassion – components of compassion	What is compassion to you?	Defining compassion according to student preconceptions
24		Who is a compassionate person to you?	Defining compassion according to student preconceptions
25		How can a person act compassionately?	Defining compassion according to student preconceptions
26		How do you try to be a compassionate person?	Self-awareness
27		Why is compassion important in today's global society?	Understanding compassion's role in society
	Final Survey	What parts of GLoCuS did you enjoy the most?	
		What was difficult for you?	Program improvement
		What would make it easier for you to participate?	Program improvement

		Was there anything you were unsure about?	Program improvement
		Did you have any problems during the program? If yes, what were they?	Program improvement
		How did you resolve them?	Program improvement

Form 3-6: GLoCuS Guidelines

GLoCuS Guidelines
<p>Overall participation</p> <p>Participation in GLoCuS is intended to be fun and memorable. While interacting with global peers may make students nervous at first, there is no need to worry. Everyone is sharing a similar experience and emotions. Together, everyone works toward the same goal.</p>
<p>Use of Platform</p> <p>For GLoCuS, all participants use YouTube, as it meets the requirements for a suitable platform. These include the following functions: submitting and sharing videos and comments, private access (password protection). The following characteristics are also part of this platform: free and accessible globally, no requirement of English competence, and asynchronous communication capabilities.</p>
<p>Goals</p> <ul style="list-style-type: none"> • Share cultural practices from the local community to a global one. • Bond with global peers over shared interests. • Enjoy participating in positive cross-cultural activities.
<p>Respectful Communication</p> <p>In order for all participants to be part of a comfortable, respectful environment, students are asked to follow these simple rules of respectful communication. Participants should always be courteous and supportive to one another and avoid offensive comments. Compliments and words of encouragement are highly recommended in the comments section. It is better to approach cultural exchanges with an open mind and heart.</p>

Teamwork Guidelines

Teams are comprised of 2-5 members. Small groups are necessary so that all students are visible in the videos and for all participants to have an optimal viewing experience.

Collaboration within teams is very important to GLoCuS. Students must cooperate with each other at the local site in order to learn a cultural practice and teach it to global peers. Listening to one another and offering assistance are two methods for smooth communication. Always treat peers with respect and patience.

Creating Videos

Videos can be created with a video camera, handheld camera with video capabilities, webcam or smartphone. Use whichever tool is most convenient. Make sure that videos are set to **private** when they are uploaded onto the channel. By going to Channel Settings, Defaults, all videos can be put on “private” by default. As the YouTube account is shared among all sites, student groups should label videos with their team name and an appropriate title.

Self-introduction Videos

Self-introduction videos are less than **one minute** in length. Each student will introduce him/herself including: name, place, hobbies, and anything that is interesting about him/her using simple English or a creative alternative to language.

Cultural Practice Videos

Cultural Practice videos are about **five minutes** in length. Students will present their cultural practice using a step-by-step method. Considering the learner’s needs, the cultural practice can be divided into easy steps. The steps will be added one by one until the entire action is complete. When teaching a dance, for example, it can be broken into a few steps grouped together. Starting with the first block of steps, learners will practice each section and then put all the sections together for the final output. Students can view the video several times for practice.

Reply Videos

After watching, learning, and practicing the teachings of global peers, students will create reply videos in which they perform what they learned. Because learning new actions is difficult, it is important to have fun and not worry about perfecting the actions. The goal is to have fun learning about other cultures, not to become a master of them

Tips for Watching and Learning

Some students may have difficulty following along, but it is important to stay relaxed and have fun. No one will be criticized for making a mistake. The goal is to have fun while learning a new cultural practice and sharing an experience with global peers.

Gathering Cultural Information

In order to teach a cultural practice, students must learn it from community members. Community members include family, neighbors, community center members, senior citizens, or anyone who resides in the local cultural community. This is an opportunity for students to immerse themselves in local culture and interact with community. Therefore, it is important to take this section seriously. While family members are a great resource, it is recommended to learn from those not within the immediate family in order to strengthen ties with the local community.

Approaching community members may seem like a challenge, but it is important to be friendly and enthusiastic. Students can tell community members about their project and ask for help learning about a cultural practice. After learning, they should thank their teachers and practice what they learned.

For shy students, it may be helpful for facilitators to recommend a community center or advisor who can assist.

Choosing a topic may be difficult for students, so they should select a cultural practice that is both interesting to them and easy to teach and learn. Some examples are a short cultural dance or a song with simple sounds.

Suggestions for Cultural Practices

While any performance art is appropriate (something that can be taught without excessive use of language), the following may be easier for students to learn and teach:

How to_____ (give gifts, etc.)

Short traditional dance.

Morning exercise routine from their home country.

It is important to avoid activities which require explanation, since the goal is to use English as minimally as possible. Remember: practice until comfortable with the actions, but keep in mind that the goal is enjoying and sharing, not perfecting.

How to Teach (with minimal language skills)

In order to make learning easier for global peers, it is necessary to divide the teaching material into small chunks. These can be later compiled to complete the

whole. Instead of speaking consistently to explain, let global peers mimic the movements by seeing them.

Posting Comments on Videos

Commenting on videos is an important part of this workshop. Since the user account is shared among all participants, students must write their names previous to their comments. Feel free to ask questions, offer compliments, or share opinions. Remember to be courteous, kind, and respectful.

General Advice

Shyness is common among adolescents, but in this safe environment, it's important to feel comfortable and not worry about judgment. Everyone is working together toward the same goal. Everyone is supporting one another. So try not to be shy or nervous. If a mistake is made, laugh it off. Have fun!

Local Discussion

Following the video portion of the program, there will be a local discussion at each site. Facilitators are needed to ask students questions about the activities. The following questions are guidelines for leading the discussion, although free-flowing discussion is likewise acceptable.

What did you learn from these activities?

What would you have done differently?

How could the program be improved?

Which parts were difficult for you?

Which were easy?

What did you need that you didn't have?

For Facilitators

The facilitator is crucial to the success of this program. Aside from organizing activities and advising students, it is the facilitator's duty to be a role model of compassionate behavior. Leading by example, facilitators must help students learn collaborative and communication skills that are respectful and open-minded. By creating an open classroom environment in which students feel safe and comfortable to voice their opinions, facilitators can help the development of compassion.

Facilitators are encouraged to hold students accountable to their actions in order to make the program as effective as possible. This also assists the program by preventing problems such as inappropriate video postings and a misunderstanding of goals.

Form 3-7: Ichigao High School Student Interviews

Ichigao High School Interview Results

INTERVIEW QUESTIONS, JUNE 4

1. Are you interested in participating in GLoCuS? Why or why not?

賀藤ひより（かとうひより）高2：

日本ではできないことを教えてもらえる

Yes. Because I'm able to learn/study things which I can't learn in Japan.

伊東朋美（いとうともみ）高2：

日本と違ったことを知れる

Yes. Because I can learn/study many things which are different from Japan.

Student 3 高1: Other countries have their own culture. It's hard to believe some differences. But it's fun to learn.

Student 4 高1: Going to another country, regular customs may not be normal.

2. What motivates you to participate and what makes you hesitant about participating?

賀藤ひより（かとうひより）高2、伊東朋美（いとうともみ）高2：

英語がどうか

I'm worried about my English skill.

Student 3 高1: Not confident to teach.

Student 4 高1: There are a lot of things to know so it is difficult.

3. What is your goal in participating?

賀藤ひより（かとうひより）高2、伊東朋美（いとうともみ）高2：

知らないことを知りたい

I would like to learn/study things, which I don't know yet.

Student 3 高1:

Student 4 高1:

4. Are you comfortable interacting with your community? Why or why not?

N/A (Unable to answer; perhaps did not understand the question.)

(How do you gather cultural information?)

Student 3 高1: From parents, grandparents; ask people, later look on the Internet; look at various sites

Student 4 高1: Ask grandparents, look online. Won't ask teachers though

5. What does culture mean to you?

賀藤ひより（かとうひより）高2：

その国を表すもの

Culture is what represents a particular country.

伊東朋美（いとうともみ）高2：

日本と違って面白いところ

Culture is interesting because it's different from Japan.

Student 3 高1: Things from one's own country. If I'm to introduce my country's things, it's

food.

