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Simulation of a Study Abroad Language Programme:
The English Village at Kinki University
by Nick Musty

For students in Japan, mastering a foreign language often involves overseas travel, which can be lengthy and expensive, disrupt schedules, and lead to unfamiliar and sometimes uncomfortable surroundings. However, as Sano, Takahashi and Yoneyama (1984, p. 170) suggest, most Japanese perceive little need for English in their everyday lives. This can make it hard for them to gain a desired level of fluency without going abroad. The English Village (known as EC, “E cube”) at Kinki University in Japan gives its users opportunities to immerse themselves in an environment that is more authentic than that of most language classrooms. The native staff (of which I am one) offer a range of facilities and activities designed to support student learning and boost English speaking ability. This paper examines the EC centre and how it offers students a credible alternative to studying a language overseas.

Justification for an English Village

The concept of a “language immersion facility” is not new. Kinki University based the EC on the English Village project in South Korea (Kitazume, 2010, p. 22), which opened in 2006 (“English Village: Paju Camp,” n.d., para. 2). The oldest English immersion facility in Japan is said to be Katoh Gakuin in Numazu, which started its program in 1992 (Bilingual.com, n.d.). A communicative methodology is dominant, with learners being seen as able to gain competence by using English to communicate in an environment which is marked as being different to most classrooms (ibid, p. 11).

At first there might appear to be a lack of academic justification for such a facility. The prominent researcher, Krashen, himself a proponent of Communicative Language Teaching, has criticised such centres as lacking in authenticity and research based methodology (2006, p. 8). Indeed, little evidence exists that such immersion facilities themselves are able to boost competence, although there are obvious impracticalities of measuring user improvement, and comparing this with other approaches.

Despite such claims, the EC can be placed in the communicative approach to language teaching, which has spread far and wide. Nunan (2004, p. 23) points out that target and pedagogical tasks can comfortably coexist, which means that although a task may not always be completely authentic, a simulation of authenticity is effective for the learning process. Oral practice is also perceived as the most significant factor in language acquisition (Richards and Rodgers, 2001, p. 228). Musty (2013) discusses the extent to which the EC is communicative, concluding that sufficient opportunities to communicate do exist, going on to make suggestions for how to make further improvements. Two further elements of the EC are supported by research. Firstly, it has been found that small group work is much more beneficial in building skills (McGroarty, 1989, p. 131). Another factor is that, according to Titze (1996), many Japanese are afraid of being laughed at. This could be one of the reasons so many are hesitant to speak a foreign language, given the great potential for mistakes. The EC is able to address these issues, providing tables suitable for small groups of one to six learners...
who sit with a facilitator. The centre was partly constructed with the belief that anxiety could be greatly reduced if small numbers of people were listening to learners talking.

**A description of the English Village**

Opened in 2006, the EC was designed for the benefit of all students within the university, regardless of their major, English ability or motivation. It was thought that students would attend in order to take advantage of the facility and enjoy its offerings, improving their language ability without even noticing. Students with high motivation to study English are encouraged to use Kinki University's Language Institute, which operates lessons on a more formal basis in a separate location. As Illustration 1 shows, the EC is housed in a striking, near cubical purpose-built unit, framed by wooden beams surrounded with glass. It is staffed by up to fifteen language facilitators per day, most from native-English speaking countries, as well as Japanese staff who operate the cafe.

![Illustration 1. The English Village of Kinki University (Photo courtesy of Kinki University)](image)

Although most staff have some teaching experience, none of them have classes within the university. This helps to position them in a more casual relationship with students than regular instructors can generally occupy. However, staff and students are not permitted to mix with one another off campus. The current mayor of the EC is Sachiko Kitazume, a professor in the Faculty of Literature, Arts and Cultural Studies, who also runs the university's library and international centre.

The guiding principles of the English Village are these three Es: English, Enjoyment and Education. Hence the name 'E cube'. The most significant rule, which all users are aware of, is that English is supposed to be used at all times. It is not expected that all students will enjoy studying English, but it is hoped that all of them can find something to do at the EC that they can enjoy through the medium of English. It is claimed that this purely communicative approach can be very effective (Savignon, 1972; 1983).
On weekdays from 10AM to 6PM when school is in session, students are able to enjoy the following:

- The EC café sells a variety of international foods and drinks and orders need to be placed in English
- Free chats (with students numbering one to six at a time)
- A basketball court
- A games console
- A variety of board games and cards
- A library of English language magazines, books, newspapers, travel guides and comics
- Musical instruments
- An EC club, which eager students can join, leading them to volunteer in the running of the EC
- A daily activity, including cooking, crafts, quizzes
- Advanced activities (including debates or discussions of TED videos) for small groups of higher level speakers
- Monthly events, such as a Christmas dinner, an art and craft market and guest speakers
- Four compulsory first-year tasks, of ten minutes each, including a quiz and a treasure hunt

*Illustration 2.* Sample EC activity schedule, November 2013 (Courtesy of Kinki University)
While some students use the facility regularly on their own initiative, others enter with the aim of getting stamps in their EC passports, a document in which student attendance can be recorded, contributing to their oral English class assessment.

**Simulation of overseas study**

Students who go abroad to study English can immerse themselves in the language, being surrounded by their target language whether in the home with their host families, at school, or in the street. A classroom cannot offer such intensity or contextual variety, and neither can a facility like the EC. However, motivated students can gain a lot of exposure to English through the EC. In most Japanese university contexts, it may seem unrealistic to expect that all students will speak to each other in a foreign tongue at all times, particularly at times when there are not any staff members available to talk to them and they are surrounded by others who share the same first language (usually Japanese). It is also too much to expect this at the EC at all times, but my personal observation is that motivated students will use English much of the time, through conversation, games or reading newspapers. Such learners gain ample exposure to the language for the entire duration of their course. Students with less motivation to study English or who lack free time can choose activities to attend from the schedule. This is somewhat different to a typical English class in which students are expected to attend all lessons.

Furthermore, occasional programmes to further simulate the experience of studying abroad have taken place. During long university holidays the facility opens to members of the general public. There tends to be a focus on free chat but users are also offered activities such as baking cakes or answering questions on local tourist spots, which often attract forty to fifty participants. In 2009, when there was an international swine influenza scare, several of the university's study abroad programmes were cancelled and it was decided that those expecting to go overseas could attend a programme at the EC instead. The centre opened earlier than usual in the morning and staff prepared cereals, toast and spreads in time for the participants' breakfast. Over the course of a week, students were involved in a number of activities, such as preparing a presentation on Japanese history to teach to foreign staff or a day trip to the agricultural department of the university, located on a separate campus, where they were able to learn about recent techniques. These students were treated as though they were in a foreign country. To give one example to illustrate this, they were criticised for leaving their bags in a public space from where they could easily be pickpocketed. On the campus it would usually be quite acceptable to leave a bag somewhere in order to keep a space but they were told to take more care with their belongings. The stern warning which they were given left them feeling quite alarmed but served as a reminder that they were expected to behave as though they were in another country, in which they need to follow a different set of rules. Students responded very positively to this program, and many became regular users of the facility as a result.
Other programmes since then have offered shorter immersion experiences to students from kindergarten to high school, as well as to teachers from public schools throughout Osaka.

**What are the advantages of staying in Japan?**

Kinki University students every year go overseas on programmes of varying length in the belief that they will be able to improve their English. They also seek to achieve other aims such as increasing their employability, learning about foreign culture and making friends. While the intensity of such programmes leaves little doubt that a learner motivated enough to take part stands a good chance of developing their communication skills and picking up some new aspects of the language, this does not imply that their classmates who opt to stay in Japan will automatically lose out in these areas. In fact, there are plenty of Japanese who have achieved a high level of English competence without studying overseas. This section will explain some of the benefits of learning in this way.

**Economical**

For students living in Japan, especially those in the area surrounding Osaka, a programme at the EC will obviously incur very few transportation costs in comparison with those flying overseas. Additionally, for many the cost of accommodation will be the same as usual, and learners with part time jobs, if these are flexible, can continue to work in much the same way as normal.

**Continue with normal life**

In addition to part time jobs, learners can continue to carry out many of their everyday activities, attending family events, meeting friends or relaxing at home. For students taking time-demanding subjects such as pharmacy or engineering, and those heavily involved in school clubs, there is insufficient time to spend a whole semester overseas, but they can take advantage of the opportunity by going to the EC for about an hour each day. What such learners are unlikely to be able to do is use English at all times. This obviously reduces the intensity of the learning experience, but students at Kinki University are able to make use of the EC throughout the duration of their studies. This is considerably longer than a typical overseas study programme.

