

Culture, Language, and the Body: A Report on a Japanese Martial Arts Program in the Kindai University Exchange Student Curriculum

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In April 2019, Kindai University implemented an educational martial arts program as a component of the curriculum for short-term incoming exchange students. Short-term exchange students at Kindai University can take an array of Japanese language and culture-related classes. However, this is the first time that students received the opportunity to experience arguably one of Japan's greatest cultural assets, *budō* (martial arts). This program (taught predominately in English) is available in the first and second semesters under the titles Japanese Culture: Budō 1 and Japanese Culture: Budō 2, respectively. The main aim of the program is to offer Japanese inbound short-term exchange students a brief introduction to and experience of an assortment of Japanese budō. Program content does not differ between semesters (see Appendix), and exchange students in Japan for one year either take the first or second semester program. This program is noncredited; however, students can apply for accreditation at either their home university or other universities they may attend.

This report discusses why budō was chosen as a medium for this cultural program and then presents a breakdown of the content and structure of the program. Salient issues from the first semester in relation to *cultural exchange*, *cultural competence*, *internationalism on campus*, and *language learning* are identified, and the report will conclude with suggestions for the improvement of the program and suggestions for future research.

Budō

The decision to implement this culture-focused program was made easy by the favorable conditions that envelope Kindai University in relation to the Japanese martial arts:

- The abundance of Japanese budō clubs at Kindai University with national and international-level competitors.
- The number of high-ranking qualified martial arts instructors on the staff at Kindai or involved as directors (chief instructors) for the budō clubs.

- The Kindai locale which makes for easy access to all parts of the Kansai region with its wealth of Japanese martial history and culture.

In creating the budō program, three main objectives were identified as crucial to favorable outcomes:

1. The creation of optimal learning experiences for the participating incoming exchange students in relation to the development of cultural competence and immersion into specialized fields. This involved appropriate academic content, and close pastoral support that would assist the students in navigating unfamiliar culture and unknown fields.
2. The creation of optimal learning experiences for the Kindai University budō club members. This included familiarizing the Kindai budō club members with the goals of the budō program and emphasizing the essential role they would play.
3. The maintenance of positive relationships with all the Kindai University budō clubs and their directors. This involved timely communication and strict adherence to agreed schedules.

Any neglect of these three objectives may have jeopardized the program from the beginning. They served as crucial points of reference not only when creating program content, but throughout the duration of the first semester. It is imperative that they remain as guiding pillars to realize the continued success of the budō program.

While various forms of budō may already be globally recognized, training at the roots with Japanese students and instructors not only lets the Kindai exchange students experience budō, but allows them to see the Japanese language in action and a diverse array of cultural dynamics and traditions taking place. This experience comes from within the *fish bowl*. The students are active participants, not observers. One participating student commented:

I especially learned about the formal side of Japan and the culture. As an exchange student normally the Japanese people try to adapt to us, but here we have to behave in the same way that the others do.

The exchange students take part in the classes of 11 forms of Japanese budō in the Kindai University training halls. These opportunities are not easily obtainable, and they offer sojourners with regular immersion into a variety of environs in the target culture. Beyond language and culture exposure, these *in-house* experiences

allow the exchange students to participate in and compare a range of different budō. As the student is actively learning and traversing the terrain of Japan and its assorted budō, valuable learning experiences are taking place. They are continually challenging themselves and undertaking introspection that unfamiliar territory breeds; it is this that will contribute to their self-development. Comments from participating students included:

The most valuable lesson I learned was that one should always focus on one's own mind and try to be a better person to actually achieve greatness. Also, that in the majority of these martial arts, respect, tradition and self-improvement are the main focus.

The biggest surprise was that we actually could participate in all of the martial arts and that we were treated very welcomingly and with a positive atmosphere in every dojo [training hall]. Also surprising for me is that my own mindset changed through it and I am now eager to learn a martial art back home.

Budō is often misunderstood because of the way it has been represented in the mass media over many years. Many see it as a violent activity solely used for physical combat. As such, it was promising to hear comments from the students in relation to the value budō can have in one's life. While martial arts in the entertainment industry may have their place, a great disservice will occur if society does not further examine the educational properties of budō.

Program Content and Structure

The Students

Nine students (seven males and two females) of varying ages from Europe and the Americas enrolled in the first semester of the program. These students were false beginners in the Japanese language, and only a few had minor martial arts experience.