Student 4 高 1: Events only in Japan

6. Are you comfortable teaching global peers about your culture? Why/Why not?

賀藤ひより（かとうひより）高 2 :

日本の国も知ってもらいたいし、他の国も知りたい

Yes. Because I would like global peers to know more about Japan and I also would like to know more about foreign countries.

伊東朋美（いとうともみ）高 2 :

離れた人に、日本のすごいところを知ってほしい

Yes. Because I would like global peers (who live far away from Japan) to know more about the power of Japan.

Student 3 高 1: Not confident to teach.

Student 4 高 1: There are a lot of things to know so it is difficult. Some things are very traditional.

7. Do you think knowing about culture is important for communicating with global peers?

賀藤ひより（かとうひより）高 2 :

知らないままだとコミュニケーションとりづらい

Yes. Because it's hard to communicate if we don't know each other.

伊東朋美（いとうともみ）高 2 :

その人をもっと知りたい

Yes. Because I would like to know more about them.

Student 3 高 1: Yes, from travel experiences. My father spoke some English.

Student 4 高 1:

8. What prevents you from communicating with global peers? (No opportunities? Language barrier? Culture differences?)

賀藤ひより（かとうひより）高 2、伊東朋美（いとうともみ）高 2 :

英語。

English as a language barrier.

国が違うから、理解しづらいところ。慣習。

Culture differences (because we live in a different country).

機会がすくない。

Few opportunities.

Student 3 高 1:

Student 4 高 1:

9. What is your goal for communicating with global peers?

賀藤ひより（かとうひより）高 2、伊東朋美（いとうともみ）高 2 :

共通の話題について、話してみたい

It's not a goal, but I would like to talk about some common subjects.

Student 3 高 1:

Student 4 高 1:

10. What is compassion to you?

賀藤ひより（かとうひより）高2：

人と関わるのに大切なこと。例：勉強で分からないところを教えてくれるとき

It's an important feeling when you communicate with other people.

Ex. Helping each other when there is anything that you do not understand while studying.

伊東朋美（いとうともみ）高2：

周りに気を配ること。例：電車で席をゆずる、エレベータで空けるボタンを押し

ておいて、自分が最後に降りる

Caring about other people.

Ex. Giving your seat to someone on the train. When you are getting off from an elevator, holding the door for other people and getting off at the end.

Student 3 高1:

Student 4 高1:

11. How can a person act compassionately?

N/A (Was answered in Question 10, above.)

Table 4-1: Overall Key Elements for a Successful Program

Students			Facilitators			Program		
Understand goal?	Yes	No	Communicated goal?	Yes	No	Did students utilize communication tools well (comments, upload)?	Yes	No

Change in self-identity?	Yes	No	Enthusiastically participated?	Yes	No	Did students interact with local community?	Yes	No
Increase in cultural understanding?	Yes	No	Able to assist students?	Yes	No	Were community members helpful?	Yes	No
Increased interest in cross-cultural communication?	Yes	No	Administered surveys in order?	Yes	No	Did the platform work for uploads?	Yes	No
Full participation?	Yes	No	Uploads and comments monitored?	Yes	No			
Respectful communication?	Yes	No	Students' actions observed?	Yes	No			

Table 4-2: Student Mindset Throughout GLoCuS

Week 1	Initial:	After project explanation and creation of intro video:	
	Interest in participation; Potential uncertainty; Nervousness about shyness, language barrier	Decreased nervousness; Increased excitement	
Week 2	After watching self-intro videos:	Before cultural research:	After creating video:
	Increased interest and excitement; Increased comfort	Uncertainty / nervousness about local interactions; Limited confidence about cultural teachings	Confidence about self-identity and cultural teaching
Week 3	After watching instructional videos:	After creating videos:	

	Increased excitement; Nervousness about feasibility of re-creating cultural practice; Excitement about interaction	Increased familiarity and sense of commonality among global peers; Increased empathy and compassion; Increased understanding of cultures; Increased excitement for further learning	
Week 4	After discussion:		
	Increased understanding and awareness; Increased compassion		

Table 4-3: GLoCuS Trial Run II Cultural Practice Interview

	Why did you choose this practice?	Who would you talk to for information?	Would you go to a community center or senior citizen home?
Goki	Decided to do dance because cultural dance in japan originally from Hokkaido but everyone knows it because you can watch it on TV program (famous in Japan) Omatsuri culture - it can be seen in festivals	Ask his grandparents bc they have lived longer and know past culture, original culture	Nooooooooo; may be hard to go there /// maybe if I have some place to go
Akashi	Danced in elementary school	School teacher	yes if opportunity / networking
Tetsuya	Danced in elementary school	School teacher	doesn't want to go because talking with old people is sometimes boring
Angel	Singing probably	Indonesia - lesson in every school that	

		teaches about culture; teacher teaches about local culture Outside school - family	
Niya	whatever the oldest customs are.	Through like my teachers (i.e. history and culture) if I still had contact with them. Also by looking into what the government posts as cultural representation... not sure if that makes sense but I think that is the only way.	
Arwa	Because I don't know any I would want to know all of them.	School cause there it is standardized	
Alex	Probably food and crafts.	I'd start with the library and its local section. Depending on the type of cultural information, I might also check/ask at the heritage department of the municipal government (city hall). For particular arts where there are local practitioners known to be available I might also seek them out.	

Table 4-4: Trial Run II Schedule

Time	Activity
10 min	Moderator welcomes participants, explains project, guidelines, story-telling advice
10 min	Participants create short self-introduction videos (Ice-Breaker)
10 min	Self-introduction videos are shared; commentary is encouraged on platform
15 min	Participants choose cultural practice and create 5 min instructional video
10 min	Videos are shared individually; commentary is encouraged
15 min	Participants learn cultural practices
10 min	Reply videos are created and uploaded to platform
	Complete showcase of videos is available for viewing
15 min	Final survey is issued and completed
15 min	Local site discussion – What was learned? What can be improved?
5 min	Thank you and final comments
Total approx. 2.0hrs	

Table 4-5: GLoCuS Trial Run II Key Elements for Success

Students			Facilitators			Program		
Understand goal?	Yes	No	Communicated goal?	Yes	No	Did students utilize communication tools well (comments, upload)?	Yes	No
Change in self-identity?	Yes	No	Enthusiastically participated?	Yes	No	Did students interact with	Yes	No

						local community?		
Increase in cultural understanding?	Yes	No	Able to assist students?	Yes	No	Were community members helpful?	Yes	No
Increased interest in cross-cultural communication?	Yes	No	Administered surveys in order?	Yes	No	Did the platform work for uploads?	Yes	No
Full participation?	Yes	No	Uploads and comments monitored?	Yes	No			
Respectful communication?	Yes	No	Students' actions observed?	Yes	No			

Table 4-6: Student Mindset Throughout GLoCuS Trial Run II

Week 1	Initial:	After project explanation and creation of intro video:	
	Interest in participation: Potential uncertainty; Nervousness about shyness, language barrier	Decreased nervousness; Increased excitement	
Week 2	After watching self-intro videos:	Before cultural research:	After creating video:
	Increased interest and excitement; Increased comfort	Uncertainty / nervousness about local interactions; Limited confidence about cultural teachings	Confidence about self-identity and cultural teaching
Week 3	After watching instructional videos:	After creating videos:	

	Increased excitement; Nervousness about feasibility of re-creating cultural practice; Excitement about interaction	Increased familiarity and sense of commonality among global peers; Increased empathy and compassion; Increased understanding of cultures; Increased excitement for further learning	
Week 4	After discussion:		
	Increased understanding and awareness; Increased compassion		