**Familiarity**

Many study abroad programme participants report concerns regarding food, laws and crimes, time differences, even differences in electricity supplies. It is obvious that moving motivated learners from their familiar surroundings and placing them in new situations will give them an opportunity to use a greater variety of language and gain in fluency. However, there are also advantages to having participants stay in comfortable situations.

**Tailored to Japanese**

Although students who go overseas to study often have good opportunities to develop their fluency by working with classmates from a variety of cultures, who are unable to rely on Japanese, staff at the EC all live in Japan and therefore have at least a minimal understanding of Japanese culture, which can make conversations somewhat easier and put students at ease. They can talk about Japanese television shows, celebrities and food, topics which many students easily engage in. At least for those of a less adventurous nature, such an advantage is reassuring for students. In fact,
the EC offers just as culturally rich an environment as some overseas courses, as regular attendees include exchange students from China, Indonesia, Russia and Korea, and staff are from the United Kingdom, the United States, Canada, Australia, New Zealand, South Africa and Japan (and previously from France, Ghana and Italy, amongst others).

**Successes and Shortcomings of the English Village Model**

As section two pointed out, measuring the success of an English Village in a quantitative manner is not easy, but there is at least anecdotal evidence (Kitazume 2010, pp. 31-34) of regular users whose test scores showed a significant increase during their time using the facility. In order to measure student opinions, a twenty-two-item survey, which appears in Appendix A, is carried out annually. The results of the 2009 survey (as reported in Kitazume, 2010, pp. 27-28) suggest that 88% of the 979 respondents indicated that they agreed that their opportunities to use English had increased. It also showed that 61% had developed an interest in overseas travel and study abroad. Such positive ratings are a good indication that the system is well-liked. Staff also monitor feedback on social networking sites such as Twitter. The posts on these sites suggest that many students of the university attend with a degree of apprehension concerning their ability but ultimately enjoy their experience and express their intention to visit more frequently.

Positive motivation like this could be the most important factor in the learning of language, (Dörnyei, 2005, p. 65), and it is obvious that positive attitudes will help lead to increased usage and a resulting improvement in ability. Therefore, it is in the interests of other establishments to operate similar systems, an issue which will be dealt with in the next section.

It is also necessary to consider some of the shortcomings of the English Village system. Firstly, it is doubtful that its users are truly following the rule of speaking in English only throughout their time inside the facility. It is unreasonable to expect users to self-enforce such a demand when they are unsupervised, which can happen very easily in such a large place. A smaller-scale centre may be able to monitor this more closely. Another drawback is that voiced by Krashen (2006, p. 8) that there is no authenticity in a place such as the EC. Being in an educational establishment, it is natural that staff are charged with the responsibility of helping students with their language learning development. In an English speaking country, this is not the concern of a waiter in a cafe, a clerk in a department store or an immigration official. It is impossible for a member of staff in an immersion facility to accurately put herself into a situation where they deal with the student in the same way as the one they would encounter in the real world. In fact, there is very little research available which justifies such a learning method, and this is because it is very hard to prove its success. The introduction of an immersion facility by an educational establishment may have to be based on personal convictions rather than hard evidence of success.

**What are the implications for other establishments?**

Kinki University is a large, private institution with around 30,000 students. Smaller establishments may not be able to replicate the facility on the same scale, and might encounter some of the following problems, to which some solutions are given:

*Operating such an facility for 40 hours a week is too costly*
Although longer opening hours allow students to benefit from a more intense learning experience, the practicalities of operating this could be an obstacle for smaller establishments. Experience has shown that the hours of 12PM to 4PM on weekdays tend to be the busiest times, so centres operating even twenty hours a week can still offer substantial value to students.

Native staff are not available

Instructors are obviously a key asset of an immersion facility. However, it is a fallacy that students will expect native teachers at all times (Phillipson, 2009, p.12). Personal experience tells me that while some students prefer a native teacher (who may be able to offer a more natural command of the language) others seem to prefer speaking with Japanese staff, perhaps feeling that they have more in common with them. It is up to the establishment to decide what kind of staff they prefer. Smaller establishments can ask regular teachers to take turns staffing the centre. Alternatively agencies can be found throughout Japan which specialise in the provision of English speakers. Another option is to contract private language schools to staff the centres or use exchange students. Staff with less teaching experience or who are younger may find it easier to build up friendly relationships with students (Kanel, 2010, pp. 40-42). Teaching skills are not actually necessary at all - staff members need to have the ability to relate to the students to whom they are talking.

It is impossible to provide as many facilities as those offered by the EC

The activities listed earlier in this paper are wide ranging and attract learners with a variety of interests. However, those which were perceived to be the most useful by students in the 2009 survey were free talk and activities (Kitazume, 2010, p. 27-28). These do not need to incur a lot of costs. The rather more costly cafe is actually operated by a catering company that already provides other facilities within the university, although it could be replaced by a vending machine and a selection of pre-bought cakes.

Students might not want to attend

The EC is able to easily offer its users a regular opportunity to communicate in English. A more ambitious goal is to attract those who are less interested in the language, encouraging them to use English even if they do not enjoy studying it. This has been achieved by the creation of compulsory tasks, which require all first-year students to complete four pieces of homework, in small groups, with a member of staff to facilitate. In addition to this, teachers of oral English classes throughout the university set students the task of attending a given number of times in one semester. Although this cannot guarantee that all participants can enjoy English communication, it can help timid students to get to know staff and the facility, encouraging them to make return visits. The passport system has been a good way of recording participation. The key successes in this area have come when class instructors have encouraged students to engage with the facility. Furthermore, programmes which take university students overseas to study for long periods are usually aimed at students with a high motivation to study. Those with little motivation for English are unlikely to attend every day, but a moderately motivated student can easily attend the EC on a regular basis and make great improvements in their language ability.

Although smaller establishments might be discouraged by the apparent costs and efforts involved in the running of a language immersion centre, there is plenty which can be done to
operate the facility on a smaller scale, thereby providing learners with a chance to develop their communication skills in a non-classroom environment.

**Conclusion**

The purpose of this paper has been to exemplify how students are able to develop their English communication skills successfully without leaving Japan. It has described part of the approach taken by Kinki University, explaining the advantages of learning languages in this way and giving some suggestions for how other establishments might replicate it. Further research could look at issues such as how to build on authenticity in an English Village, and the effects that English Villages have on their users’ competence in English, test scores (particularly listening and speaking components) and motivation to study a foreign language. It has been demonstrated here that there are ways for students to build their English ability outside of the classroom without going overseas. It is now the responsibility of other education providers to develop their own versions, building on the work done at the EC to enhance the model further still.

**References**


Appendix A. English Translation of the Annual Assessment Form Used for Kinki University’s English Village (Courtesy of Kinki University)

E3 Questionnaire [Please choose your answer and circle the letter(s) next to it.]
1. Please circle the letters in the box on the right if you have partaken in any of the following activities.
2. From the activities listed on the right, which one(s) do you ______?
   - A. Like [ ]
   - B. Find useful [ ]
   - C. Not like [ ]
   - D. Not find useful [ ]
   a. chat     b. activity
   c. basketball d. café
   e. game     f. magazine/comic book
   g. event     h. other [ ]

3. How often do you come to the E3?
   - a. First time
   - b. 2-5 times so far
   - c. 1-2 times/month
   - d. 1-2 times/week
   - e. 3-4 times/week
   - f. Almost everyday

4. About how many hours do you usually spend at the E3 a day?
   - a. less than an hour
   - b. 1-2 hours
   - c. 2-3 hours
   - d. more than 3 hours

5. Concerning what you have achieved by going to the E3, please circle the most apt response below.
   - 4: Strongly agree
   - 3: Agree somewhat
   - 2: Disagree somewhat
   - 1: Strongly disagree
     - A) After coming to the E3, do you feel more comfortable being around and speaking with native English speakers than you did in the past?
     - B) Has coming to the E3 made you more aware of the importance of learning English?
     - C) Are you more confident in your English speaking skills after visiting the E3?
     - D) Do you feel your ability to communicate in English has improved because of your coming to the E3?
     - E) Has coming to the E3 improved your knowledge and awareness of overseas cultures, customs, and the way of thinking of native English speakers?
     - F) Do you think the E3 has given you more opportunities to have first hand experience in the English language?
     - G) Has coming to the E3 made you more interested in overseas experiences such as studying abroad?
     - H) Are you confident that you will be able to communicate effectively in a restaurant in a foreign country?
     - I) Have you ever effectively used what you learned in your English class at the E3?
     - J) Please let us know if the E3 has helped you in any other way.