Program Content

The program had to have the appropriate academic rigor, but as the exchange students' time was limited to 15 ninety-minute classes and the doors of the training halls lay open, it would have been remiss not to let the students experience all that they could even at the expense of lecture time. Authentic interaction with members of

the target culture encapsulated in traditional cultural environments is the strength of this program and it was this that took precedence. Students were expected to cover their prescribed readings and research in their own time knowing that they always had access to their facilitator (David Eckford—the author of this report) for clarification on any content.

The textbook, *Japan: The Ultimate Samurai Guide* (Bennett, 2018), authored by renowned budō researcher Dr. Alexander Bennett, provided the perfect depth of genuine research-backed information delivered in an informative and engaging manner. This text not only proved popular with the exchange students but also with the members and instructors of the various budō training halls at Kindai:

I really liked the textbook; it contains the perfect amount of historic, useful and surprising information about the Budo and Samurai culture. It also provides useful information for everyday life in Japan. (Participating student)

In addition to the text, a 50-page *Study Guide* provided the students with the necessary information to get the most out of the program. The Study Guide consisted of:

- An explanation of proper etiquette when in a budō training hall.
- Essential Japanese language and terminology for the training hall.
- A brief introduction of each budō the students would be undertaking.
- Prescribed readings from the textbook and other material.
- Student assessment information for the program.
- A wider bibliography for students to undertake further reading.

I liked the Study Guide because of the brief intro to every art we practiced/observed. It's better to know a little bit before going in and attending the class. (Participating student)

Besides appropriate reading material, martial arts representative of Japanese budō *and* that have a healthy presence at Kindai University were paramount to the success of the program. Archetypal Japanese budō with a strong representation at Kindai University are:

Jūdō, Kendō, Sumō, Karatedō, Kyūdō, Aikidō,

Naginata, Iaidō, Shorinji Kempo¹, Nihon Kempō

Many of the names of these martial arts are known throughout the world, and all of them have a following to varying degrees in a multitude of countries.

In addition to the abovementioned budō, the *bō* or quarterstaff was also included. The quarterstaff has played a part in the traditional arsenal of many cultures across the globe. It is also theorized that some empty-handed arts may have originated from the use of this ancient weapon. It was the intercontinental presence of the quarterstaff and its ubiquitous existence in many martial arts systems that warranted its inclusion in the Kindai martial arts program.

The club directors who presented their ideas to the author for clarification prior to the commencement of the sessions decided the actual content of the budō training sessions. The exchange students introduced themselves in Japanese at the start of every class and took part in the classes from start to finish. They received instruction from the director (or senior student if the director could not be present), participated in group training, and also partnered up with their Japanese counterparts to practice moves. At the end of each class, a question-and-answer session took place after which photos were taken and the students mingled. It is interesting to note that the question-and-answer sessions were not always one-way from the exchange students. In some classes, the Japanese students had questions of their own.



Training begins in the *Shorinji Kempo* training hall

Along with martial arts training, a class in Japanese calligraphy (*shodō*) was also included. The reason for this inclusion stems from the importance given to the balance of *the pen and the sword* (*bunbu ryōdō*) from within the traditional warrior

culture of Japan. Pursuit of the perfect balance between the physical and intellectual (inclusive of artistic endeavors) played an integral role in samurai life. Intellectual/artistic elements of this desired equilibrium can be approached in several ways, one of which is the way of the brush or *shodō*. The Shodō Club of the Kindai University Faculty of Business Administration taught this class.

Program Structure

The classes took place every Friday from 3:00 p.m. until 4:30 p.m. over a 15-week duration. Not every class could be taken at this time because of the varying schedules of the budō clubs. Some classes were taken later the same day or on different days. The first two classes of the semester saw the students in the classroom watching budō documentaries and covering readings devoted to the samurai and history of budō. After the initial two weeks, the training hall visitations began.

Each week it was very important that the students had a small notion of the art and what was required of them before entering the training halls. Going into such environments oblivious to what would take place could have been detrimental to the learning experiences the students could attain. The Study Guide and prescribed textbook were indispensable in this regard. The students read about the particular budō that they would undertake in that week, discussed content, and then immediately after the actual training and a question-and-answer session with the Kindai club in question, completed a written quiz on their readings for the particular budō they had just practiced.