Table 4-7: GLoCuS Trial Run II Initial and Final Survey Results

	Eliko Akashi	Alexander Taylor	Tetsuya Hayashi	Niya Sherif	Arwa El Hussein	Goki Miyakita	Angel
1. Do you participate in your local community? How?	I am not participate in my local community.... ※My image of "my local community" is "Motosu miyoshi" where I live in.	No.	No.	I would say I do as I often volunteered and worked in my community.	I do tree planting and gardening volunteering in the spring and summer. I work part time at a store in my city. I attend arts shows and plays at my school.	I'm not clear about the definition of local community, but I think I do not participate in those since I left my hometown.	No
2. Do you feel connected to your community? Why / Why not?	I do not feel that. Because I am still not sure who live in my next door. My feel is still stranger.	Yes. Because I grew up there.	No. Because I have lived here only 1 year, and there are few acquaintances.	I feel connected in that even though each person in my community has a unique heritage and culture we all take pride in how we can share it.	Yes, I do. The teachers at my school, my peers, and customers are very easy to talk to and create a comfortable atmosphere for me. This makes it easy to connect with them and keeps me up to	I feel disconnected to my local community (hometown) since I left there, but I do feel connected to some other community where I now belong (ex. when I'm with my friends, colleges / working	Yes, because naturally people get together with other people who has similarity (nationality, language, etc)

					date on what is happening in my community.	at school, etc.). The reason is because I spend many time with the members in that community.	
3. What does culture mean to you?	The way people live.	I see culture as the characteristics of a group (community, society, or people) which collectively define it and contribute to its uniqueness. I see a distinction between culture and mere habit, in that the removal of some aspect of culture would implicitly detract from the group's character	Something that come down by (local) groups and people, or characteristics that represent s group or people's taste.	Culture to me is linked very much into heritage. For instance, even though we all identify with being Canadian, many of us feel that the 'Canadian way' is very much apart of understanding multiculturalism and recognizing diversity.	Culture is a combination of the shared aspects of a group of people. Such aspects may include, but are not limited to, song, dance, ideals, attitude, actions, and slang/jargon.	Culture is something that relates to a community, something that brings out common sense.	culture is a product of civilization

		in some way.					
4. Is culture a big part of your life? Why / why not?	I don't think so. Because, now I cannot think of culture right away.	Yes. We cannot live in a society without experiencing or contributing to culture in some way, even if we are unconscious of it. Culture is intrinsic to our identity as a member of society; it shapes how we see the world, and how the world in turn sees us.	No. I have my own taste, and I don't want to be affected by others.	Yes it is, since I am a first generation in Canada.	Culture is a big part of my life because it is inescapable. I am surrounded by the different aspects of my culture and many other cultures, making it a prominent thing in my life.	Yes it is. Because it's one of my components.	Yes, a culture develops somebody's character and manner.
5. Do you think your culture has things in common with foreign cultures?	Basic should be common.	Yes. All cultures have some things in common. All aspects of a given culture are not necessarily	Yes.	I argue yes, because our culture/community is still pretty young and originates from	Yes, as a result of their histories, I think Canadian culture has things in common with European	Yes. I do think there are some common things.	Yes

		ly unique by themselves; it is the overall combination that makes a culture unique.		many different foreign cultures.	n and American cultures.		
6. From whom do you learn about your culture?	From my family.	From every other member of my culture with whom I come into contact.	Parents, family.	If it is my heritage culture then my parents and our community. But if it is Canadian I think that comes with just interacting in school and participating in the community.	From my peers, customers at my workplace, and from media.	Many people/things that surround me.	School, family
7. Are you interested in your home country's culture? What interests you?	Yes. For example, food, Kimono, arrangement of colors.	Yes. I am interested in the unique facets of my country's culture which are not shared with other	Yes. I want to know traditional culture like Sadou, Haiku.	Yes, I am interested in trying to understand if there is a specific 'cultural' knowledge or is it as people perceive	Yes, I am. I find the differences in culture across the country very interesting, because	Yes I am. Everything interests me because I raise up in that culture.	Not really, my country has tons of culture. Impossible to learn them all

		countries .		about multiculturalism. I think the diversity in what people define as being Canadian and the differences between big city communities and small town communities.	each province and territory has its own distinct culture.		
8. Do you feel comfortable teaching these to another person? Why / why not?	I am not comfortable.. Because I have not defined my culture, just feel it.	Yes, to the extent of my abilities. I enjoy talking about things which interest me.	No. I don't know much about it.	Not really, as I myself don't now much about them and don't really know all the details.	I do not feel comfortable teaching them to other people, because I am not very educated in Canadian culture and would be afraid of teaching incorrect things.	I feel comfortable when I teach these, especially to foreigners. Because I feel happy when they (try to) understand our culture.	OK, I would like people to have different perspective about my country.
9. What kind of person are you?	Easygoing, good sports player,	Introverted, empathetic, and	Shy, introverted	Its dependent on the situation.	I am an outgoing and confident	Shy person.	I'm shy, but easily adapt to

(shy, good at expressing yourself, sociable, etc.)		naturally optimistic.		I would say more or less I am able to express myself.	person. I am loud, sociable, and compassionate.		new environment
10. What is your motivation for participating in a global workshop?	Thanks to Nadia, I can participate in this workshop. Still not sure what kind of workshop I can join, but feel exciting!	To broaden my experiences.	To know other culture.	To see if I can communicate my culture effectively and also learn about others.	To learn about others so that I may be better aware of how to act in future instances when I may be surrounded by a foreign cultures.	Because I love communicating with many global people.	I was invited.
11. What is your experience with creating videos?	Just only shooting movie.	Simple phone recordings only.	I have never experienced it.	I have basic knowledge on how to create videos.	I have only created videos for school projects. I have edited videos, uploaded them on youtube, helped film, helped plan, and helped create props.	I do create some videos for my research and sometimes for work.	I create some video, not too expert
12. What is your experience with	Not so much. maybe Graduate	I taught English as a foreign	almost only university's friend	I would say a lot as my program	I do not have much experience	I belong to a research lab that	English is not my native language

international communication?	meeting.	language to Japanese public school students for five years.		has allowed me to have many opportunities.	e with international communication. I am learning French and I know English and Arabic. My main experiences would be being a mediator between Canadian culture and Islam/Arabic culture for my parents.	conducts many international communication, so I have quite a lot of experience.	. But Indonesia people learn English since they were in kindergarten or even younger. I do speak English and I worked in an international company before.
13. Do you think knowing about culture is important for communication?	I think so. At least minimal knowledge about culture should be known.	Yes, because it provides the necessary context for proper understanding.	Sometimes, but not essential.	Yes because I think it is culture that has a huge impact on human behaviour and interaction.	Yes, I think it's very important. Without being properly educated in different cultures, communication will be very difficult as miscommunication	Yes, I do.	Yes. For example some gesture in a country might be considered as impolite in another country.

					will be inevitable. One cannot adequately understand another person without knowing about their background, which culture is a big part of.		
14. What is your goal for communicating with global peers?	Not sure.	To make friends, to learn more about other cultures, and to contribute to international understanding.	Knowing their personality and becoming friends.	To effectively communicate what I think make Canada unique.	My goal for communicating with global peers is becoming knowledgeable about other cultures, so that I may be able to connect better with and understand others more.	It's quite hard to define a specific goal for communicating, however, I feel satisfied when all peers become friendly.	Creating connection, broaden your vision.
15. What prevents you from communicating with	Language barrier.	Limited opportunities for global travel, and	prejudice	Often language	What prevents me from communicating with	Sometimes the time-difference among countries	in Japan, language barrier.

global peers? (No opportunities; Language barrier; Culture differences,...)		language barriers.			global peers is my lack of travelling. I've only been to Abu Dhabi, Canada, and very recently Japan. Because of this, I haven't had the chance to meet people in their own country; I've only met people from other countries in Canada.	prevents me.	
16. What is compassion to you?	Behavior, Empathy ,	Being able to empathize with others.	Key to world peace.	I think it is about caring for and understanding people around you.	Compassion is being concerned about the health [physical, emotional, and mental], safety, and comfort of others.	It's something that you feel when you try to understand about other people.	deep awareness.
17. How can a	soft tone of voice?	By trying to	Understanding	Having an open	They can ask	Try hard to	by putting

person act compassi onately?		understa nd what another person feels and why.	their backgrou nd and character istics.	mind and being willing to understa nd other people and their cultures.	others what they can do to make them more comforta ble and to help them in any way that is needed.	understa nd about other people.	himself/h erself to others' shoes.
18. Why is compassi on importan t in today's global society?	I am not sure compassi on is importan t or not. But I think the most importan t thing about "Global society" is accept and respect other culture.	It allows us to make real connectio ns with other people, and contribut e to internati onal understa nding.	Because we can see others more than before, and sometime s point out differenc es too much.	Since global society is made up of many different cultures and communi ties of people it is importan t that each has an open mind, willingne ss to interact, and understa nd each other.	Because it allows people to truly care about other cultures and about proper communi cation, rather than allowing them to be rude and ignorant.	Since these days are already know as global society, we all must try to understa nd each other more. That's why compassi on is importan t.	because we live in society that consist of people from different backgrou nds.

