

研究ノート

Beyond the Classroom: Creating Condensed Culture Shock and Culture Learning Experiences Through Experiential Learning and Service-Learning

Jon DUJMOVICH

要 旨

経験及び実践から得られる学習は、日本の大学生、とりわけ海外での学習の機会や手段を持たない者にとって、現代英語を学ぶ上において必要不可欠なものである。事実、すべての学習者、例えば海外生活を経験した者にとっても、この種類の学習方法は大変有益なものとなり得る。日本の学生達は、教室という形式的な構造から離れた場において英語を使う機会が与えられ、日本人以外の英語話者との交流の中に身を置くことで、未知の、あるいは彼等自身では得難いと思われていた世界への扉を開いていく。大学における指導というのは、要約や構造化といった方法により、学生達に異文化での摩擦や衝撃を経験させる機会を与えることであり、それはまた見逃すことの出来ない教育の機会でもある。

本論文は、本学の現代国際英語（CIE）を専攻している14名の学生達が、2012年と2015年に開催された日本外国語教育協会（JALT）の全国大会でのインターンシッププログラム、並びに2015年大学対抗マーケティング大会（MSJ）への参加を通じた彼等の所感と、参加した研究者からの観察論が述べられている。この実践から提供される学習機会は、学部による指導のもと構造化されフィードバックされるものである。また本論文では、スチューデントジャーナルで報告されているような、これらのイベントへの参加を通じて発生した異文化学習について検討する。

学生達の声に耳を傾け思いを巡らせることを促すこうした民族誌的な学術研究の事例は、外国語学習への動機付けや、その実践的な活用といった点で、学術機関の外の世界における言語習得の可能性に新たな光を投じるものであり、教育者達においても、さらなる識見を提供する重要な手掛かりとなるであろう。

キーワード：サービス・ラーニング，経験及び実践から得られる学習，
エスノグラフィ，民族誌，モチベーション，動機付け，
インタレクチャル・コンピテンシー，異文化における行動特
性，国際化，グローバル人材，グローバル30，リンガフラン
カとしての英語，カルチャー・バンプ，カルチャー・ストレ
ス，カルチャー・ショック，国内における異文化体験，コン
デンスド・カルチャー・ショック，全国語学教育学会，
JALT

Abstract

Experiential learning (Kolb, 1984) and service-learning (Furco, 1996) are important elements of any modern English language educational experience for Japanese university learners who do not have the opportunity or means to study abroad. In fact, all learners – even those who have experienced overseas stays – can greatly benefit from these types of learning situations. When given the chance to communicate using English outside the formal classroom constructs, and interact with non-Japanese English speakers in the public sphere, Japanese university students enter a world of opportunities either previously unknown, or perhaps viewed as unattainable. For university instructors, a window of opportunity to expose students to culture stress and culture shock in a condensed and structured manner is an educational chance not to be missed. This paper follows 14 students from the Contemporary International English (CIE) major at Aichi University through their experiences as interns at the Japan Association for Language Teaching's (JALT) national conferences in 2012 and 2015, participation in the intercollegiate Marketing Competition Japan (MCJ) 2015. Learning opportunities are provided in this service-learning model through a structured, mindful, feedback-reflection loop, and under the guidance of an instructor. This paper will explore the intercultural learning that occurred through participation in these events as reported in student journals. By listening and reflecting on the students' voices, educators can gain new perspectives on learning, motivation, and the practical use of second language in domestic intercultural experiences beyond the classroom.

Keywords: Service-learning, experiential learning, internship, ethnography, motivation, intercultural competency, internationalization, Global *Jinzai*, Global 30, English as a Lingua Franca (ELF), cultural bumps, culture stress, culture shock, domestic intercultural experience, condensed culture shock, Japan Association for Language Teaching (JALT)

Introduction

At Aichi University on the Toyohashi campus, the inaugural classes for undergraduates in the Contemporary International English (CIE) major commenced in the spring semester of 2012. CIE, one of the new majors in the Faculty of Letters, has a freshman¹⁾ student cohort ranging from twenty-five to thirty students each year and a current teaching faculty of five full time professors. There is an intimate learning environment with small class sizes, typically less than 30 students in core courses and less than 20 students in department elective courses and seminars. Interaction amongst faculty and student cohorts is encouraged in many forms and often dialogue continues into lunch hours or into the evening at the language café in the Language Center.