Sweating together in the *sumō* ring

Student Assessment

Student assessment came under three categories, participation 30%, oral presentation 20%, and written quizzes 50%. The composition of a *Reflection Diary* was also required of the students.

Participation. Active participation played a major role. It was made very clear that the attitude of the students would be crucial to them finding success in this

program. The first section of the program Study Guide covered correct etiquette within the Japanese/Kindai martial arts training halls. The way one is expected to behave in such environments can bewilder the uninitiated regardless of their cultural background. While students would not be docked marks for small breaches of etiquette in the training halls, they were expected to digest all the information made available to them and to follow the author throughout the individual classes. Students were not graded on their physical ability in the arts themselves. However, students were expected to be at every class in a timely manner and apply themselves to the tasks at hand.

Oral Presentation: Undertaken at the end of the semester, the oral presentation afforded the students with the opportunity to reflect on their experiences, research an area of interest, and present it to the class. The students were expected to give an academically rigorous presentation. As English was not the native language of many of the students in the program, it was also the perfect opportunity for these students to hone their English presentation skills in a semiformal environment.

Written Quizzes: Quizzes gave the students the chance to test their knowledge on the compulsory readings. Quizzes were given after the practical component of the class and this helped to reinforce the knowledge required for appreciating the various martial arts studied. In this way, the quizzes served three purposes: they prepared the students so as they could focus on the hands-on experience; and they allowed the author to gauge the students' level of commitment, and understanding of the subject content.

Reflection Diary: This diary gave the students a place to note their observations, feelings, and thoughts on any part of the budō program. The purpose of these reflections was to let the students take in everything that they had experienced, undertake introspection, and take those personal lessons with them for the rest of their lives. This part of the assessment was not given a numerical value, and the students were under no obligation to share their reflections with anybody but the author. Positive student feedback on this task, the quality of the above-mentioned assessments, and thoughtful student comments and behavior throughout the course guarantee continued use of the Reflection Diary in future semesters.

Program Feedback

Towards the end of the first semester, the exchange students completed an anonymous questionnaire in relation to their experiences with the budō program. The questionnaire consisted of 12 attitudinal, open-ended style questions. Considering the number of the students and the infancy of the program, it was decided that this questionnaire format would initially provide an appropriate amount and level of feedback on which to plan and undertake more detailed data collection in future semesters. In addition, it was important to receive timely feedback to implement any essential changes that needed to take place prior to the commencement of the second semester (September 2019). While this report includes some student feedback taken from the first-semester questionnaire in the form of vignettes, the completion of the second semester will see all exchange student and club feedback for the year documented and assessed.

Besides author observations and notes taken as the program progressed, the directors and members of the participating budō clubs offered informal comments. Favorable comments from several Kindai educators, staff, and both exchange students not participating in the program and regular Kindai students were also forthcoming. This possibly testifies to the popularity and perhaps uniqueness of this budō program. No survey was requested of the Kindai budō clubs as the author felt that they had been asked enough of for one semester. The second semester will see directors and members from these clubs asked to complete surveys, and the comparison with the exchange students' responses should provide some enlightening perspectives on which to base future research and implement improvements to the syllabus.

Discussion

There are many obstacles that can threaten the success of programs like the budō program. Courses like these are not confined to classrooms, neither are they purely physical education classes. Students with an appreciation of the theory must also participate in the physical and vice versa. One without the other would diminish the overall reward and experience of the program. Students must also, with assistance, be able to traverse the theoretical and practical areas while attempting to communicate in a language that is not their mother tongue. All this has to be performed against the backdrop of trying to comprehend cultural norms which are in many cases distinctly different from their own cultural values.

As program facilitator, the author was very careful not to reveal any possible learning experiences the students received before they received them. Students needed the right amount of preparation, but they had to experience the whole milieu for themselves and take home their own lessons. The students knew what was expected of them and they also knew that assistance was always available if needed.

The efforts of all the students who took part in the first ever semester of this program were commendable. They were in culturally different settings removed from their comfort zone. However, they accepted every challenge presented to them and performed to their utmost. Evidence of this was seen in their results; academic, physical, and cultural. Their academic scores and the contents of their final presentations prove that they respected the theory; and their attendance and attitude in the training halls garnered favorable comments from their Japanese counterparts and teachers who are not looking solely at physical skill, but more importantly deportment. The students were only scratching the surface of budō, but they scratched with an attitude which portrayed a sense determination and sensitivity to the culture and, on observation, this raised the eyebrows of the Japanese *budōka* (martial artists) instructing them.