Final Survey Section

19. What parts of GLoCuS did you enjoy the most?	Reading other parties' comments and watching their videos.	waiting for reply!!!	Seeing the other group's videos was the most fun part.	I really liked how we had to respond with videos and copying what they would present for cultural presentation.	Communicating with other groups through videos and being able to respond to each other. Both making and watching the videos were lots of fun because of the sense of connection that was created.	Watching the videos that others shot.	
20. What was difficult for you?	Using the platform	to show my own culture. we have to prepare for that with "wikipedia".	It was difficult to figure out what Canadian cultural aspect we could teach the others. It had to be something simple enough that visual, not verbal, explanation	I think it was hard to come up with a topic that would illustrate the requested content. Especially, since Canadian culture is often not really defined as any	Figuring out how to describe our cultural knowledge in a form which could be transferred via video.	Shooting the video.	

			on should be enough, yet something that does not require additional props, making it difficult to choose what to share.	particular set of 'things'			
21. What would make it easier for you to participate?	Copying what the other parties did.	To upload movie on Youtube.	Nothing would have made it easier for me to participate. It was easy for me to participate because my group mates were very kind and encouraging, while the other groups were courteous and welcoming. I was comfortable enough in the	I think if we had a bit more time and access to props to illustrate our theme.	A more responsive and intuitive posting system. YouTube appears to lack a good notification mechanism for new videos and comments, and comments are not always displayed in a logical structure ..	It would be better if we could communicate each other more instantly .	

			setting so that I was able to participate easily.				
22. Was there anything you were unsure about?	I don't really know if I copy them correctly, and asking through the comment is quite troublesome.	No.	I was unsure about whether we were supposed to make additional videos in order to respond to comments and questions, or whether we simply responded via comment replies. However, that was cleared up for me.	Nothing really but there were some initial confusion with use of the Youtube as a tool.	The level of detail expected when describing our culture was somewhat unclear.	None	
23. Did you have any problems during the program? If yes, what were they?	I don't know where they leave comments because I upload quite a lot of video.	no I didn't have.	Deciding what to teach was difficult, in addition to the time constraint. Because	I think the largest problem or rather challenge was to find a way to communicate with little	We referred to some ingredients in our description which were unfamiliar to another group.	I couldn't hear video's audio clearly.	

	I don't know if the other parties uploaded their video or not, so I have to keep refreshing the page		of the limited time, we could not interact with the other groups very much and we could not plan out our videos enough to be able to improve them.	focus on language .			
24. How did you resolve them?	I just keep refreshing the page.	NA.	We decided to teach about a Canadian thing [poutine] instead of teaching a dance or song. We drew out the different components of poutine in order to explain what it is. We quickly outlined our videos and tried	We tried to utilize the Internet for images and drawing to illustrate the word. Also, we wrote out the words so that they could look up the term themselves.	A clarification was posted in the comments to the other group's response video.	We made it louder and guessed it.	

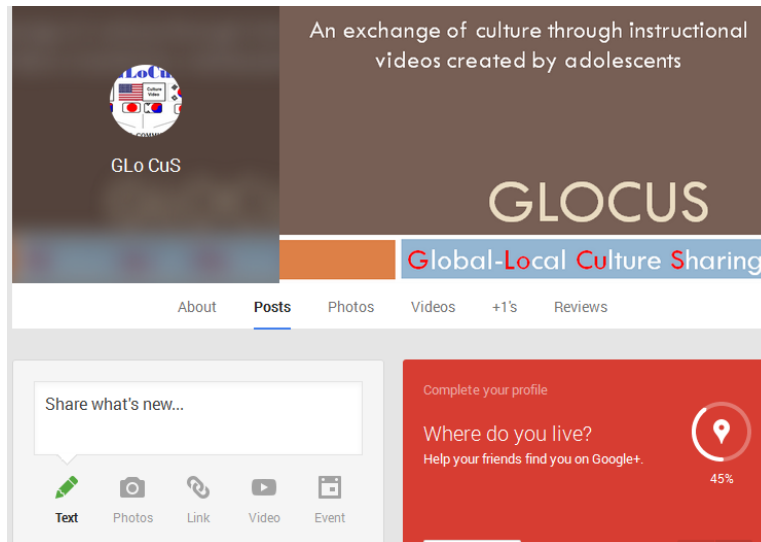
			to reply and comment as much as possible.				
25. Do you feel any changes? If so, what? (closer to global peers, better understanding, etc.)	I feel like what seems easy or normal for me, might be difficult for other parties. I get a lot of info about the other parties.	It's look like "WEB penpal"!!! It must be fun not only young generation but also elder people. Thank you to join your workshop! I do enjoyed!	I am now more aware of the similarities between cultures. Because it is easier to travel and immigrate now, there are overlaps in cultures that would not have existed hundreds of years ago. For example, simple kids games are shared between Canadians and Indonesians.	I think the interaction was fun and definitely felt like the experience was much more closer/connected and we were building relationships.	A more tangible sense of connection with people in other cultures and a feeling of empowerment in our ability to communicate with them in a fun, effective and useful way.	I could start to reflect on our own culture,	

Table 4-8: GLoCuS Trial Run II Facilitator Comments

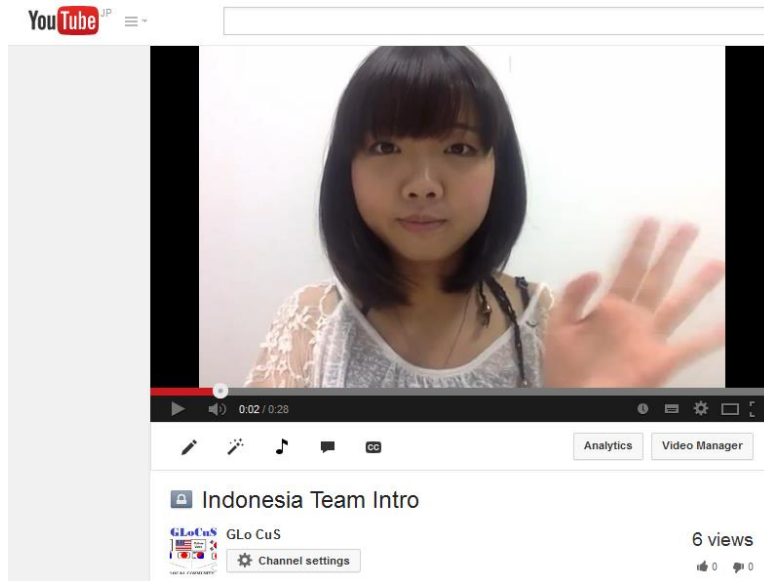
<p>How was the organization of the workshop? Problems? Good points?</p>	<ul style="list-style-type: none"> - Due to the short term to organize it, it was a little difficult to get what exactly the workshop should be and all the tasks. i had attended the pre-test and that made things easier to me. - If you consider that this will be organized remotely, you need more time, more guidelines for the instructors and facilitator. and more time to discuss with the staff that you will work with. - The website helped a lot, as well as the detailed schedule you prepared. it helped a lot to control the time during the workshop. But it needed to be worked in terms of visual contents. it was hard to find things and visualize them. pictures, screenshots, graphs and illustrations would help.
<p>How was the workshop flow?</p>	<ul style="list-style-type: none"> - The workshop flow was ok in my group. only one participant though. - I know this is not supposed to held simultaneously, but it was hard to wait for the other groups to finish and upload the videos. we didn't know when it would happen. - Need to check in a real situation.
<p>What student actions did you observe? Were they excited, nervous, interested, etc? When did you note these things?</p>	<ul style="list-style-type: none"> - The participant was engaged and actively participated in the program. - They were silent in the beginning, but got interested during the process of exchange (watching others' videos, posting and receiving comments, etc) - She was shy to reply the dance video. maybe because she was alone in the group. - She mentioned in the middle of the workshop that it was more interesting than that she was expecting it to be.
<p>Others</p>	<ul style="list-style-type: none"> - Questionnaire was too long and difficult to answer. Questions needed to be more objective.