Please feel free to express your opinions or suggestions to the E3 in the box below.
[Ex: Please tell us your favorite activity]
Book Review

Study abroad programs and their effect on possible Language 2 selves development and language learning strategies
by Maria Villalobos-Buehner
Ann Arbor, MI: ProQuest Dissertations and Theses (2009)

At the heart of this research is Dörnyei’s (1990) theory of possible selves and temporal model of motivation. From that framework, L2 motivation is conceptualized as “the desire to achieve one’s ideal language self by reducing the discrepancy between one’s actual and ideal L2 selves” (p. 21). The author draws heavily upon Dörnyei’s principles throughout this text, seeking to explore how study abroad programs might influence the development of L2 selves. Borrowing from Gardner’s (1973, 2007) models of integrative motivation, Villalobos-Buehner also introduces the notion of an “integrative self,” describing it as “that self that is and feels part of the target language community” (p. 76). She suggests study abroad (SA) can provide opportunities to integrate L1 and L2 selves, but cautions that the results might be short-lived if participants do not take steps to continue developing their L2 selves. Other variables considered in this 143-page text are “student involvement” – the extent that SA participants actively interact with L2 community members – and “L2 attrition” – which can be interpreted as an erosion of L2 identity.

Before evaluating this study’s findings, first we should consider its procedures.

Method

Sampling

The informants in this study were twenty undergraduate students from one state university in the United States who studied in a non-English speaking country for an average of six weeks (Min = 4 weeks, Max = 14 weeks) in 2008.

Five limitations about this sample need to be acknowledged. First, the fact that 19 out of the 20 informants were female makes discerning the effects of gender on L2 experiences difficult. Second, it is unclear how many informants in this study were heritage language learners: those studying a tongue of their forebears. As Wen (2011, p. 41) notes, heritage language learners tend to conceptualize their language learning experiences differently than non-heritage language learners. Thirdly, it was not stated which (if any) of the informants were also taking classes taught by the author. Since over two-thirds of the sample informants were learning Spanish and the author was teaching that language, some her students were likely in the sample. Although I do not concur with Grant and Sugarman’s (2004, p. 723) suggestion that teachers avoid using their own students as research subjects, this issue should be made explicit because it can influence what informants choose to disclose. Fourthly, there were no long-term SA participants in this sample: all informants were abroad merely one semester at most. Finally, the target languages / SA destinations need to be considered. 19 of the informants were Spanish or French students at venues in Mexico, South America, or Europe. One studied Italian in Florence, and none had studied an Asian language or were at an Asian SA destination.
Instruments

This qualitative study employed two instruments. First, *semi-structured interviews* were conducted soon after informants returned from their SA. The interview protocols and core questions are lucid and detailed. However, this study relies entirely on *self-reports*, which might or might not reflect actual behaviors.

Second, two months after the initial interviews a *focus group* session was held. To the author’s credit, the protocol for this was clearly described. Discussions centered on ways the participant’s L2 self-image changed during SA, their motivations for SA, and how they planned to retain the L2 gains they had made overseas. One limitation of focus groups - which the author duly acknowledges - is that shy or quiet persons can be overwhelmed by gregarious ones. Another limitation concerns *projectability* – the extent that the data from a group pertains to a population as a whole. The reason is that group dynamics influence what participants say (and choose not to say).

Focus groups generally consist of 8-10 participants (Smith, 1977, cited in Fern, 1983, par. 6). Villalobos-Buehner had 3-8 in her groups. Moreover, four informants were unable to attend any focus group, doing individual interviews instead. The practical need for this should not be questioned. What we do need to remember is how group size can sometimes influence reported data: a small group may interact quite differently from a large one.

Data Analyses

According to Seidel (1998), qualitative coding procedures can be classified along a heuristic-objectivist continuum. Heuristic coding tends to rely on broad, abstract categories that denote general trends. Objectivist coding tends to be more precise, linking the data closely to identifiable elements. In this work, the author demonstrates a preference for heuristic coding.

Villalobos-Buehner coded the data thematically into four general categories: (1) L2 Self-Availability and Goal Setting, (2) L2 Self-Accessibility, (3) L2 Self and Academic Self, and (4) L2 Self and Other Selves. It is no coincidence that these categories dovetail perfectly with Dörnyei’s theories. Personally, I find the tendency to delineate so many different selves a likely research design artifact and something of a confabulatory Gordian knot: it seems easy to construe an almost infinite number of possible selves.

One data analysis concern is that the author alone coded all the data, making *expectancy bias* (Sheldrake, 2008) a possibility. A better practice might have been to use at least two independent coders, but whether this would be practically feasible is questionable. To her credit, a *peer debriefer* – someone who reviewed the transcripts “to check for significance and inconsistencies” (p. 49) – was employed. Since this was part of her doctoral thesis, the data was also presented to an *external auditor* “to help generate questions that other researchers might ask” (p. 49).

A more subtle concern is that only lexical data was preserved in the data transcriptions. Although videotaping was employed, this study did not analyze non-verbal behaviors. Hence important clues as to how respondents felt about various issues as revealed by body language (as well as phonetic transcriptions indicating hesitations or emphatic utterances) were not considered in this study.

Now let us consider to the results.

Results

In this study the author has a tendency to focus on commonalities rather than differences or idiosyncrasies when reporting results. At times she seems to clump together participants into broad, monolithic categories. These quotations illustrate that tendency:
Once the subjects were at their destination, their L2 self was more available. That is, there were more opportunities for them to move towards becoming more fluent L2 speakers. Students started to take an active role in their learning process in order to achieve the goal of becoming more fluent in the target language. (p. 55)

Immediately after the subjects came back from their experience abroad, they faced a period of adjustment between their identities as L1 and L2 speakers. They also looked for opportunities for their L2 selves to emerge in order to keep their language gains and continue improving their language skills during the semester. (p. 59).

The students perceived their L2 self as a tool to achieve other selves; and they faced some challenges such as others stronger selves, lack of time and lack of resources in their path to achieve their L2 goals. (p. 75)

Study abroad makes it easier for people to situate their possible self in a target language speaking environment. (p. 113)

Those looking for contrasting examples of how varied the SA experience can be may find the results of this study summarized too broadly. However, this vagueness is in fact simply the recommended way to report focus group data (Creswell, 1998, as cited by Iowa State University Extension Office, 2004, p. 4)

In my view, the main value of this text is not in the data it generates, but rather the theoretical questions it raises. For example, does a lack of balance between various possible selves correlate with a lack of self-control (p. 25)? Villalobos-Buehner cites one study suggesting that if there is a mismatch between one’s possible self and feared self, delinquency is more apt to occur. “Motivation to attain” and “motivation to avoid” are both suggested as strong predictors of behavior.

Another interesting conjecture concerns the relations between academic achievement and self-image. Villalobos-Buehner avers persons with “well-elaborated, vivid pictures of future selves.” (p. 25) perform better academically than others. She echoes Ruvolo and Markus (1992) in stating that success-minded learners tend to have self-images “dominated by positive possibility” and failure-minded persons tend to be “consumed by conceptions or images of negative possible selves” (p. 24). Villalobos-Buehner states that one of the important roles of educators is to help students see future possible selves. By helping students envision desired end-states, they can become more motivated to develop strategies to reach their goals. “The positive and practical feedback from a teacher or trusted mentor is a potent force in strengthening that sense of efficacy for an adult learner” (p. 27).

The Bottom Line

Much of this research also sheds light on the notion of L2 motivation in general and some of the findings are relevant to non-study abroad contexts. The author remarks that, “future time perspective can be a powerful motivator of current behavior” (p. 3). Moreover, in Chapter 4 she mentions some classroom activities that informants found exciting as well as others that were not. Language teachers in general may find those activities interesting to consider.

I have three qualms about this text. First, many parts of it are Americentric: it was written for audiences in the USA and all the informants were American.

Second, as this study is based on narrative analysis of casual explanations about L2 learning outcomes, I was surprised that Weiner's (1985) attribution theory was not mentioned since that has had a major impact in the social science for many years. At the very least, I feel that Villalobos-Buehner should have explained why she preferred not to use that theory.