Outside the classroom, use of web-based learning tools such as Moodle keep students and faculty engaged with course content and CIE general affairs. CIE students and faculty also connect via popular social media sites such as Facebook, Twitter, and Line to continue English discussions from class or share more personal information with one another. Special events such as meetings, parties, sports, and hikes are regularly organized to further foster the bonds within the department and provide opportunities to interact using English. Through various offerings promoted by CIE and Aichi University, students from the department are advised to attend study abroad programs in conjunction with universities in inner circle native English speaking countries (Kachru, 1992) like Canada, Australia, England, and the U.S.A in order to improve English language skills and intercultural competency. Frequently students take advantage of such offerings in spring of their second or third years at school and will make arrangements to travel together with university cohorts on these programs. Sometimes students arrange their own experiences abroad that may take the form of a short home stay in an English speaking country, English study in an English official language country such as the Philippines, or excursions to nearby Asian

countries traveling with friends or family that may involve limited English or second language use. Often the CIE students return from these programs and excursions with increased motivation to speak and learn English, and/or increased English language abilities and greater intercultural awareness.

Unfortunately, there are some learners and administrators in Japan that are still mistakenly under the impression that memorizing a country fact-book and overseas experience in and of itself is enough to develop a global mindset, master a second language, or improve intercultural competencies. This is simply not the case. Intercultural communicative knowledge, skills, and behaviors must be mindfully developed and nurtured over time with great care. Recognizing and acknowledging the bulk of the intercultural communicative development occurs within the learner's day-to-day routine and environment, instructors can then begin to explore methods and means to maximize intercultural contact and provide second language experiences within the limitations of the learner's environment. Domestic intercultural experiences with non-Japanese immigrants, foreign workers, and international students are practical and realistic opportunities for intercultural interaction.

Kawamura (2016) notes "training in intercultural competence development entails intercultural experiences, not necessarily overseas experiences" (p. 14). In this sense, it becomes necessary for department instructors, university administrators, and the learners themselves, to seek out domestic intercultural experiences in addition to international experiences in order to obtain adequate opportunity for intercultural and English language development. Kawamura adds "knowledge and skills that enable individuals to be sensitive to other cultures and modify one's viewpoints and course of actions are necessary both in and outside of Japan today" (p. 16). This seems to be in agreement with recent "Global *Jinzai* (Global Human Resources)" initiatives for tertiary education outlined in a strategy report for the Prime Minister's office by the Council on Promotion of Human Resource for Globalization Development (2012). Amongst the strategic goals for tertiary learners outlined in the report there is an emphasis on linguistic (English) and communication skills, knowledge and understanding of other cultures, and developing a sense of Japanese identity. Although the Prime Minister's idea of Japanese identity may not exactly match the national zeitgeist, the idea of grounding one's identity by exposure to cultural differences and similarities is valuable.

This recent state-mandated initiative has meant many universities have had to reevaluate language programs. As Yonezawa (2014) states:

The nationwide campaigns and movements for fostering ‘Global Human Resources’ certainly changed the perspectives and attitudes of universities, industries, and even the students, more for being active in gaining international experiences through university education to be better employable in a globalized labor market. (p.50)

This is especially true of the CIE major as it aims to familiarize students with English as a Lingua Franca (ELF) theory and practice to “develop an understanding for the diversity of the language and the cultures that engendered this diversity” and assist students to “acquire the skills they need to communicate with people from all over the globe and prepare them for careers in global society” (http://www.aichi-u.ac.jp/foreign/english/undergraduate_toyohashi_letters.html). CIE is an active major with faculty that, in addition to instruction using traditional classroom methodology, does much in promoting learning through experience both internationally and in the domestic arena. In so much as possible, instructors seek opportunities for learners to experience using English as a medium of communication in everyday life situations, which can be a daunting task in a diversity-challenged rural Japan. Nevertheless, embracing this type of experiential learning as a crucial element in the educational philosophy of the major is a milestone.

Experiential learning is generally understood as the learning process occurring through active experience and active reflection on that experience (Kolb, 1984; Kolb & Kolb, 2009; Patrick, 2011). For example, volunteering may be a form of experiential learning provided the learner is actively engaged in the experience and goes beyond merely doing the activity but also reflects and contemplates the experience in the context of learning and development. Similarly, various types of language competitions and speech contests provide learners with opportunities to experience real life challenges and pressures that provide rewards and setbacks necessary for learning to grow and progress.