	<p>-Analyzing the video record of the workshops may help you to evaluate engagement and other topics better.</p> <p>- The workshop worked well in general, although it was not very smooth. I would like to introduce this as a part of AGORAsia Youth in the future. (the focus on global and local culture is very relevant for diversity education, since this kind of activity helps students to know more and get more interested in their own culture before sharing with other. it helps also them to reflect about their own identity.</p>
--	--

Screenshot 4-1: GLoCuS Trial Run II on YouTube, Main Page



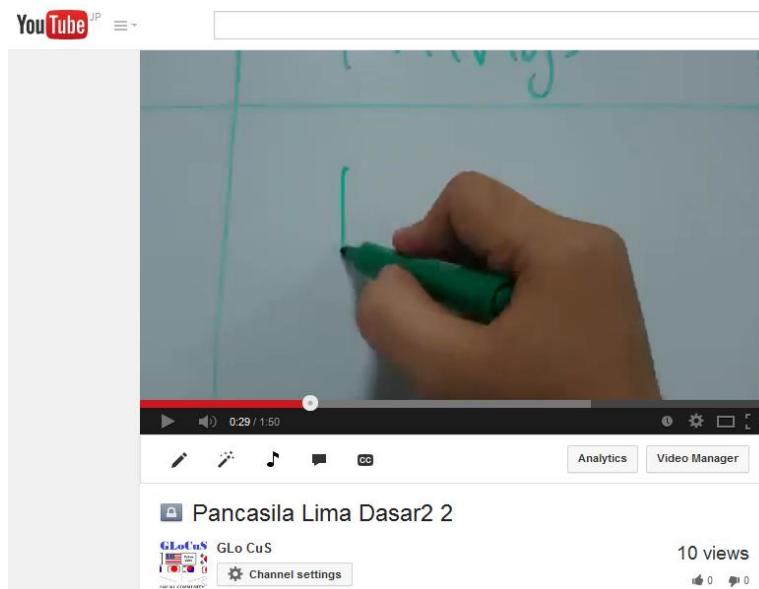
Screenshot 4-2: GLoCuS Trial Run II on YouTube, Indonesia Team Introduction



Screenshot 4-3: GLoCuS Trial Run II on YouTube, Japan Team Introduction



Screenshot 4-4: GLoCuS Trial Run II on YouTube, Indonesian Game



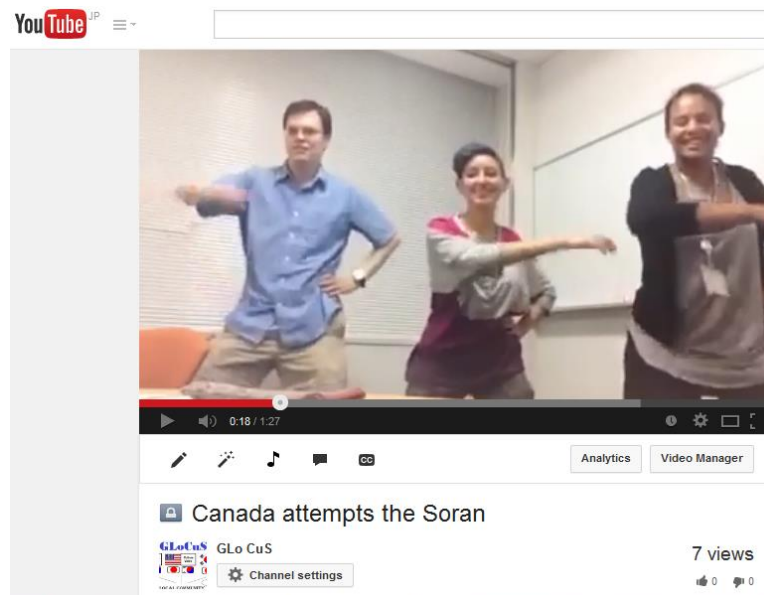
Screenshot 4-5: GLoCuS Trial Run II on YouTube, Japan Reply to Canada



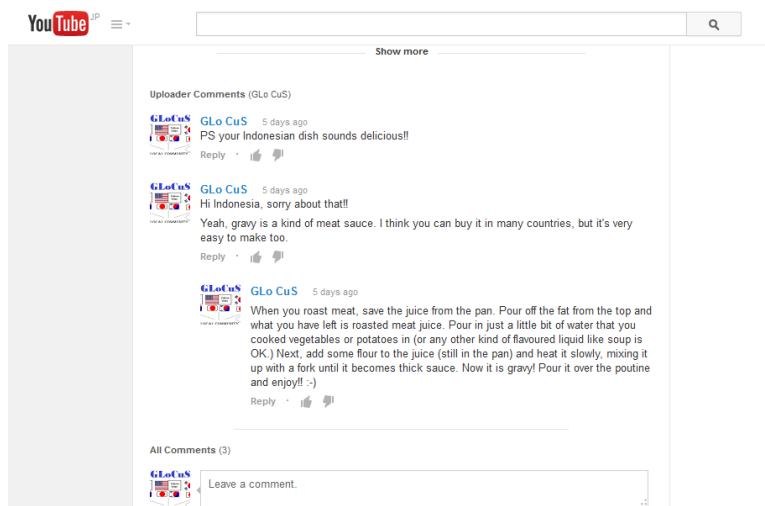
Screenshot 4-6: GLoCuS Trial Run II on YouTube, Canada Reply to Indonesia



Screenshot 4-7: GLoCuS Trial Run II on YouTube, Canada Reply to Japan



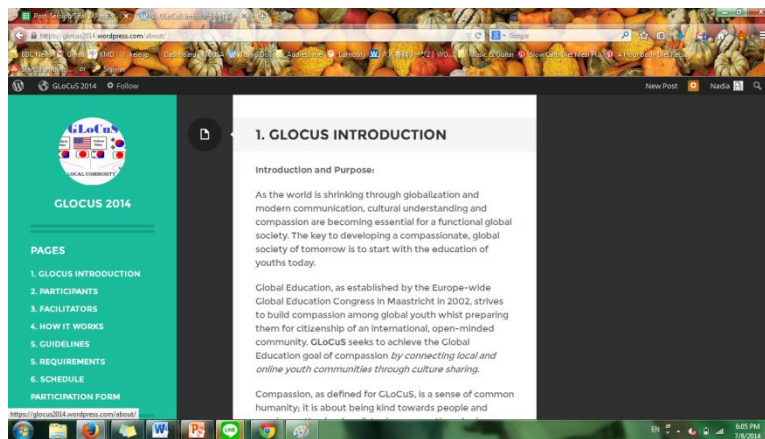
Screenshot 4-8: GLoCuS Trial Run II on YouTube, Comments to Indonesia



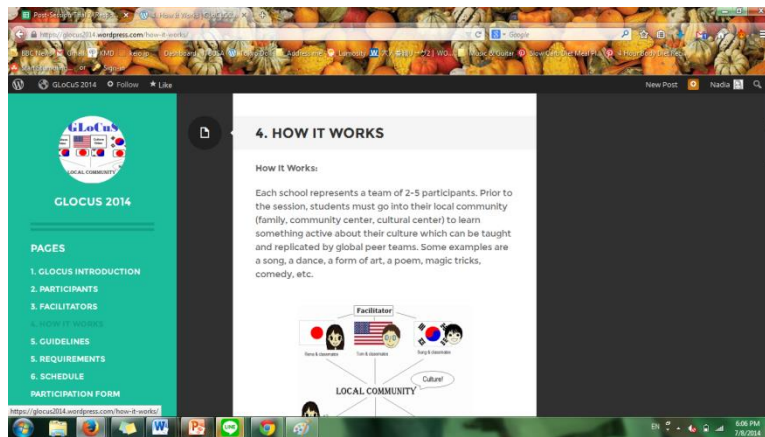
Screenshot 4-9: GLoCuS Website Landing Page



Screenshot 4-10: GLoCuS Website Introduction



Screenshot 4-11: GLoCuS Website How It Works



References

Brennan, Karen, Shaundra Bryant Daily, and Colleen Kaman. "Empathy as a Foundation of Civic Engagement: Using Technology and Storytelling to Cultivate Perspective Taking Abilities."