Third, the lack of an index made it difficult to selectively browse through this text.
In light of these criticisms, is this ¥7,278 / USD $62.10 / € 54.39 text worth the price? For most SA teacher-researchers outside of North America, the answer is “probably not.” SA researchers interested in applying Dörnyei’s theory of possible selves and temporal model of motivation to future research might find this book a useful resource. However, SA teachers in Asia will probably find other works such as Xie's *Representations of L2 motivational self system with beginning Chinese language learners at college level in the United States* (2011) of more relevance, since this study explores how heritage and non-heritage language learners tend to differ when studying another Asian language. Also worth reading (and briefly cited by Villalobos-Buehner) is Taguchi, Magid, and Papi's 2009 *The L2 motivational self system amongst Chinese, Japanese, and Iranian learners of English.*

Hopefully, Villalobos-Buehner's text will inspire more long-term studies of the effects of SA at universities in Asia and elsewhere around the world.

- reviewed by Tim Newfields

**Works Cited**


Ainu - Māori Exchange for Language and Culture Revitalization
by Takayuki Okazaki (Kinki University)

From January 21st to February 21st, 2013, Ainu language educators and youth were sent to study abroad in Aotearoa (New Zealand) to learn from Māori initiatives in revitalizing their language and culture, regaining their rights in education and politics, and most importantly reinvigorating pride in their Māori heritage. Although these two peoples share a similar history, being indigenous peoples, the situations in terms of the revitalization of their languages, cultures, and methods of education differ significantly. By studying abroad in the Māori-dom for five weeks, Ainu participants and their supporters learned about the ways in which Māori have been able to secure their spiritual and political spaces in the contemporary world. Some ideas that the Ainu participants have gained have already been applied in their daily lives, and they are in the process of discussing how other ideas can be used strategically in the contemporary realities of Ainu people in Japan.

The purpose of this paper is to evaluate the preparation, implementation and outcomes of the 2013 program. I will emphasize its meaningfulness, while considering the contemporary situations of Ainu and Māori in this globalized era. This paper will begin by describing the situation of Ainu in Japan and Māori in Aotearoa. It will then analyze how a special study abroad program started including its fundraising activities and pre-departure orientation, as well as what the participants experienced in Aotearoa. It will also examine the initiatives that have grown out of the experiences of these Ainu participants in Aotearoa in terms of Ainu language revitalization, as well as a movement to create an Ainu space in Tokyo. This article will draw upon field observations and interviews conducted in Hokkaido, Tokyo, and various places in New Zealand from August 2009 until June 2013. Numerous formal and informal discussions were conducted with Ainu and Māori language instructors, educators, community members, politicians, activists and youth.

First, we should clarify what is meant by the term "indigenous people." The most cited definition is given by Jose Martinez Cobo (1986). Indigenous peoples are defined as indigenous communities, peoples and nations having a historical continuity with pre-invasion and pre-colonial societies that developed on their territories, and considering themselves distinct from other sectors of the societies now prevailing on those territories, or parts of them. They form at present non-dominant sectors of society and are determined to preserve, develop and transmit to future generations their ancestral territories, and their ethnic identity, as the basis of their continued existence as peoples, in accordance with their own cultural patterns, social institutions and legal system.
Contemporary Ainu Lives

With the world becoming increasingly more globalized and cultures intertwining, it is not appropriate to provide a simplified description of how Ainu people live today. Just like any other people, the lives of Ainu are multifaceted and varied. Some participate in Ainu activities in their own capacity. Others have just recently embarked on journeys to find their Ainu identity. Besides, many others keep their Ainu heritage hidden. There are also some others who do not know that they are Ainu. According to a Hokkaido prefectural survey, the Ainu population in Hokkaido is 23,782 (Hokkaido Kankyō Seikatsubu, 2006). However, due to anxiety about deeply rooted discrimination pervading society, or parents’ wishes to keep their children’s Ainu heritage hidden to avoid future problems, many people have yet to assert their Ainu identity. While this may not be the case in every Ainu community, it is worth noting that Sunazawa (2001), an Ainu livelihood advisor in Tomakomai, reported that only 10% of Ainu parents tell their children about their Ainu heritage in that city. Many people contend that the Ainu population is five or ten times greater than the figure announced in the 2006 Hokkaido survey (Teeter & Okazaki, 2011). An increasing number of people have moved from Hokkaido to Tokyo for work. In a Tokyo prefectural survey (Tokyo Kikakushigishitsu Chosabu, 1989) supported by Ainu leaders, it was reported that 2,700 Ainu people resided in the greater Tokyo area. With more Ainu moving into Tokyo, it is likely that over 5,000 or 10,000 Ainu people live in the greater Tokyo area.

Although the 2006 survey only serves to reveal an incomplete reality of contemporary Ainu, this snapshot does demonstrate that a gap between Ainu and non-Ainu in Japan certainly exists. It is reported that Ainu receive public assistance at a rate 2.5 times higher than the national average (Hokkaido Kankyō Seikatsubu, 2006). While 54% of all Japanese citizens attend college, only 17% of the Ainu do so (Hokkaido Kankyō Seikatsubu, 2006). Even more, due to financial difficulties or other struggles, it is not uncommon for Ainu to drop out of secondary schools or universities (Nozaki, 2012). Nakamura (2008) is also concerned about the poverty many Ainu experience. Referring to several surveys, he reports that the average Ainu salary is 70% of the national average. This cycle of poverty tends to be cross-generational. However, it is also important to note that a single story should not be painted of Ainu. For instance, Ainu are socio-economically diverse and some are financially successful in a variety of fields.

Ainu are an indigenous people of present day South Sakhalin, Kurile Islands, and Hokkaido and the North East part of Honshu, Japan. They had dynamic trade relations with the Chinese, Russians, Japanese and other indigenous peoples in Sakhalin until around 1600 when the Japanese Kakizaki/Matsumae clan received permission from the Shogunate to monopolize trade with Ainu. Over a span of 250 years, the trade relationship which began on fair terms became less and less fair, to the point where many Ainu men were forced to leave their villages and work
excessively for merchants, who treated them not unlike serfs or slaves (Keira, 2008). In the end of the Edo Period, starvation, unfamiliar diseases including small pox and syphilis, and rape of Ainu women by Japanese men became common. As a result, the population reportedly halved (Ogawa, 1991).

After the Meiji government was established in 1869 in Japan, Ainu cultures were drastically devastated. As Japan unilaterally annexed the Ainu island called Ainumosir or Yaunmosir into Japanese territory, renaming it Hokkaido, the Meiji government aimed to assimilate the Ainu people. The government deemed Ainu practices as “barbarian” and prohibited core components of Ainu livelihood and culture including piercing, tattooing, salmon fishing, deer hunting, kasomante (funerals), and iomante (ceremony to give thanks by send spirits who bestowed blessings upon Ainu back to the spirit world) (Abe, 2008). Encouraged by the Japanese government, millions moved to Hokkaido from the other parts of Japan, making Ainu a minority in their own land. Most land was given or cheaply sold to Japanese immigrants (Siddle, 1996). With the enactment of the Former Aborigines Protection Act, the Ainu were forced into agriculture. In comparison with Japanese companies and landholders, Ainu were allocated smaller portions of land, which was often barren. They could only keep the land if they managed to cultivate it (Keira, 1995).

Ainu children were sent to separate schools in which Japanese language and values were forced upon them. As early as 1930, Tozo Kaizawa (quoted in Ogawa & Yamada, et al 1998, p. 119) stated, “Today few young Ainu understand me if I talk to them in Ainu. Now, the elderly speak Ainu among themselves, but most of them speak Japanese to young Ainu.” Eighty years later, there are practically no Ainu native speakers although there are hundreds of people studying the language. In a 2006 Hokkaido governmental survey of people who claim Ainu heritage in Hokkaido, only 4.6% feel they know the language well enough to teach it.

Their land taken away, main staples prohibited, language destroyed and the lifestyles of their forebears ridiculed, it is no surprise that many parents stop telling their children about their Ainu heritage and hide their Ainu identity. However, it is also true that there are many Ainu who have been resisting the assimilatory trends over the past 150 years, continuing to practice their traditional and hybrid lifestyles and claiming their Ainu identities personally, socially or politically. Oftentimes with life changing events such as the death of a parent or moving out of Hokkaido, many come out to share their Ainu heritage that they once they hid.