With elements and activities in various course syllabi, CIE instructors provide opportunities and avenues to connect with the community and integrate experience with course content. For instructors, the current CIE curriculum provides possibilities for faculty to explore new frontiers in language learning and contemporary world English language usage that can be directly applied to the learning process. CIE instructors seem to embrace the idea that Kolb (1984) puts forth in that:

...one's job as an educator is not only to implant new ideas but also to dispose of or modify old ones. In many cases resistance to new ideas stems from their conflict with old beliefs that are inconsistent with them. If the education process begins by bringing out the learner's beliefs and theories, examining and testing them, and then integrating the new, more refined ideas into the person's belief systems, the learning process will be facilitated. (p. 29)

Even though experiential learning may occur through Aichi University and CIE sanctioned study abroad programs, English language social events, or class assignments, these activities lack an official curriculum-grounded learner-reflection element and thus it cannot be said that experiential learning, as previously described, is part of the official CIE curriculum. To date, there is not a true experiential learning component that is required within the program, nor is there a component offered in any CIE elective course. Nevertheless, despite the absence of official guidelines or policies, CIE instructors continue the practice of intertwining experience with curriculum at a grassroots level, and in some instances true experiential learning becomes part of the program repertoire. Examples of this to be explored later are CIE student internships in the Japan Association for Language Teaching national conferences 2012 and 2015, CIE student participation in the intercollegiate Marketing Japan Competition 2015, and various other CIE student volunteering activities. As well as being experiential learning opportunities for students, these volunteer activities and internships provided students with a chance to experience a service-learning model under the guidance of CIE faculty.

Service-Learning

Service-learning has enjoyed its popularity as a legitimate instructional method grow in recent decades and is now a mainstream educational component in many tertiary educational institutions across North America. In Japan, until recently few universities have adopted the practice. However with the establishment of the *Global 30* project in 2009 implemented to attract international students to Japanese universities (Ministry of Education, Culture, Sports, Science and Technology-Japan, 2011), service-learning has suddenly become au courant. Then, what exactly is service-learning and what does it entail?

Andrew Furco (1996) clearly distinguished service-learning from other experiential educational learning methodology by the “intention to equally benefit the provider and the recipient of the service as well as to ensure equal focus on both the service being provided and the learning that is occurring” (p. 5).

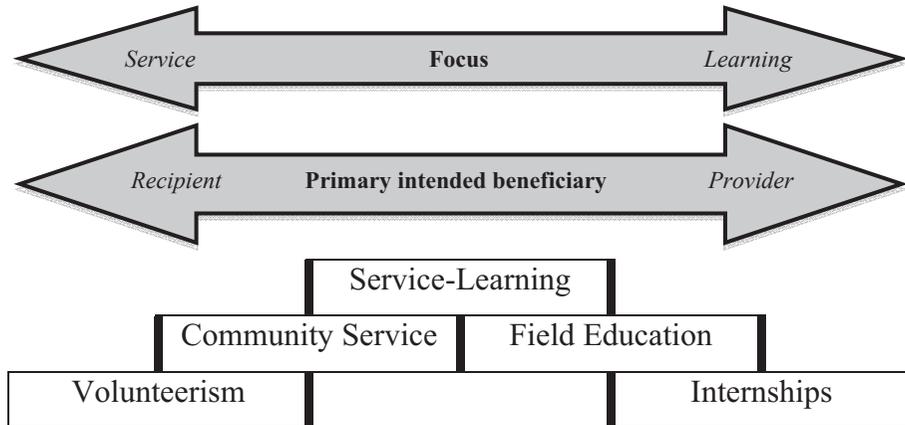


Figure 1: Distinctions among service programs (Furco, 1996. p. 10).

In Furco’s model, volunteerism and internships are activities that remain largely out of the realm of service-learning as they tend to gravitate to polar opposites either by focusing on providing a service to a recipient as in the case of volunteerism, or focus on learning with benefits directly to the provider of the experience as in the case of internships.

It is my contention, however, that these activities may not necessarily be exclusively outside the realm of service-learning. By purposefully incorporating student internships and volunteer experiences into regular course assignments that allow for ample student self-reflection and self-evaluation, while providing a generous amount of service to a community, an educator can draw both volunteer and internship experiences from their poles towards a centered service-learning model. Student journaling, presentations, and peer/instructor-guided reflective discussions are just a few example activities that can be included in the course to transform student volunteer experiences into service-learning experiences. As far as internship programs are concerned, incorporating elements in class assignments that apply the knowledge gained from the experience in service to the community brings the experience closer to the service-learning model.