Davidson, Michele R. "A phenomenological evaluation: using storytelling as a primary teaching method." *Nurse Education in practice* 4, no. 3 (2004): 184-189.

Desteno, David. "Compassion Made Easy." The New York Times.
http://www.nytimes.com/2012/07/15/opinion/sunday/the-science-of-compassion.html?_r=1& (accessed April 16, 2014).

Exchange 2.0 Coalition.. "Exchange 2.0." Exchange 2.0.
<http://exchange2point0.org/> (accessed March 17, 2014).

Ezechukwu, Bonnie Ok. *Restoring the Art of Storytelling as an Educational Tool to Empower Cooperative and Collaborative Learning Among Ethnically Diverse Students/groups*. Union Institute, 1999.

Frost, Peter J. "Why compassion counts!." *Journal of Management Inquiry* 8, no. 2 (1999): 127-133.

Global Education Guidelines Working Group, Alicia Cabezudo, Christos Christidis, Miguel Carvalho da Silva, Valentina Demetriadou-Saltet, Franz Halbartschlager, Georgeta-Paula Mihai, and Miguel Carvalho da Silva. *Global Education Guidelines A Handbook for Educators to Understand and Implement Global Education*. ed. Lisbon: North-South Centre of the Council of Europe - 2008, 2008.

Goetz, Jennifer L., Dacher Keltner, and Emiliana Simon-Thomas.
"Compassion: an evolutionary analysis and empirical review." *Psychological bulletin* 136, no. 3 (2010): 351.

Hoffman, Sharon Lynne. "Living stories: An intuitive inquiry into storytelling as a collaborative art form to effect compassionate connection." PhD diss., Institute of Transpersonal Psychology, 2003.

Interarts. "Access of Young People to Culture Final Report." .
http://ec.europa.eu/youth/policy/youth_strategy/documents/study-on-youth-access-to-culture-full-report_en.pdf (accessed February 18, 2014).

International Education and Resource Network . iEARN-USA.
<http://us.iearn.org/> (accessed March 17, 2014).

Ishihara, Manabu, Narissara Khathippatee, Marcos Sadao Maekawa, and Keiko Okawa. "'Empowering Youth with Digital Media and Global Learning Collaboration'." Paper presented at the 16th UNESCO-Apeid International Conference from UNESCO-Apeid, Bangkok, November 21, 2012.

Jazaieri, Hooria, Geshe Thupten Jinpa, Kelly McGonigal, Erika L. Rosenberg, Joel Finkelstein,

Justus, Marianne Diane. "Where Online Learning, Community and Culture Intersect [microform]: Toward an Understanding of Knowledge-building Communities in Virtual Environments." PhD diss., George Mason University, 2005.

Kalliopuska, Mirja. "Holistic Empathy Education among Preschool and School Children." Paper presented at the International Scientific Conference on Comenius' Heritage and the Education of Man, Prague, March 23-27, 1992.

Keltner, Dacher. "The Evolution of Compassion." In . Berkeley: University of California, Berkeley, 2006.

Keltner, Dacher. "The Compassionate Instinct." Greater Good: The Science of a Meaningful Life.

http://greatergood.berkeley.edu/article/item/the_compassionate_instinct (accessed March 18, 2014).

Kim, Young-Yie. "Compassion in Schools: Life Stories of Four Holistic Educators." PhD diss., Graduate Department of Curriculum, Teaching and Learning, Ontario Institute for Studies in Education of the University of Toronto, 2011.

Lewin, Tamar. "If Your Kids Are Awake, They're Probably Online." . http://www.nytimes.com/2010/01/20/education/20wired.html?_r=0 (accessed November 15, 2013).

Levy, Ruby M. "An investigation into the therapeutic and motivational use of moralistic storytelling for elementary students." PhD diss., Capella University, 2007.

Martinez, Ruben O., and Richard L. Dukes. "The effects of ethnic identity, ethnicity, and gender on adolescent well-being." *Journal of youth and adolescence* 26, no. 5 (1997): 503-516.

Mesch, Gustavo S., and Ilan Talmud. "Wired youth: The social world of youth in the information age." (2010).

Merriam-Webster, Incorporated. "Compassion." Merriam-Webster. <http://www.merriam-webster.com/dictionary/compassion> (accessed February 2, 2014).

Neff, Kristin D., Kristin L. Kirkpatrick, and Stephanie S. Rude. "Self-compassion and adaptive psychological functioning." *Journal of research in personality* 41, no. 1 (2007): 139-154.

Nilan, Pam, and Carles Feixa, eds. *Global youth?: Hybrid identities, plural worlds*. Routledge, 2006.

Olshansky, Ellen. "What do we mean by compassion and caring in nursing and why does it matter anyway?." *Journal of Professional Nursing* 23, no. 5 (2007): 247-248.

OneWorld Classrooms. "OneWorld Classrooms." OneWorld Classrooms OWC Updates Comments. <http://oneworldclassrooms.org/> (accessed March 17, 2014).

Pauley, Gerard, and Susan Mcpherson. "The experience and meaning of compassion and self-compassion for individuals with depression or anxiety." *Psychology and Psychotherapy: Theory, Research and Practice* 83: 129-143. (accessed May 12, 2014).

Poulsen, Aura, Khoa Lam, Sarah Cisneros, and Torrey Trust. "ARCS Model of Motivational Design." http://www.torreytrust.com/images/ITH_Trust.pdf (accessed June 17, 2014).

Roberts, Tim S., ed. *Online collaborative learning: Theory and practice*. IGI Global, 2004.

Rock Our World Collaboration. "Rock Our World." Welcome the World's Greatest Collaborative School Project!. <http://www.rockourworld.org/> (accessed March 17, 2014).

Soliya, Inc.. "Soliya." Welcome | Soliya. <http://soliya.net/> (accessed March 17, 2014).

"Chapter 10. Teens and Technology." In Southwest Wisconsin Youth Survey Report 2010. Lancaster: UW-Extension, 2010.

Seppala, Ph.D., Emma M.. "Compassion: Our First Instinct." Psychology Today: Health, Help, Happiness + Find a Therapist. <http://www.psychologytoday.com/blog/feeling-it/201306/compassion-our-first-instinct> (accessed May 1, 2014).

Sobehart, Nadia. "AGORAsia Youth 2013." Lecture, Plenary Meeting from Keio Media Design, Yokohama, July 19, 2013.

Tapscott, Don. *Grown up digital*. Vol. 361. New York: McGraw-Hill, 2009.

Taylor, Mallory. "Neurobiology of Compassion." Geisel School of Medicine.

Usita, Lemuel. *Adolescent Identity Formation in Online Space*. La Mirada: Talbot School of Theology, Biola University, 2011.

Valentino, Renée E. "Attitudes towards cross-cultural empathy in music therapy." *Music Therapy Perspectives* 24, no. 2 (2006): 108-114.

Valverde, Carlos Roberto. "Toward a Pedagogy of Compassion: Extracting Principles of Education from Teaching a High School Multicultural Literature Class." PhD diss., Loyola Marymount University, 2011.

Viggiano, Rosemarie. "Cultural Integration Through Storytelling in Art and Language: An Action Research Project with Junior High Latino Immigrant Students." PhD diss., Teachers College, Columbia University, 2003.

Warikoo, Natasha Kumar. *Balancing acts: Youth culture in the global city*. Univ of California Press, 2011.

Weaver, Jane. "Teens tune out TV, log on instead." msnbc.com.
http://www.nbcnews.com/id/3078614/ns/technology_and_science-tech_and_gadgets/t/teens-tune-out-tv-log-instead/#.U51cnSjc1Xl (accessed November 15, 2013).

webopedia. "Asynchronous." What is Asynchronous? Webopedia.
<http://www.webopedia.com/TERM/A/asynchronous.html> (accessed June 20, 2014).

Wigfield, Allan, and Jacquelynne S. Eccles. "Students' motivation during the middle school years." (2002).

Bibliography

Al-Jafar, Ali, and Cary A. Buzzelli. "The art of storytelling for cross cultural understanding." *International Journal of Early Childhood* 36, no. 1 (2004): 35-48.