The Former Aborigines Act was the sole national law that covered Ainu policy until 1997 with the passage of the Ainu Cultural Promotion Act. This act merely encourages the practice of “traditional” Ainu culture and research on Ainu. The Japanese government only just recognized
Ainu as an indigenous people in 2008, and along with the declaration began deliberating new policy initiatives, including the construction of a “Symbolic Space for Cultural Harmony.”

**Contemporary Māori Lives**

The Māori experienced a colonial history similar to other indigenous peoples around the world, with the British colonizing their lands. Despite this, the Māori are one of the most successful cases of indigenous peoples in the world in terms of their cultural revitalization and restoration of rights. In the 1970s, for instance, native speakers of the Māori language reached as low as 9% of the total Māori population (McArdle, 2013). However, through various initiatives such as Te Ataarangi (adult education) and Te Kōhanga Reo (early childhood education) movements, the Māori were able to reverse this language shift. Their movement to regain their rights also gained strength through the Treaty of Waitangi.

In 1987, the Māori language became an official language of New Zealand along with English and New Zealand Sign Language. Based on a 2006 census, there are an estimated 157,100 Māori speakers making up 23.7% of the Māori population (Ministry of Social Development, 2010). Since 1982, the number of Māori language nests (nursery schools) called Te Kōhanga Reo grew to 800 by 1994, serving 14,000 mokopuna (students) (Te Kōhanga Reo, 2013). After graduating from Te Kōhanga Reo, students are given a choice to attend Te Kura Kaupapa (public Māori immersion schools) or attend one of the many schools that teach subjects in English. Te Wānanga (Māori universities) have also been established throughout the country, so students can choose to gain a Māori higher education. Māori Television funded by the New Zealand government has two channels: the Te Reo channel is in Māori only, while the other is in Māori and English. There also are more than 21 radio stations that broadcast in Māori (Wannan, 2012).

Today Māori are contributing significantly to the development of New Zealand in all fields. There are many Māori tourism and business initiatives managed locally or globally by Māori. Their political participation is also pursued and widely supported. Out of 120 seats in the current parliament elected in 2011, there are 7 reserved for Māori, and currently there are 14 people of Māori descent in Parliament.

**Exchange Program**

The Aotearoa Ainumosir Exchange Programme (AAEP) aims to facilitate exchange Indiegogo between Ainu and Māori. Through its initial program sending Ainu youth and educators for 5 weeks, it strives to develop future generations of Ainu leaders, while learning from various Māori initiatives. It is also hoped that Māori can learn from Ainu as well. The length of the 2013 program was 33 days. There were nine Ainu program participants including...
seven trainees and two organizing committee members, as well as six supporters including three interpreters, two recorders and one photographer. They have visited 38 locations in 14 cities in North Island of Aotearoa.

**How the program started**

Ainu and Māori had small-scale exchanges in the past, which increased in frequency from 2008 when some Ainu invited Māori and other indigenous peoples at the Indigenous Peoples Summit in Ainumosir. However most exchanges lasted just one week and only a few chosen leaders were able to visit each other.

In January 2012, a Māori political leader was invited by a group who were planning to start a political party for Ainu. He visited for one week with his wife, who is also an educator. They met with Ainu who live in Hokkaido as well as the greater Tokyo area, and they talked about conditions among Ainu. Several Ainu leaders spoke of how they were inspired to come to terms with their Ainu identity upon visiting Aoteroa in the past and how they wished that more young Ainu could also have this opportunity. Witnessing Ainu who are making efforts to revitalize the Ainu language, pass down the culture and regain their pride, two Māori visitors recommended inviting Ainu youth and educators for at least a month. In their mind, even though Māori initiatives are not perfect, immersion in the Māori world for a month could be useful. Ainu youth could absorb, experience, and bring back some strategies to adapt to their situations. After returning to Aotearoa, they started consulting with Māori who had engaged in exchanges with Ainu in the past about how to accept Ainu youth and educators as guests.

Ainu leaders decided to form an organizing committee, knowing that it would empower Ainu youth to learn of Māori initiatives. With the hope that the exchange would be bi-directional and sustainable, it was named the Aotearoa - Ainumosir Exchange Programme.

**Fundraising and Ainu craftwork gifts**

For ten participants to fly to Aotearoa, it was estimated to cost 1,500,000 yen. Therefore, initial efforts concentrated on spreading the word about the program and gaining financial support. Although the governmental agency Foundation for Research and Promotion of Ainu Culture (FRPAC) offers funding for Ainu exchanges, their funding is limited to programs shorter than two weeks and for adults. Moreover, only half of the costs for an activity are covered (FRPAC, 2013). The organizing committee found it important to be able to fund themselves without depending on the government, keeping it a completely independent grassroots effort.

To publicize the program as well as recruit participants, a blog, website, and Facebook page were launched. A leaflet was also created to detail the program and solicit donations. At various
Ainu, intercultural, and other events, committee members explained the program, sold T-shirts, and asked for donations.

Individual donations were the main funding source. Through the patient efforts of people involved in the program, warm support was received from Ainu, Japanese and others in Japan. Moreover, international support came through Indiegogo, an online fundraising website. Altogether, more than 4,000,000 yen was raised to undertake the five-week program in Aotearoa.

**Participants**

The organizing committee began the call for participants in May 2012 on the website and through word of mouth. They looked for approximately 10 participants. After submissions of written applications and subsequent interviews, seven Ainu participants were selected in August. There were two people from the Tokyo metropolitan area and five from Hokkaido. The youngest person was 13, the oldest 45. Three of the participants are all family members. Four participants were women, and three were men. Their interests and specialties varied from language teaching, to community revitalization, to art and music.

**Pre-departure Orientation**

From September 21st to 23rd, a pre-departure orientation was held in Nibutani, Hokkaido. All participants came together and slept under the same roof, cooked meals together, and cleaned up together in order to foster group solidarity. A member of a Japan-based Māori group working to support other Māori living in Japan through the medium of kapa haka (performing arts) came to help facilitate the orientation, which is summarized in Table 1.

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<th>September 21st</th>
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<td><strong>Morning</strong></td>
<td>Māori history session</td>
<td>Māori culture and language session</td>
<td>Pōwhiri workshop Marae protocols workshop</td>
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<td>Ice breakers</td>
<td>Māori language lesson</td>
<td>Shakushain Festival</td>
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<td>Tentative schedule</td>
<td>Māori revitalization movement session</td>
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<td><strong>Afternoon</strong></td>
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<td></td>
<td>Movie: <em>Whale Rider</em></td>
<td>Documentary on Māori history</td>
<td>Drive to airport to bid farewell to participants</td>
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<td>Discussion session</td>
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The pre-departure orientation started with an icebreaking activity for the participants. After the tentative schedule for the program in Aotearoa was shared and explained, the participants watched the film *Whale Rider* (Caro, 2002) based on a 1987 book of the same name by Māori author Witi Ihimaera. *Whale Rider* recounts the story of a young Māori girl trying to fulfill her destiny despite the disapproval from her grandfather who is an iwi (tribal) chief. This was
followed by a discussion of the movie. The culture and traditions of the Ngati Porou iwi (tribe) are central to the narrative of the film. The day wrapped up with a discussion of how the Ainu situation is similar to the Māori situation in many ways.

The second day began with intensive session on Māori culture and history. After lunch, Māori cultural and language revitalization was covered. Discussion topics that day included:

- Basic information on New Zealand
- Māori history
- Māori status
- Political and religious leader Tahupōtiki Wiremu Rātana (1873-1939)
- Facts about the movement to revitalize Māori culture
- Māori seats in Parliament
- The 1840 Treaty of Waitangi and settlements based on it

The participants also talked about what they hoped to learn in Aotearoa. Following this was a lesson on the Māori language. The evening sessions closed with the viewing of a documentary film on Māori history and another discussion session.

The next day after breakfast and cleaning up the lodge, Māori cultural protocols were introduced. Participants learned culturally appropriate responses at pōwhiri - a Māori welcoming ceremony with kōrero (speeches) and waiata (songs) - and hongi (a greeting where noses and foreheads are pressed together). They also learned the significance of these rituals.

The day ended with observation of the Shakushain Memorial Festival in Shizunai. Everyone wore their program T-shirts to help spread the word. This is one of the largest Ainu festivals, at which Ainu from all over Hokkaido unite to pay their respects to Shakushain (1606? – 1669), a leader who helped Ainu transcend their regional differences in a unified fight against the Matsumae Clan between 1669 – 1672. Many of those who gather for this festival belong to a cultural preservation group in their respective regions. In the afternoon, there was a program for each of the cultural groups to share their songs and dances. As the five-week program included attending some of the biggest Māori festivals, it was important to observe how Ainu festivals are organized.