CIE students, Study, and Service-Learning Settings

We now have an opportunity to see how the students in CIE are engaged in service learning, and if the students are finding service-learning a valuable component in their university education. Furthermore, we can gain insight into the benefits to the communities or groups the students are engaged in service-learning with. Through analyzing student feedback journals, instructors and administrators can access student experiences and gain valuable insight into the intercultural experiential learning process beyond the classroom. It is my hope that in turn, this may assist faculty and administration in policy formation with regards to future inclusions of intercultural service-learning components within university departments and majors, particularly those involved with English as a second language. An ethnographic method of recording and reporting student domestic intercultural service learning experiences seems to breathe life to the issue, “affording a window to peoples’ ambiguities, dilemma, strategies, and resourcefulness as well as a host of other experiences, ethnographic research tends to be interesting in many respects” (Prus, 1994, p. 27).

The students that participated in the aforementioned experiential activities were all asked to maintain personal journals, written in their native language, reflecting daily on feelings or thoughts regarding the experiential learning activities they were involved in. Upon completion of the “service” students were then asked to reflect again on their journals and provide a written English account of their experiences for this study. At this point it should be noted the student passages that follow will remain true to the student voices in that they will be transcribed as they appeared in the student reflection assignments with errors in spelling and grammar uncorrected.

Students also had personal interviews with the researcher prior to commencing the experiential learning activities, and upon submitting the journal reflections following the completion of the activities. These personal interviews varied in length of time from approximately 10 minutes to 90 minutes in length. The interview contents were recorded solely by means of interviewer notes as requested by the participants and will be paraphrased in their reporting. Finally, participants were encouraged to intertwine and their experiences into their CIE class assignments in so much as possible in order to bring the experiential learning model towards service-learning. The students found creative ways to deepen their learning in CIE courses by using their experiences as: content for presentation assignments in English Focus I- IV and Communication Skills I- IV classes, subjects for

written assignments in Basic Composition classes, critical incidents for Oral Strategies and Listening Strategies classes, and for general discussion in these and many other classes throughout the academic year following the experiences.

Fourteen students participated in this service-learning project (see Table 1), ten of them in the JALT conference 2012 in Hamamatsu, one of them in the JALT conference 2015 in Shizuoka, and three of them in the MCJ 2015 in Tokyo. All of the learners were in environments where the working language was English and all were in contact with other university students from around Japan, foreign students, and many non-Japanese educators. One of the instructor tasks in considering experiential activities to offer the students is the quality of intercultural experience, or the authenticity of the experience. In this case, a central aim of this service-learning experience was to offer an English language environment that also provided an impactful intercultural experience with as diverse group of people as possible within Japan. It seems that more than one participant noticed the impact as JALT conference participants said: “I have never seen so many foreign people in Japan. I was surprised it” (T.A.), “I was surprised at the number of people who come from another country” (R.M.), “Many people came from many universities” (T.M.), “I was very surprised, everyone spoke English fluently and their English was very good...I felt as if I was in a foreign country” (T.Y), “I thought foreign people were friendly and cheerful. I have never been in this situation so I had a good time” (S.W.), “I have never gone abroad to study, so it was so fresh for me to talk to many foreign professors” (M.K.). Regarding the MCJ experience, the team leader wrote that he “prepared for our project for three months. I’ve talked with Canadian teacher almost every day during my preparation” (N.I.).

Table 1. Student Information

Student	University Year	Male / Female	Service-learning Experience	*Contact Hours
N.I.	4th	M	MCJ 2016 (team leader)	N/A
A.S.	2nd	F	MCJ 2016	N/A
M.I.	3rd	F	MCJ 2016	N/A
M.K.	3rd	F	JALT 2015	30 + hrs.
N.K.	3rd	F	JALT 2012	25 + hrs.

Y.M.	2nd	F	JALT 2012	30 + hrs.
S.Y.	2nd	F	JALT 2012	30 + hrs.
T.W.	3rd	M	JALT 2012	9 hrs.
T.Y.	3rd	F	JALT 2012	30 + hrs.
T.M.	3rd	M	JALT 2012	30 + hrs.
S.W.	3rd	F	JALT 2012	30 + hrs.
N.S.	3rd	F	JALT 2012	20 + hrs.
R.M.	2nd	F	JALT 2012	30 + hrs.
T.A.	3rd	M	JALT 2012	20 + hrs.