Antonishak, Jill, Erin L. Sutfin, and N. Dickon Reppucci. "Community influence on adolescent development." In *Handbook of Adolescent Behavioral Problems*, pp. 57-78. Springer US, 2005.

Beckmann Wells, Patricia. *Examining the Use of Online Storytelling as a Motivation for Young Learners to Practice Narrative Skills*. University of Southern California, 2013.

Bertling, Joy Gaulden. "The Art of Empathy: A Mixed Methods Case Study of a Critical Place-based Art Education Program." PhD diss., University of Georgia, 2012.

Block, Joshua. "Creating More Compassionate Classrooms." Edutopia. <http://www.edutopia.org/blog/creating-more-compassionate-classrooms-joshua-block> (accessed April 28, 2014).

Borrup, Tom. *The creative community builder's handbook: How to transform communities using local assets, art, and culture*. Fieldstone Alliance, 2006.

Brown, Joshua W. *Hybrid learning in teacher education: A qualitative study about student experiences with language, culture and power in a multiculturalism classroom using online and face-to-face instructional formats*. ProQuest, 2008.

Brennan, Karen, Shaundra Bryant Daily, and Colleen Kaman. "Empathy as a Foundation of Civic Engagement: Using Technology and Storytelling to Cultivate Perspective Taking Abilities."

Caplan, Merry Wassom. "Compassion, creation, and community a case for humane education." PhD diss., The Graduate School of the Union Institute, 1993.

"Chapter 10. Teens and Technology." In Southwest Wisconsin Youth Survey Report 2010. Lancaster: UW-Extension, 2010.

Cooper, Bridget. *Empathy in education: Engagement, values and achievement*. Bloomsbury Publishing, 2011.

Cotton, Kathleen. *Developing empathy in children and youth*. Northwest Regional Educational Laboratory, 1992.

Cowan, Megan. "Mindful Schools, Compassionate Schools." Lecture, "Practicing Mindfulness & Compassion" Conference from Greater Good Science Center, Richmond, March 8, 2013.

Colyer, Michael. "Cultivating compassion in undergraduate college students: rhetoric or reality?" PhD diss., University of San Diego, Proquest, 2013.

Davidson, Michele R. "A phenomenological evaluation: using storytelling as a primary teaching method." *Nurse Education in practice* 4, no. 3 (2004): 184-189.

Davis, Katie. "Young people's digital lives: The impact of interpersonal relationships and digital media use on adolescents' sense of identity." *Computers in Human Behavior* 29, no. 6 (2013): 2281-2293.

Desteno, David. "Compassion Made Easy." The New York Times. http://www.nytimes.com/2012/07/15/opinion/sunday/the-science-of-compassion.html?_r=1& (accessed April 16, 2014).

Dossey, Larry. "Compassion." *Explore: The Journal of Science and Healing* 3, no. 1 (2007): 1-5.

Ebbe, Ph.D. , Christopher. "Compassion." Live Wisely Deeply and Compassionately. <http://livewiselydeeply.com/page-3/compassion/> (accessed April 16, 2014).

Exchange 2.0 Coalition.. "Exchange 2.0." Exchange 2.0. <http://exchange2point0.org/> (accessed March 17, 2014).

Ezechukwu, Bonnie Ok. *Restoring the Art of Storytelling as an Educational Tool to Empower Cooperative and Collaborative Learning Among Ethnically Diverse Students/groups*. Union Institute, 1999.

Freestone, Oliver, and V. Mitchell. "Generation Y attitudes towards e-ethics and Internet-related misbehaviours." *Journal of Business Ethics* 54, no. 2 (2004): 121-128.

Frost, Peter J. "Why compassion counts!." *Journal of Management Inquiry* 8, no. 2 (1999): 127-133.

Global Education Guidelines Working Group, Alicia Cabezudo, Christos Christidis, Miguel Carvalho da Silva, Valentina Demetriadou-Saltet, Franz Halbartschlager, Georgeta-Paula Mihai, and Miguel Carvalho da Silva. *Global Education Guidelines A Handbook for Educators to Understand and Implement Global Education*. ed. Lisbon: North-South Centre of the Council of Europe - 2008, 2008.

Goetz, Jennifer Laurie. "Compassion as a discrete emotion: Its form and function." PhD diss., University of California, Berkeley, ProQuest, 2008.

Goetz, Jennifer L., Dacher Keltner, and Emiliana Simon-Thomas. "Compassion: an evolutionary analysis and empirical review." *Psychological bulletin* 136, no. 3 (2010): 351.

Gurzick, David. "Designing Deeply Engaging Online Communities for Adolescents." PhD diss., Graduate School of the University of Maryland, ProQuest, 2009.

Hamill, Lynne, and Amparo Lasen. *Mobile World Past, Present and Future*. New York, N.Y.: Springer, 2005.

Haythornthwaite, Caroline A., and Michelle M. Kazmer, eds. *Learning, culture, and community in online education: Research and practice*. Vol. 21. Peter Lang, 2004.

Hoffman, Sharon Lynne. "Living stories: An intuitive inquiry into storytelling as a collaborative art form to effect compassionate connection." PhD diss., Institute of Transpersonal Psychology, 2003.

Ignacio, Gil-Pechuan, and Conesa García M. Pilar. "The use of social technologies in Spanish young people: a global behaviour model in teenagers." *Global Business Perspectives* 1, no. 4 (2013): 289-308.

iKeepSafe. "Too Much Time Online." iKeepSafe RSS.
<http://www.ikeepsafe.org/be-a-pro/balance/too-much-time-online/> (accessed November 15, 2013).

Interarts. "Access of Young People to Culture Final Report." .
http://ec.europa.eu/youth/policy/youth_strategy/documents/study-on-youth-access-to-culture-full-report_en.pdf (accessed February 18, 2014).

International Education and Resource Network . iEARN-USA.
<http://us.iearn.org/> (accessed March 17, 2014).

Ishihara, Manabu, Narissara Khathippatee, Marcos Sadao Maekawa, and Keiko Okawa. "“Empowering Youth with Digital Media and Global Learning Collaboration”." Paper presented at the 16th UNESCO-Apeid International Conference from UNESCO-Apeid, Bangkok, November 21, 2012.

Ito, Mizuko. "Mobile phones, Japanese youth, and the re-placement of social contact." In *Mobile Communications*, pp. 131-148. Springer London, 2005.

Ito, Mizuko, and Daisuke Okabe. "Intimate connections: Contextualizing Japanese youth and mobile messaging." In *The inside text*, pp. 127-145. Springer Netherlands, 2005.

Jazaieri, Hooria, Geshe Thupten Jinpa, Kelly McGonigal, Erika L. Rosenberg, Joel Finkelstein,

Emiliana Simon-Thomas, Margaret Cullen, James R. Doty, James J. Gross, and Philippe R. Goldin. "Enhancing compassion: A randomized controlled trial of a compassion cultivation training program." *Journal of Happiness Studies* 14, no. 4 (2013): 1113-1126.

Justus, Marianne Diane. "Where Online Learning, Community and Culture Intersect [microform]: Toward an Understanding of Knowledge-building Communities in Virtual Environments." PhD diss., George Mason University, 2005.

Kalliopuska, Mirja. "Holistic Empathy Education among Preschool and School Children." Paper presented at the International Scientific Conference on Comenius' Heritage and the Education of Man, Prague, March 23-27, 1992.

Katz, Raul L., Max Felix, and Madlen Gubernick. "Technology and adolescents: Perspectives on the things to come." *Education and Information Technologies* (2013): 1-24.

Keio Media Design. "Global Education Project - KMD: Graduate School of Media Design, Keio." KMD: Graduate School of Media Design, Keio. <http://www.kmd.keio.ac.jp/en/experience/realprojects/global-education-project.html> (accessed June 17, 2014).

Keio Media Design. "Global Kindergarten's Site." Global Kindergarten's Site. <http://www.globalkindergarten.net/> (accessed June 17, 2014).

Keltner, Dacher. "The Evolution of Compassion." In . Berkeley: University of California, Berkeley, 2006.

Keltner, Dacher. "The Compassionate Instinct." Greater Good: The Science of a Meaningful Life. http://greatergood.berkeley.edu/article/item/the_compassionate_instinct (accessed March 18, 2014).