**Pre-departure Study Packet**

In the pre-departure orientation, a study packet was also distributed. It was recommended that the participants read these materials before flying to Aotearoa to familiarize themselves with Māori cultural protocols and history to maximize their learning in Aotearoa.

**Five weeks in Aotearoa**
Māori partners had a great deal of discussion and preparation to host fifteen people for five weeks. Various organizations and communities agreed to host Ainu delegates to share their tribal or community initiatives. Without their warm welcome in celebrating collective indigeneity, this intensive exchange would have been impossible.

Each of the five weeks was given a theme summarizing a key element in Māori survival and revitalization as families, tribes and indigenous peoples. Week 1’s theme was Whakapapa, our identity. Participants saw how Māori participate in their own political affairs and manage their own culture. They also witnessed Māori educational initiatives for language, culture, and spiritual empowerment. It is important to note that Ainu delegates were treated as special guests in most places. At Rātana Pa in particular, an Ainu leader of the program was given a seat at the table of the Māori King.

Week 2’s theme was Te Reo me ngā Tikanga, our language and customs. One of the main activities that was planned was a five-day intensive workshop in Te Ataarangi, a language teaching methodology modeled on Gattegno's Silent Way (1963, 1972), at Te Niho Marae in Parihaka. The participants were taught Māori for the first three days to understand this method, then they taught Ainu the following two days. In this method, pens, notebooks and textbooks are not used and a lot of care is placed in learners’ mental state and identity. According to the instructor, many Māori learners bring emotions such as shame to the classroom. Te Ataarangi instructors maintain it is extremely important to embrace these emotions as a group and not leave anyone behind. The other learners are to wait until the last person can understand and produce the target vocabulary and structure that they are learning.

During Week 2 a key destination was a correction facility. Even though Māori are in the process of revitalizing their language and culture, many are disconnected from the traditional ties with their ancestors. Still Māori make up nearly half of the prison population of the nation, even though their population is only 15% (Newbold, 2007, p. 55-56). Māori in correctional facilities learn about Māori culture and values that emphasize the importance of relationships and interconnectedness, which is very different from the mainstream prisons.

One key element of the units is the Māori Therapeutic Programme, which is designed and developed by Māori with minimal input from the Department, and is delivered entirely by Māori service providers. Other parts of the programme include tikanga-based courses and activities, regular involvement of local iwi groups and prisoner-staff forums for decision-making (Human Rights Commission, 2013, Online).

The Ainu participants were welcomed by more than 100 Māori men with a pōwhiri and haka, who also welcomed the group with the song Ue wo muite arukou [I shall walk looking up]. In the room where food was given after the pōwhiri, the participants shared songs and stories of
the humiliation and racism that they had faced. They talked about how they overcame their difficulties and commonalities were noted.

Week 3’s theme was Tino Rangatiratanga, our self-determination, and it focused on the Waitangi Day celebrations. The participants were invited to a communal sacred space (marae) to attend formal pōwhiri and join camps to experience a traditional canoe (waka) - both of which are important parts of the Waitangi Day celebrations. The waka is another instrument of learning and participants experienced a day of canoeing with waka teams from all over Aotearoa gathering together in celebration of Waitangi Day.

The Treaty of Waitangi was signed on February 6th, 1840 between most Māori chiefs and the United Kingdom. Controversies over the interpretation of the English and Māori versions of this treaty are beyond the focus of the paper. However, it is important to note that in 1975 the Māori’s rights movement led to the enactment of the Treaty of Waitangi Act. This led to the deliberation of claims made in regards to breaches of the treaty. It also established the Waitangi Tribunal to make recommendations on such claims. While many claims are still in the process of discussion, dozens have come to settlement. Throughout the program, participants were told that iwi had regained their rights to land, or natural resources, or monetary compensation through the settlements of the Waitangi Tribunals. Many iwi are in the process of discussing how to manage what they received as a result of the settlement.

Week 4 was themed as Ngā Kura Māori, our places of learning. The participants were invited to observe many educational facilities. From Te Kōhanga Reo Māori immersion nursery schools, to Te Kura Kaupapa Māori immersion primary and secondary schools and Te Wānanga Māori universities and graduate schools, they were shown how Māori-based education, none of which existed thirty years ago, has developed. Now there are not only Māori educational institutions at all levels, but a Māori value based secondary school as well as radio and television stations were among the recent initiatives they witnessed. Participants received warm welcomes from teachers and students as well as institutional founders at Te Kōhanga Reo and Te Wānanga. They were also told how these schools started with just a few people in one room. It was a constant struggle to find resources. However, educators felt the strong need to start creating alternatives to mainstream schools that were not designed for Māori, since many Māori were failing and dropping out. The Māori school movement was based on action for social change to restore Māori pride and identity.

Week 5 revolved around Mahi a Rēhia, our arts. Participants were given opportunities to see how music, business, dance, craft and art can be organized in ways that help foster language, culture and pride. One highlight of this week was the visit to the headquarters of the Māori King, Tūrangawaewae marae, to watch a dress rehearsal of the top team in the region that was going to
participate in the Te Matatini Kapa Haka Festival. The top teams of each region gather to perform at Te Matatini, in their beautiful and unique traditional regalia to perform original haka, waiata and poi for 30 minutes at a time. The participants were surprised to learn that the teams begin practicing 6 months prior to the competition. After watching the performance, they shared kai (food) with the team and songs with each other.

Another highlight was the Māori traditional culture workshops at Hamilton Gardens where there were performances with traditional Māori musical instruments. There were also three workshops: haka, poi making, and raranga (flax weaving). The participants took part in these workshops and also joined in the live performances.

At the end of the five-week program, there was a workshop by the Māori partners who organized the program. Along with the earlier workshop in Week 4, the participants had opportunities to reflect on what they had learned and what they would like to bring back to Japan to work on. As they were given so much support and help during the five weeks, the participants were able to comfortably share their dreams, goals, and aspirations.

Post-program initiatives

After heartfelt goodbyes, the participants returned to Japan filled with ideas about how to serve their own communities, knowing that they would always have the support of their Māori counterparts and fellow exchange program participants. On June 1st, all participants reunited to share their information with the public in Yokohama. The event started with a pōwhiri. This time the Māori man who participated in the pre-departure orientation and his fellow group members were welcomed on stage. Video highlights of the program were shown and participants and supporters shared their impressions of the program and their future goals.

Thus far, two main initiatives have grown out of the experiences in Aotearoa. One is to apply the Te Ataarangi language teaching method to Ainu language learning contexts. The other is for a movement modeled after Māori methods and the Māori marae that is of, for, and by Ainu.

Applying Te Ataarangi to the Ainu language

Through the program the participants learned that in the Māori language education movement that started in the late 1970s, the community was the main driving force. One aspect of the movement revolved around the Te Ataarangi teaching method, which was especially effective for adults. Ainu participants found it important that Māori adapted Silent Way to the Māori situation incorporating Māori culture, values and worldviews.

Ainu participants of the program invited a Te Ataarangi expert to Japan to give workshops and presentations. Together they started collaborating with Ainu teachers, students and people in
Ainu communities to develop an Ainu curriculum. The goal was to unite Ainu from all over the country as much as possible in developing an Ainu learning method based on Te Ataarangi.

**Tokyo Ainu Meeting Place**

Another initiative that grew out of the participants’ experience in Aotearoa is taking place in the Tokyo metropolitan area. While there are community centers for Ainu in Hokkaido, Ainu in the greater Tokyo area do not have a meeting space that they can use freely. Modeling Māori marae (community spaces), participants have adopted a new approach to establish an Ainu community center in Tokyo.

Previously, government funding was sought. However, a decision was made to establish an independent facility so that Ainu could manage it on their own terms. Unlike government-sponsored community centers in Hokkaido, the Tokyo Ainu group aims to create a community center that is not just a building, but a space where Ainu culture, Ainu ancestors, and spirituality are intertwined.

**Reflections on the organization of the program**

Considering the variety of initiatives that the participants have endeavored to achieve since participating in this program, it seems that the exchange has inspired many participants to take action. The Māori also expressed that they learned much from their encounters with the Ainu youth and educators. Thanks to this program, Ainu have become even more connected with Māori. The Japan-based Māori group has since joined in on Ainu events in Tokyo, and Ainu have joined their events as well. Despite the shortness of the 5-week program, exchanges between Ainu and Māori are continuing.