- Contact hours are the self-reported hours spent engaging in activities directly associated, and within the service-learning context.

Overall the students reported having positive experiences, some mentioned difficulties initially communicating using English. Students cited various obstacles in their second language communication: “I realized that my vocabulary was so poor” (N.I.), “I always become shy when I talk in English because of my few vocabulary or wrong grammar” (R.M.), “I didn’t have my strong confidence of my English” (T.Y.), “I concentrated to listen, sometimes I couldn’t understand” (T.M.), “They spoke too fast for me...sometimes I couldn’t make myself understood” (N.S.). These findings probably would not surprise most ESL instructors in Japanese universities, but what may come as a surprise is that the students showed common characteristics associated with culture shock such as physical and emotional stress, anxiety, and temporary disorientation. Perhaps brought on by being placed in unfamiliar intercultural settings that required the participating students become comfortable with much higher levels of ambiguity than they were accustomed to in their daily lives. Y.M. said “I couldn’t understand what I should do. I want more concretely content and indication”. Some students reported actual physical symptoms of stress at the prospect of using English and speaking in public: “I was very worried because I was the first time in an English-only environment. As a result I had a headache on the first day” (N.K.), “When I speak in public my voice is getting weak without smile...I was tense very much” (M.I.), and “I tensed up in the rare environment” (T.Y.).

“Culture shock basically refers to a stressful transitional period when individuals move from a familiar environment into an unfamiliar one” (Ting-Toomey & Chung, 2012, p. 93).

In this respect I believe students experienced an accelerated, hyper-transitional culture shock period adjusting to their service-learning environments where stages of culture shock were experienced at a fast and furious rate in a limited timeframe. The students may have felt a mild cultural stress with the intense and condensed barrage of cultural bumps they experienced. “A cultural bump occurs when an individual from one culture finds himself or herself in a different, strange, or uncomfortable situation when interacting with persons of a different culture” (Archer, pp. 170-171). In fact, we may be able to say that the experience provided students with a taste of what it would be like to enter a foreign culture and suffer from culture shock in the form of a condensed culture shock experience.

Revisiting N.K.’s experience of physical pain and emotional anxiety on the first day, she had this to say about the rest of her contact experience:

A headache was gone on the second day, and I became able to hear English little by little. I want to be able to communicate as more people. It was a really good experience! I had a great time and made so many friends! What I finished all schedules and felt most...I thought that English communication talked with many people and learned how to communicate English. It is the most important to experience. I felt that English was not a thing to study on a desk. (N.K)

It seems N.K. managed the cultural stress situation and transitioned through culture shock to adjust and enjoy the intercultural experience. Discussing this topic with N.K. in the post-service interview involved unpacking the experience framed by the ABC model of culture shock, affective, behavioral, and cognitive dimensions (Ward, Bochner, & Furnham, 2001). N.K. affectively coped with the stress by giving her body a rest and reflecting on the experience. N.K. started the second day determined to change her behavior by “listening better” using the skill set she learned in Listening Strategies and other CIE classes, and continued harnessing listening skills throughout the third and final day of the internship. Furthermore N.K. made the cognitive decision to evaluate her experience, shift cultural frames and perceptions, empathize, and learn from the cultural bumps she encountered. Later in the self-reflective journal N.K. commented that the “Japanese was shy and didn’t give many opinions. Compared with Japanese interns, foreign interns gave many opinions positively. Some foreign interns seemed to be troubled with this situation. Then I felt intercultural”.

The students involved with MCJ had a much different intercultural experience.

Although the process of entry and competition was done in English, intercollegiate teams involved were comprised mainly of Japanese students. The judges were Japanese also, and all spoke very fluent English. Much fewer foreign students and foreign instructors attended MCJ than did the JALT conferences. That said, the Aichi university team worked closely with a Canadian instructor as their coach for a period of three months leading into the competition, meeting almost daily during weekdays for about an hour and often longer. In addition, individual team members sought meetings with the coach on and off campus for practice and advice, and on occasion met all together off campus. On the day of the competition the team met in Tokyo, ate meals together, spent the day of the competition together, and travelled home together. This drawn out interpersonal-intercultural communicative experience also provided challenges for students to overcome cultural bumps and manage cultural stress. M.I. spoke of various cultural bumps during her post-service interview such as how the Canadian coach's approach was more "friendly and informal" than a Japanese coach may have been. M.I. also spoke of her own cultural desire to have group consensus at each stage of the process and how that sometimes conflicted with the coach's style. M.I. wrote in her reflective journal "sometimes, our opinion was different, so it was difficult to understand together." A.S. often remained silent during team conflict, choosing to follow culturally appropriate conventions as the youngest member of the group in doing so. A.S. wrote:

In the stage of the plan concept and create slides, there were conflicts between members or our coach and a proposal was not settled easily. There was struggle and difficulty of proceed different from classes in the process work hard to try to make great one in the state of fumbling which is correct or what is necessary. However, through doing many task together, I felt the growing the understanding each other with members and coach. This big team challenge was one of my precious time in university life. The contest participated casually gave me a lot of various learnings and experiences. (A.S.)

It is difficult for the reader to get a clear understanding of what A.S. is trying to communicate from the passage above, but one does get a sense that A.S. transitioned through some interpersonal and intergroup difficulties to reach a positive outcome, similar to what contact theory suggests (Allport, 1954). In an international meta-analysis of 515 studies on intergroup contact theory, Pettigrew and Tropp (2011) concluded universally that

prejudices and conflict were typically lowered, while trust was built through these intergroup contact experiences. While only a small group of four members only, the MCJ Aichi University team was diverse in many ways including age, gender, race, and nationality. It could be said that in much the same way as students experienced a condensed culture shock at the JALT conferences described earlier, the MCJ students experienced a mini intergroup contact encounter that mimicked favorable conditions for a positive intergroup contact to occur.

In so far as English language is concerned, N.I. the MCJ team leader reported several areas in which he experienced language improvement such as writing – “I learned a lot how to write a business letter in English” (N.I.), presentation skills – “actually, I practiced our presentation at least 50 times until it becomes automatic, it was a good opportunity to know our skills of presentation” (N.I.), reading – “reading skill was improved a lot because I read many English business article and books to get to know business strategy and ideas. It was good for broadening my horizons” (N.I.). When speaking of his listening improvement, N.I. even offered some advice based on his experience:

I have prepared for our project for 3 months. I’ve talked with Canadian teacher almost every day during my preparation. I’m sure my listening skill was improved a lot. A good exercise to practice is to sit down with a team member or a teacher and practice simply giving feedback to them of what I heard them say. I noticed that it gets much easier to focus on their words when I am not worrying about how I will respond. (N.I.)

By offering this advice, presumably to other language learners, N.I. has unknowingly engaged in a service to others, bringing his experience closer to the service-learning model. M.I. goes farther speaking about being a trailblazer and perhaps an inspiration to others:

I think this experience is beneficial for others like school, friends, and family, because it was first time for Aichi university, so we could give a chance to next students. When my family listened to that I would participate in competition, they were excited and expected. My friends said ‘You are hard to study, so I also want to challenge something like you’, so I think this can give people influence. (M.I.)

Student interns in the JALT conference also reported various improvements to their

English, greater intercultural competency, and an increased integrative motivation to acquire English language competency because of the experience. Here is what four of the learners had to say:

After the internship, I felt I learned to deal with something in English more than before. Thanks to this experience, I improved not only my English skill and also my adjustability against someone and something. (M.K.).

Truly, I'm poor English and my weak point, especially speaking skill is too bad. But after participated in JALT, my thinking was change. Only one day, I got more confident and awareness that hard to deal with speaking in English was fade away (T.W.).

I have never been in this situation so I had a good time!! I could enjoy my work and learned cross-cultural communication a little. Three days I speak in English a lot, when I went back home at the station I talked to someone in English. I thought I want to speak English more fluent and I want to know everyday English around my life. (S.W.)

I want to know various cultures and thought more. In this internship, I met some international students. I talked them and had a good time. They study English and Japanese hard, and speak well. When I listened their story, I feel that I have to study more. Thanks to them I am studying English harder than before. (T.M.)

Although this is only a small sampling of student experiences, it is clear that these experiential learning and service-learning had a positive impact on their English language and intercultural education.