The Study Guide's focus on correct etiquette and behavior was a crucial cog in the machinery leading to the eventual success of the first semester. The author's experience of both negative and positive occurrences in similar interactions played an important role in emphasizing the code of behavior expected of the visiting exchange students throughout their participation in the program. During the visitations, the students did not appear concerned about transgressing any rules and this could be attributed to their understanding of the framework of expected behavior presented in the Study Guide. This forwarded the students with the greatest opportunity possible to focus on lesson content and immerse themselves in the culture. The students were understanding enough to appreciate the place of such rules and this made for an enjoyable and productive semester of focused learning:

The Study Guide was helpful to understand what spirit stands behind the different martial arts and for knowing the right behavior inside the dojos.

(Participating student)

The abovementioned precautionary measures were not only directed towards the exchange students. The author met with the directors of each club before visitation

and discussed issues that may arise. The effects of this preparation are twofold. One, the ground is laid for focused learning with limited possibilities for unforeseen surprises. Two, the budō clubs are made aware (or reminded) of issues that may arise when different cultures interact in unfamiliar environments. This second point is crucial as Japan is no longer the sole domain of budō. Budō now belongs to the world and efficient communication is essential in order for the arts to grow and prosper. It is imperative to maintain the integrity of the arts while adopting a flexible attitude to the initiates who come into contact with them. The experience Kindai students gain hosting these training hall visitations is invaluable as many of them will take up various roles in their respective martial arts organizations both within and outside Japan. The Japanese students took their roles seriously. One exchange student stated:

The passion of the students and educators was the biggest surprise. They were all really nice and friendly, and willing to work with us beginners/foreigners. I felt very welcomed. It was a lot of fun being able to observe and sometimes practice the art. I also learned a lot of the stereotypes were not true.



Learning and growing together through *naginata* practice

One very promising piece of feedback from the exchange students (also reflected in the student's comment above) was how *kind* they thought the Japanese martial artists were:

How extremely friendly everyone was towards us was the biggest surprise for me. (Participating student)

This course helped me understand Japan a little more, especially on cultural,

moral and belief aspects. Giving and receiving respect and also the heightened level of respect for each person. (Participating student)

This is promising because it opens the doors to increased *internationalism* on campus. Magnan and Back (2007) report that three quarters of the study-abroad students in their study did not befriend as many people from the host country [France] as they would have desired, they go on to say that this is “a regret that is not uncommon in the professional literature ...” (p. 55). Cadd (2015) and Magnan and Back (2007) also point out that a number of study-abroad students spend a larger portion of their sojourn with fellow native speakers.

In Japan’s case, interaction may be difficult to initiate because of *some* Japanese students’ reservations in relation to first-time social interactions—particularly in a second language. However, it could be predicted that communication is made easier through participation in a shared effort. In Frank’s (2006) ethnography focused on identities in connection with the study of Tai Chi, he argues “that the moment of identity negation that occurs in practice is a noticeable, liminal, agreed-upon one that fundamentally shifts our viewpoint of one another. We don’t deny difference, but the difference is now *different*” (p. 74). The author observed a similar phenomenon throughout the Kindai budō program although it was martial arts in Japan and not Tai Chi in China.

It was satisfying to observe *internationalism* being fostered even on a small scale. Initial nervousness on behalf of both the exchange students and their Kindai counterparts gave way to the task at hand as the small taste of an art that would take a lifetime to master began. They were all brothers and sisters, all *budōka* under the one banner. After the sweat and toil of each class, photos were taken, contact details exchanged, invites forwarded, and friendships made. The door to *internationalism* on the Kindai campus was pushed open a little further:

I think that everything was important, but definitely that patience and hard work is required to cultivate yourself and the arts. The students and staff dedicate a lot of their time to the art they are studying and have been doing so for many years. (Participating student)