While the exchange program did meet its overall objectives, there is some room for organizational improvement. Team building exercises could be added to the pre-departure workshop as well as workshops on sharing expectations to facilitate mutual understanding. Also, participants should be encouraged to get together as much as possible to get to know each other prior to departure. Since the participants came from different regions, it might be helpful to organize smaller AAEP groups in each region to facilitate preparation and program continuity and help unite the participants even further. To this extent, program graduates can be encouraged to share what they learned.

Although many materials were prepared for the participants to review before departure, most participants did not have (or make) the time to read it because the information did not fall within their interests. One solution could be to ask past and future participants themselves to make or contribute to the writing of future information packets.

**Conclusions**

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The cross indigenous exchange between Ainu and Māori in Aotearoa became a rich experience for all participants. There were some stumbling blocks, including a lack of cohesion at the beginning. There were also some issues with preparation, which is unsurprising for first-time programs. Future programs can learn from these issues and become even stronger.

Over five weeks the participants explored different themes related to Māori ways of life, reflecting on their own situations at home. Through Week 1 on Whakapapa, our identity, participants learned about endeavors in education and politics in a variety of places, being welcomed as very special guests wherever they went. The experiences that the participants had being welcomed at marae, where remembrance of ancestors forms a central part of activities, had a profound impact on the movements to build a community center in Tokyo for, by, and of Ainu.

The themes of Week 1 formed the foundation for Week 2, Te Reo me ngā Tikanga, our language and customs. The participants could experience a Māori educational method for teaching languages to adults, Te Ataarangi. Now the participants are working on adapting that method to the Ainu language with Māori experts.

In Week 3, Tino Rangatiratanga, our self-determination, the participants learned about Māori struggles to regain their rights while also experiencing the waka (canoe). Specifically experiencing how solidarity is required to make a waka move, the bonds between the participants solidified as they engaged in discussions on Māori work to regain their rights on their own terms.

Week 4, Ngā Kura Māori, our places of learning, focused on the Māori run institutions for passing on Māori language, culture, and traditions and Week 5, Mahi a Rēhia, our arts, showcased the contribution of music and art to Māori culture and how the past and the present are being linked through the different art forms. These two weeks instilled in the participants the idea that they should start with what they can do and it will keep growing from there. Through the several discussions and workshops throughout the program, the participants constantly reflected and refined their thoughts on what they hoped to do and achieve in the future.

As a result of the exchange, Ainu participants returned to Japan invigorated, ready to take on new initiatives, or modify approaches to previous initiatives, gaining insight from their Māori counterparts. The movement to build a community center for Ainu in Tokyo transformed into a purely grassroots movement. The Te Ataarangi workshops in Tokyo and Hokkaido are just the beginning of further work to find appropriate Ainu language teaching methods. Only time will tell what other kinds of impact this program will have.

**Acknowledgement**

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References


海外留学の展望
丸山勇氏へのインタビュー

Timothy Newfields

プロフィール：大学卒業後、国際文化会館（International House of Japan 1952年設立）で18年間国際交流の仕事に携わり、その後、東京財団（Tokyo Foundation 日本財団の資金により1997年に設立されたシンクタンク）で約10年、人材育成事業（特に世界各国の大学院生に対する奨学金プログラム）に携わる。2011年4月から東洋大学に勤務。国際センター（国際部）で東洋大学の国際化を進めると同時に学生がグローバルに活躍できる人材となるために、各種留学プログラム、語学研修をはじめ、様々な事業を行っている。

このインタビューは、2013年12月、丸山氏との電子メールでのやりとりと、対面で行われました。

あなたが最初に留学に興味を持たれたのは、どのようなことがきっかけでしたか？

中学から学び始めた英語が大好きだったことです。高校時代、私はニューヨーク州の田舎町に一年間、留学をしました。それは本当に人生を変えるような経験でした。そのとき私は、アメリカの公立高校に通い、米国のスクールの大きさにしばしば、感銘を受けました。そのとき以来、日本以外の国々の人々とコミュニケーションすることに、強い憧れを抱いてきました。

最近の日本人学生の海外留学の傾向で気づいたことは、ありますか？

昨今、日本の若者は「内向き志向」だと言われてきましたが、この1〜2年で少しずつ海外に目を向ける学生が増えてきたように思います。2013年9月のICEFモニターの記事によると、日本の大学生の留学への関心は、増加傾向が読み取れるようです。例えば、2013年のリクルートマーケティングによる日本人学生（対象3,200人）への調査では、わずかですが増加傾向を示しています。また、『留学ジャーナル』によると、海外留学を考える大学生の数は、2012年には前年比で12%の増加もあります。増加の背景には、政府の留学資金援助の増加があると考えられます。最近の朝日新聞の記事によると、文部科学省は留学のための奨学金を2011年度には前年から約3.1億円（前年比60パーセント増）へと増額しています。

日本政府は海外留学を促進するために何か特別なことをしていますか？その中で東洋大学独自の取り組みがあれば教えてください？

文部科学省は、平成24年に「グローバル人材育成推進事業」、平成26年には「スーパーブルーバル大学」事業を推進し、日本の教育の質を高め、世界のトップ100の大学のランクに少なくとも10の日本の大学を入れたいとしています。そのほか、平成25年には日本学生支援機構（JASSO）を通じての海外留学奨学金や、「トビタチ！留学JAPAN」キャンペーンなど、日本の学生の海外留学を後押ししようとしています。

東洋大学では、海外留学する学生に対して奨学金を支給するほか、「海外留学促進奨学金」を平成24年度から始めております。これは長期の留学のみならず、短期の語学研修やボランティア、インターンシップなどにも奨学金を支給し、本学の学生が海外での経験を積むことを支援するものです。

一方で、北米の多くの大学のアカデミックプログラムに入学するためには、TOEFLの高いスコアを取得する必要があります。本学では、学生がアカデミック英語を週4回学習するための英語特別コースを併設しています。SCATとして知られているこのコースは、学生の英語によるコミュニ
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ニケーション力とTOEFLスコアの向上に役立つように設計されており、現在約250名の学生がこのプログラムを履修しています。

海外留学に興味を持たない学生がまだまだ多くいます。なぜ興味を持たないのでしょうか？彼らに興味を持ってもらうためには、どうしたら良いと考えますか？

就職活動との時期的なコンフリクト、言語能力の不足、財政的な問題などが原因としてよくあげられます。インターネットやテレビ等で海外の情報があふれている現在、もう外国のことは経験しなくてもわかる、といった思い込みや、日本の生活が失敗なので、わざわざ海外に行って大切な思いをしなくても、という意識も働くのかも知れません。留学に興味を持ってもらうためには、海外に留学することがどれほどその人の視野を広げ、人間的にも成長させてくれるかを地道に伝えていくしかないでしょう。中でも、留学から帰ってきた学生には、後輩たちに自分の経験を伝えて、留学をすすめるという重要な役割があります。ですから彼らにもっと活動してもらうことが重要だと考えます。

現在、多くの日本大学が英語のみを話す場として、学内に「イングリッシュ・コミュニティゾーン」を設置しています。あなたは東洋大学の英語コミュニティゾーンについてどのように考えていらっしゃいますか？

学生が気軽に出入りすることができ、英語を実際に使える場として、貴重なスペースだと思います。日常的な連絡を学生スタッフ（海外留学経験のある日本人学生や東洋大学に留学している外国人学生）が担当している点もユニークでしょう。ただし、英語が「できる」人のためだけの場になっているわけではないので、英語の初級者も、英語に自信のない学生でも、躊躇せず入ってこられるような雰囲気やケアが必要だと思います。そのために、時々、楽しいイベントや日本語を使った「入門プログラム」を開催し、サークル活動や授業の一環としても利用してもらうなどの工夫をしています。

東洋大学には、短期語学プログラムとして、国内では「イングリッシュキャンプ」、海外では短期留学プログラムがあります。この二つのプログラムについての効果とその違い教えてください。

短期語学プログラムは、4週間から6週間、海外の協定校に行き外国語を集中的に学ぶというもので、また同時に異文化を肌で体験する良い機会ともなります。多分の場合、ホームステイをしますので、大学での授業だけでなく、日常的に外国語を使わざるを得ない環境で生活することになります。1ヶ月間で語学能力が急に伸びることはあまりありませんが、異文化を体験する機会は貴重ですし、外国語を学ぼうというインセンティブになっていると思います。