Kim, Young-Yie. "Compassion in Schools: Life Stories of Four Holistic Educators." PhD diss., Graduate Department of Curriculum, Teaching and Learning, Ontario Institute for Studies in Education of the University of Toronto, 2011.

Kriegelstein, Werner J. *Compassion: a new philosophy of the other*. Vol. 134. Rodopi, 2002.

Larson, David A. "Online dispute resolution: do you know where your children are?." *Negotiation Journal* 19, no. 3 (2003): 199-205.

Lee, Joy. "42 percent of teenagers have no time for relaxation: CWLF." www.ChinaPost.com.tw. <https://www.chinapost.com.tw/taiwan/national/national-news/2013/08/15/386472/42-percent.htm> (accessed November 15, 2013).

Leng, Paul, Michael Shave, Helmut Schauer, Joerg R. Muehlbacher, and Robert Aiken. "An Experiment in multinational collaborative learning and group work using the Internet." *Education and Information Technologies* 4, no. 1 (1999): 33-47.

Lewin, Tamar. "If Your Kids Are Awake, They're Probably Online." . http://www.nytimes.com/2010/01/20/education/20wired.html?_r=0 (accessed November 15, 2013).

Levy, Ruby M. "An investigation into the therapeutic and motivational use of moralistic storytelling for elementary students." PhD diss., Capella University, 2007.

Loughlin, Eddie. *Global education in Europe to 2015: strategy, policies, and perspectives ; outcomes and papers of the Europe-wide Global Education Congress; Maastricht, The Netherlands, 15th - 17th November 2002*. Lisbon: North-South Centre of the Council of Europe, 2003.

Maczewski, Mechthild. "Exploring identities through the Internet: Youth experiences online." In *Child and Youth Care Forum*, vol. 31, no. 2, pp. 111-129. Kluwer Academic Publishers-Plenum Publishers, 2002.

Martinez, Ruben O., and Richard L. Dukes. "The effects of ethnic identity, ethnicity, and gender on adolescent well-being." *Journal of youth and adolescence* 26, no. 5 (1997): 503-516.

Mesch, Gustavo S., and Ilan Talmud. "Wired youth: The social world of youth in the information age." (2010).

Merriam-Webster, Incorporated. "Compassion." Merriam-Webster.
<http://www.merriam-webster.com/dictionary/compassion> (accessed February 2, 2014).

McGonigal, Kelly. "Nurture the New You." Self-Compassion.
<http://www.yogajournal.com/wisdom/2615> (accessed March 23, 2014).

Miller, Amy, Eve Aronson, Lauren Feng, Daniel Adler, and Laura Adriance.
"Online Exchanges and Global Collaborations for Every Classroom." .
https://www.world-affairs.org/wp-content/uploads/2012/03/pdf_overseas_connect.pdf (accessed February 18, 2014).

Montgomery, Kathryn C. *Generation digital: Politics, commerce, and childhood in the age of the Internet*. Cambridge, MA: MIT Press, 2007.

Murai, Yumiko. "Stimulation of empathy over global communication platform."
Master diss., 慶應義塾大学 (メディアデザイン学), 2009.

Neff, Kristin D., Kristin L. Kirkpatrick, and Stephanie S. Rude. "Self-compassion and adaptive psychological functioning." *Journal of research in personality* 41, no. 1 (2007): 139-154.

Nilan, Pam, and Carles Feixa, eds. *Global youth?: Hybrid identities, plural worlds*. Routledge, 2006.

Olshansky, Ellen. "What do we mean by compassion and caring in nursing and why does it matter anyway?." *Journal of Professional Nursing* 23, no. 5 (2007): 247-248.

OneWorld Classrooms. "OneWorld Classrooms." OneWorld Classrooms OWC Updates Comments. <http://oneworldclassrooms.org/> (accessed March 17, 2014).

Palloff, Rena M., and Keith Pratt. *Collaborating online: Learning together in community*. Vol. 32. John Wiley & Sons, 2010.

Papacharissi, Zizi, ed. *A networked self: Identity, community, and culture on social network sites*. Routledge, 2010.

Pauley, Gerard, and Susan Mcpherson. "The experience and meaning of compassion and self-compassion for individuals with depression or anxiety." *Psychology and Psychotherapy: Theory, Research and Practice* 83: 129-143. (accessed May 12, 2014).

Peacock, Sylvia E., and Harald Künemund. "Senior citizens and Internet technology." *European journal of ageing* 4, no. 4 (2007): 191-200.

Pommier, Elizabeth Ann. "The compassion scale." PhD diss., The University of Texas at Austin, 2011.

Poulsen, Aura, Khoa Lam, Sarah Cisneros, and Torrey Trust. "ARCS Model of Motivational Design." http://www.torreytrust.com/images/ITH_Trust.pdf (accessed June 17, 2014).

Purcell, Patrick. *Networked Neighbourhoods*. Springer, 2006.

Roberts, Tim S., ed. *Online collaborative learning: Theory and practice*. IGI Global, 2004.

Rock Our World Collaboration. "Rock Our World." Welcome the World's Greatest Collaborative School Project!. <http://www.rockourworld.org/> (accessed March 17, 2014).

Soliya, Inc.. "Soliya." Welcome | Soliya. <http://soliya.net/> (accessed March 17, 2014).

Seeds of Compassion. "Seeds of Compassion." Seeds of Compassion : 5-Day Gathering in Seattle. <http://www.seedsofcompassion.org/> (accessed April 13, 2014).

Seppala, Ph.D., Emma M.. "Compassion: Our First Instinct." Psychology Today: Health, Help, Happiness + Find a Therapist. <http://www.psychologytoday.com/blog/feeling-it/201306/compassion-our-first-instinct> (accessed May 1, 2014).

Sobehart, Nadia. "AGORAsia Youth 2013." Lecture, Plenary Meeting from Keio Media Design, Yokohama, July 19, 2013.

Soto, José Angel, and R.W. Levenson. *Emotion recognition across cultures: The influence of ethnicity on empathic accuracy and physiological linkage*. : Emotion, 2009.

Soto, José Angel, and Robert W. Levenson. "Emotional Understanding Between Cultures: The Influence of Ethnicity on Empathic Accuracy." PhD diss., University of California, Berkeley, 2004.

Tapscott, Don. *Grown up digital*. Vol. 361. New York: McGraw-Hill, 2009.

Taylor, Mallory. "Neurobiology of Compassion." Geisel School of Medicine.

Thousand, Jacqueline S., Richard A. Villa, and Ann I. Nevin. *Creativity and collaborative learning: The practical guide to empowering students, teachers, and families*. Paul H. Brookes Publishing Co., PO Box 10624, Baltimore, MD 21285-0624, 2002.

Usita, Lemuel. *Adolescent Identity Formation in Online Space*. La Mirada: Talbot School of Theology, Biola University, 2011.

Valentino, Renée E. "Attitudes towards cross-cultural empathy in music therapy." *Music Therapy Perspectives* 24, no. 2 (2006): 108-114.

Valverde, Carlos Roberto. "Toward a Pedagogy of Compassion: Extracting Principles of Education from Teaching a High School Multicultural Literature Class." PhD diss., Loyola Marymount University, 2011.

Viggiano, Rosemarie. "Cultural Integration Through Storytelling in Art and Language: An Action Research Project with Junior High Latino Immigrant Students." PhD diss., Teachers College, Columbia University, 2003.

Warikoo, Natasha Kumar. *Balancing acts: Youth culture in the global city*. Univ of California Press, 2011.

webopedia. "Asynchronous." What is Asynchronous? Webopedia.
<http://www.webopedia.com/TERM/A/asynchronous.html> (accessed June 20, 2014).

Weaver, Jane. "Teens tune out TV, log on instead." msnbc.com.
http://www.nbcnews.com/id/3078614/ns/technology_and_science-tech_and_gadgets/t/teens-tune-out-tv-log-instead/#.U51cnSjc1Xl (accessed November 15, 2013).

Weisz, Justin D. "Collaborative online video watching." PhD diss., Carnegie Mellon University, 2009.

Wigfield, Allan, and Jacquelynne S. Eccles. "Students' motivation during the middle school years." (2002).