Some exchange students commented in the questionnaire that they did

not notice any real effect of the program on their Japanese language. One student remarked, *“In terms of speaking Japanese, it did not really help. Although I learned some interesting terms related to history and budo, the progress was more in Japanese etiquette and behavior.”* This is understandable as the program itself is not focused on language learning and specific language learning goals are not delineated. Those students who thought that the effect on their Japanese was not apparent may not have (on reflection) been able to appreciate the quality of their own efforts to communicate. This is plausible given their proficiency levels in Japanese and their on task focus in unfamiliar environments. In addition, the exchange students may have felt some inferiority towards their Japanese counterparts whose English abilities would have outweighed the exchange students’ Japanese language abilities. One student commented, *“It didn’t help my Japanese that much, even when we were able to talk to the other Japanese students, normally they tried to speak some English.”*

The author was the only bilingual present and could not be with every student as they partnered up with their Japanese counterparts to go through their moves. However, the author did observe and hear a considerable amount of interlocution occurring. At no time in the program in any training hall did the author observe exchange students and their Kindai counterparts ignoring each other and not getting involved in some type of communicative interaction. Both parties were proactively participating, communication was constantly taking place, and it was happening in English and Japanese. The Japanese had to explain the intricacies of their chosen art—a task probably made more enjoyable because it was their specialty—and they did so utilizing English and Japanese. The exchange students were using their limited arsenal of Japanese to the best of their ability. In addition, the author did not hear of or observe any disparaging comments or attitudes in relation to language issues either from the exchange students or their Japanese counterparts. The exchange students did not portray a sense of entitlement in their behavior. They knew why they were in Japan, they knew why they chose the budō program, and their efforts mirrored this.

The linguistic benefits of the Kindai budō program may have been minimal, or self-assessment of language performance difficult to gauge. Nevertheless, genuine communicative events with native speakers can benefit the language-learning process (Arnold & Fonseca-Mora, 2015; Cadd, 2015). However, research on study-abroad programs suggests a significant caveat to this. Arnold and Fonseca-Mora (2015) cite

research from Collentine (2004); Paige, Cohen, and Shively (2004); and Segalowitz et al. (2004) that prompts them to declare, “Thus even in a study-abroad context, pedagogical orientation to maximize the benefits of opportunities outside the classroom can be important” (p.229). As one approach, Cadd (2015) proposes the use of structured tasks to be undertaken with native speakers in certain study-abroad programs.

Although the Kindai budō program is not specifically focused on language learning per se, it would be careless not to investigate the potential of combining efforts with the Japanese and English language teachers of both the exchange students and Japanese club members to assess the possibility of some form of collaborative support with a focus on increasing student linguistic and cultural competencies. Consultation with experienced researchers in this field would be beneficial to molding certain tasks that would align with the goals of the Kindai University language and budō programs.

Another interesting highlight that came out of the program was the positive effect it had on the Kindai budō club members. Considering the short duration of the program and the fact that the students had only one visit per training hall, students were encouraged to ask questions. The practice of asking questions can be frowned upon by many traditional martial art styles; but in the case of the exchange students, questions were welcomed. This equated to an invaluable learning experience for the Kindai martial artists. It put them on the spot. They had to think about their art. They had to face questions that they had most likely never thought about. They had to think, and they had to respond with suitable answers. It could be conjectured that several Japanese students left these sessions with self-assigned homework.



Instructions given and friendships made

Limitations

No program will ever be perfect, and there is a lot to be done with the budō program. Certain responses on the questionnaire were related to more administrative areas and are not included in this report. However, this feedback is invaluable for the successful progress of the program. As with any syllabus, many variables come into play. These variables increase when you are dealing with a program that entails theoretical, physical, multicultural, and multilingual components. The logistics of facilitating such a program is no easy task. Cultural sensitivity, diplomacy, and efficiency are paramount to achieving the desired objectives.

More class time is something that would benefit the program. Only having one class with each club is in one sense a positive as the students get to see an array of different art forms, and in another sense a negative as it only gives the students limited time with each art. It would have been desirable to add more theory to the program. For example, discussions on the relationship of such practices as Zen and their relation to budō took place, but more time is needed. The physical aspects of Zen (meditation) would also be a welcome addition as would excursions to historical budō sites. In addition, increased opportunities for more student reflection, discussion, and feedback would only benefit the program. While the Reflection Diary plays an indispensable role in learning, more *face-to-face* discussion as a group would predictably increase the overall educational benefits of taking part in such a program.