イングリッシュ・キャンプは3泊4日を英語で過ごそうというもので、上記の短期語学プログラムにさまざまな理由（時期的、費用的、参加できる学生や、CATに参加していない学生など、主に英語初級者を対象に実施しています。CAT教員や交換留学生と触れること以外、いわゆる異文化体験ができませんが、わずかな経費で英語に漬かり、英語を「楽しむ」ことのできる貴重なプログラムです。本学では毎回約30名の学生がこのキャンプに参加してきましたが、今年度（平成26年2〜3月）予定するキャンプには90名の定員に対し、130名以上の申し込みがありました。

英語能力の大幅な向上を図るために長期間留学する大学生は珍しいことではありません。しかし、帰国後、彼らは徐々にそれまでのスキルを失っています。東洋大学では、帰国した学生の外国語スキルの定着を図るために何か行っていますか？

前述の「イングリッシュ・コミュニティゾーン」は、外国語スキルを維持するための機会の一つです（特に英語）。また、LEP（Language Exchange Partner）として、外国人留学生と友達になる機会を得ます。ただ、システムティックに外国語スキルを維持・定着させるプログラムはなく、学生本人の努力に任せているのが現状です。今年度は、260名ほどの学生がLEPとして登録しています。
参考文献


Study Abroad Perspectives: 
An Interview with Isamu Maruyama 
by Timothy Newfields

After college, Isamu Maruyama spent 18 years promoting intercultural exchanges at the International House of Japan, an incorporated public interest foundation established in 1952 with nearly three thousand members and an annual budget of over eight hundred million yen (2013a, p. 38; 2013b, p. 6). After that, he worked for about ten years at the Tokyo Foundation, a think tank established in 1997 and funded by the Nippon Foundation. Working primarily with graduate students from around the world, he helped with human resource development and scholarships. In April 2011 he came to work at Toyo University’s Global Initiatives Office. Since then he has been involved in many university-wide human resource development programs such as promoting study abroad, language training, and internationalization. This interview was conducted in December 2013 by email and in person.

What prompted your interest in study abroad and what do you feel was the most significant thing you learned from your first overseas experience?

Well, I have liked English since junior high school. In high school I spent a year abroad in Utica, a city in upstate New York. That was a truly life-changing experience. There I attended an American public high school and I was often impressed by the scale of things in the USA. Since that time I have had a desire to communicate and work with people from other countries.

What trends have you noticed among Japanese students studying abroad?

In recent years, it has been said that young Japanese have become more “inward-looking” and less interested in studying overseas. However, during this last year or so it seems interest in study abroad has increased. A September 2013 ICEF Monitor article reports how interest in study abroad among Japanese university students has shown a modest rise according to several surveys. For example, a 2013 survey of 3,200 Japanese students by Recruit Marketing suggests a minor upsurge. Moreover, the Ryugaku Journal, a popular publication for students thinking of going abroad, mentioned that the number of college students it arranged to send overseas increased by 12% in 2012 compared to the previous year. This upsurge may be due in part by increasing government funding for overseas study. According to a recent Asahi Shimbun article, the Ministry of Education, Culture, Sports, Science & Technology (MEXT) has increased scholarships for university students studying abroad by 60% to about 3.1 billion yen ($40.4 million) from fiscal 2011.

What is the Japanese government in general and Toyo University in particular doing to promote study abroad?

In 2012 the MEXT established a “Global Human Resource Development Project” [Gurōbaru jinzai ikusei suishin jigyō] in which 42 universities have been awarded special funds to make Japan more competitive. In 2013 they also established a “super global university” initiative to increase the quality of Japanese education and bring at least ten Japanese universities into the ranks of the world’s top hundred universities. In addition, in 2013 the MEXT launched its “Tobitate! Study abroad JAPAN” campaign to send more students from Japan to study abroad. The goal is to double the number of college students (now 60,000 to 120,000) and high school students (now 30,000 to 60,000) going overseas by 2020.

At Toyo University, since fiscal 2012 we have been offering more scholarships to encourage students not only to study overseas, but also to engage in volunteer activities and
international internships. The Global Career Education Center offers various short-term internships designed to help more students gain experience overseas.

As you know, many universities in North America require incoming students to obtain a minimum TOEFL score before enrolling in a regular academic program. At Toyo University, a university-wide English program known as the Special Course in Advanced TOEFL (SCAT) is offered to help students to obtain “usable” English. About 250 students are currently enrolled in this program. They take four classes a week with American instructors who have TESOL certificates. Toward the end of the academic year, aside from their regular classes, SCAT offers a ten-day intensive TOEFL course in which 80-90 students participate.

A sizeable chunk of Japanese university students are not interested in studying abroad. In your view, why is that and what can be done to stimulate their interest?

Japanese students might be reluctant to study abroad for a number of different reasons. For example, some may feel that studying abroad conflicts with job hunting. This is particularly true among third and fourth year students. Another sizeable chunk of students feel that they lack language skills to study abroad. What they need to realize is that no special language skills are required for some short-term study abroad programs. Of course, financial concerns are cited as a frequent obstacle. Unfortunately, many students are unaware of the broad range of scholarships available promoting study abroad. Then again, those who feel comfortable with the “Japanese way of doing things” may not wish to undergo the culture shocks that are apt to occur abroad. Finally, some people believe they can learn about foreign countries through the Internet or through foreign television programs. However, without directly experiencing events overseas such experiences will be second-hand at best.

In order to stimulate interest in studying abroad, students need to understand how such experiences can broaden their horizons and foster their personal growth. Above all, I think that students coming back from study abroad are key in “selling” the study abroad experience to others. If a teacher or school administrator encourages students to study abroad, there may be a credibility gap. However, if fellow students convey the value of study abroad, most students will be much more inclined to listen. Because of this “leverage” we encourage post-return study abroad participants to talk about their experiences with younger peers.

Many universities in Japan are now establishing places on campus where only English is spoken. Could you tell me about Toyo University’s English Community Zone?

If students are able to enter and leave such spaces freely, such “all English” zones can have great value. There can provide a place for foreign students on campus and Japanese students returning from overseas experiences who are adept at English to mingle with other Japanese students. However, English-only zones need to be careful to provide opportunities for students with limited confidence in their ability to interact in English. To that end, we occasionally hold events in which even students with nominal English skills can participate and enjoy in a game-like atmosphere.

Toyo University offers an annual English Camp in addition to various short study abroad programs. In your view, how do these two programs differ?

Short-term language programs range from 4-6 weeks and offer intensive exposure to target foreign languages at partner universities overseas. They also provide a chance to experience foreign cultures firsthand. In many cases, they include a homestay that requires participants to not only use the target language in class, but also in day-to-day interactions. It may be unrealistic to expect dramatic enhancement of language proficiency in such short time frames, but I do believe that study
abroad programs provide a valuable chance for cross-cultural learning. That, in turn, can inspire participants to continue to try to master a foreign language.

The English camp that we offer is a 3-night, 4-day program at a university seminar house. During the camp, English is widely spoken and interactions run around the clock. Students who cannot study abroad due to schedule conflicts or financial concerns can benefit from this program. This English camp is designed and led by SCAT instructors, mainly for students who are not adept at English. For a modest fee such students can interact closely with native speakers of English. Each year about 30 students at our school have participated in the camp, but this year we received more than 130 applications for 90 seats.

It is not uncommon for university students who have studied abroad for an extended period to make significant gains in their foreign language skills, only to gradually lose those skills after returning to Japan. What is Toyo University doing to reduce foreign language attrition among returnees?

In addition to the English Community Zone that I have previously described, we also have a “Language Exchange Partner” (LEP) program to link international students visiting our campus with Japanese students wishing to make friends with them and retain their foreign language skills. Such exchanges serve a dual purpose: the Japanese students often provide some Japanese language tutoring for international students, and international students – who more often than not speak only very rudimentary Japanese – also provide some tutoring in English (or Chinese, French, Korean, etc.) to students from Japan. Needless to say, sometimes friendships flourish. We currently have some 260 LEPs out of a total student body of 30,000.

In reality, these programs alone are probably not sufficient to sustain the language gains that many students have made overseas. Ultimately, I believe that is the responsibility of each student, but we are ready to support in whatever way we can to meet their needs.

Works Cited