Conclusion

There is no doubt from the student feedback that there were positive outcomes from these experiential learning and service-learning occasions described in this paper. It then begs to question, why has there not been an abundance of these types of opportunities being offered to students? Kawamura (2016) also asks:

Why can't Japanese higher education start training their students by incorporating domestic internationalization projects into their internationalization programming? Why does Japan solely focus on sending Japanese youth overseas and inviting international students? As part of an ongoing effort to expose Japanese youth to people with different cultural values and assumptions, why don't Japanese universities take more initiatives to create welcoming communities for non-Japanese individuals residing in Japan? (p. 15)

Perhaps the student experiences presented in this paper can give voice to the missed opportunities and illuminate the potential for Japanese universities to provide quality domestic intercultural experiences as part of internationalization programming and curriculum. Certainly there is evidence of perceived benefit by the learners as shown through the cases presented previously, but much more research needs to be done in order to analyze and evaluate detailed benefits. One thing is clear, Japanese universities need to recognize domestic intercultural experiences as a valuable component to their internationalization programs and initiatives and incorporate these experiences into core curriculum. Furthermore, this also appears to be a viable means in which instructors can provide simulated or condensed culture shock experiences to learners in Japan while doing service to professional organizations they belong to. This is an important derivative because the instructor can also become actively engaged in service-learning as well. It may be worth consideration for tertiary education institutions in Japan to promote more such learning activities and experiences for learners.

Endnotes

- 1) The term "freshman" in this case refers to the new students entering the department in their second year of university. From the first year all students at Aichi University are considered to be in one cohort and not active in major program, though they may have a major declared and accepted.

References

- Allport, G.W. (1954). *The nature of prejudice*. Reading, MA: Addison Wesley.
- Archer, C. M. (1986). Culture bump and beyond (pp. 170-178). In J. M. Valdes (Ed.). *Culture bound: Bridging the cultural gap in language teaching*. Cambridge, UK: Cambridge University Press.

- Council on Promotion of Human Resource for Globalization Development. (2012). *Gurobaru jinzai ikusei senryaku: Shingi matome* [Strategies for global human resource development: Final report]. Prime Minister of Japan and Cabinet. <http://www.kantei.go.jp/jp/singi/global/1206011matome.pdf>.
- Furco, A. (1996). Service-Learning: A balanced approach to experiential education. *Expanding Boundaries: Serving and Learning*. Washington, DC: Corporation for National Service. 2-6.
- Kachru, B. (1992). *The Other Tongue: English across cultures*. 2nd ed. Chicago, IL: University of Illinois Press.
- Kawamura, H. (2016). Intercultural education as intercultural communication. In John Mock, Hiroaki Kawamura, & Naeko Naganuma (Eds.). *The impact of internationalization on Japanese higher education*. Tokyo, JPN: Sense Publishers. 3-17.
- Kolb, D.A. (1984). *Experiential Learning: experience as the source of learning and development*. Englewood Cliffs, NJ: Prentice Hall.
- Kolb, A. & Kolb, D. (2009). Experiential learning theory: A dynamic, holistic approach to management learning, education and development. In Steven J. Armstrong & Cynthia V. Fukami (Eds.) *The Sage handbook of management learning, education and development*. London, UK: Sage. 42-68.
- Ministry of Education, Culture, Sports, Science and Technology-Japan. (2011). *Project for establishing university network for internationalization - Global 30 - Study in Japan*. https://www.uni.international.mext.go.jp/documents/Global30_Initiatives_in_FY2011_en.pdf
- Patrick, F. (2011). *Handbook of research on improving learning and motivation through educational games: multidisciplinary approaches*. Vol. 1. Hershey, PA: IGI Global.
- Pettigrew, T.F. & Tropp, L.R. (2006). A meta-analytic test of intergroup contact theory. *Journal of personality and social psychology*. 90(5). 751-738.
- Prus, R. (1994). Approaching the study of human group life. In Mary Lorenz Dietz, Robert Prus, & William Shaffir (Eds.). *Doing Everyday Life: Ethnography as human lived experience*. Mississauga, ONT: Copp Clark Longman Ltd. 10-29.
- Ting-Toomey, S. & Chung, L. C. (2012). *Understanding intercultural communication*. 2nd ed. Los Angeles, CA: Roxbury.
- Ward, C., Bochner, S., & Furnham, A. (2001). *The psychology of culture shock*". 2nd ed. Philadelphia, PA: Routledge.
- Yonezawa A. (2014). Japan's challenge of fostering "Global Human Resources": Policy debates and practices. *Japan Labor Review*, Vol. 11. No. 2. Spring. 37-52.