Qualified personnel are also essential to successful program outcomes. The facilitator has to have a firm understanding of the Japanese language, Japanese cultural norms, Japanese martial arts, and the dynamics of the Japanese collegiate budō environment. Sensitivity to the exchange students' needs is crucial as is an understanding of the expectations of the budō clubs. A failure to be aware of the intricacies involved in the smooth operation of such a program may see the chance for lifelong lessons and friendships fail to come to fruition. It is imperative for institutions to have the right personnel in place before considering such a program.

Research Avenues

It was promising to discover how the budō program's approaches aligned to an extent with Calvert's (2015) application of an out-of-class learning model used with her graduate-level English for Academic and Professional Purposes course, EAPP 8315: Integrated English Skills: Focus on Sustainability, at the Monterey Institute of

International Studies. Association with experienced educators and researchers involved in pertinent fields has to be initiated. This should not only see improvements in the budō program, but allow it participation in discussions by sharing observations and results of implemented practices.

The theoretical, physical, and cultural make-up of this course perhaps make it a rarity. However, as with many study-abroad programs, the international environment ensures that a multilingual, multicultural tapestry of factors comes into play. For the budō program participants, to learn about and perform a traditional product of Japanese culture (inclusive of all that entails) was the goal. How the visiting students and their Japanese counterparts cope on so many levels make the research possibilities for many fields innumerable.

Conclusion

This report has given the breakdown of a novel tertiary-level program for inbound exchange students to Kindai University. With predominate focus on the first semester, an outline of the program and issues relating to its content have been presented. Areas for improvement such as the possibility of cooperative language learning practices have been identified in addition to the need for ongoing evaluation in relation to the efficient use of time to create more learning opportunities for the participants.

The creation and outcomes of this program relied on the cooperation of the Kindai University administration, the Kindai budō clubs, and the students themselves who worked so hard. If the positive feedback received from those both inside and outside of the program and the performance of the participating students are pertinent in gauging achievement, then the first semester of the budō program could be deemed a success.



Another session finishes for the budō brothers and sisters

Endnotes

1. Shorinji Kempo Unity (a General Incorporated Association responsible for the protection of *Shorinji Kempo* intellectual property) requests that macrons not be used in the *Shorinji Kempo* name. This was confirmed in a telephone call by the author to Shorinji Kempo Unity on October 30, 2019.

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Appendix

Budō Program Schedule (1st Semester)

Class	Date	Activity	Information & Comments	Change Room	Time	Venue	
4th Period				2nd Meeting Room			
1	2019/4/12	Introduction	Language Ed. Center (Room :304) 15:00 ~ 16:30			No.1 Bldg	
2	2019/4/19	The Samurai	Language Ed. Center (Room :304) 15:00 ~ 16:30			No.1 Bldg	
3	2019/4/26	Karate	Karate Club : 15:00 ~ 16:30	12:00 ~ 22:00		Club Center	
4	2019/5/10	Shorinji Kempo	Shorinji Kempo Club : 18:40 ~	12:00 ~ 22:00	18:40 ~		
5	2019/5/17	Karate	Karate Club : Team training with HK Visiting Team and Kindai Team. 15:00 ~ 16:30	12:00 ~ 22:00			
6	2019/5/24	Naginata Kyudo	Naginata Club : 15:00 ~ 16:30 Kyudo Club : 18:00 ~ 19:00	12:00 ~ 22:00	18:00 ~ 19:00		
7	2019/5/30	Kendo	Kendo Club : 19:00 ~	12:00 ~ 22:00	19:00 ~		
8	2019/6/10	Sumo	Sumo Club : 9:00 ~ 10:30	8:00 ~ 12:00	9:00 ~ 10:30		
9	2019/6/14	Iaido	Iaido Club : 17:00 ~ 20:00	12:00 ~ 22:00	17:00 ~ 20:00		
10	2019/6/21	Nihon Kempo	Nihon Kempo Club : 15:00 ~ 16:30	12:00 ~ 22:00			
11	2019/6/28	Judo	Judo Club : 15:00 ~ 16:30	12:00 ~ 22:00			
12	2019/7/5	Aikido	Aikido Club : 16:40 ~ 18:30	12:00 ~ 22:00	16:40 ~ 18:30		
13	2019/7/12	Staff	Karate Club : 15:00 ~ 16:30	12:00 ~ 22:00			
14	2019/7/19	Shodo	Calligraphy Club : 15:00 ~ 16:30				No.21 Bldg
15	2019/7/26	Presentation	Language Ed. Center (Room:304) 15:00 ~ 16:30				No.1 Bldg