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STUDY TOUR FOR MUTUAL UNDERSTANDING BETWEEN JAPAN AND AUSTRALIA

This paper considers how non-Indigenous scholar collaborating with Indigenous people has been engaging with restoration of culture through study tour which is an educational practice in an Australian Indigenous community supported by a municipal government and a university with authors cooperation. It provides illustration of how such cooperation has tangible/intangible or positive/negative consequences over Indigenous/local individuals and communities as well as wider society. It aims to examine what problems and difficulties the Study Tour face with and analyze the various perspectives among host, guest, and coordinator. Analytical lens of this paper is the notion of “decolonizing methodology”, which was emerged from critical consideration through the Indigenous Studies since the end of the 1990s. In the end of the paper, it concludes with a proposal of Study Tour, in which various stake holders at individual, local, national, and international levels can exchange their experiences.

Means of this paper rely on discourse analysis of participants and host contributors, analysis of reports from participants, and survey based on the theory of transformative learning.

Key words: Indigenous Studies, Study Tour, Decolonizing methodology, Cultural Intermediary, Indigenous Perspective.

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Жапония мен Австралия арасында түсіністік орнату үшін танысу сапары

Бұл мақалада байырғы емес, байырғы ғалымдардың авторлардың ынтымақтастығымен муниципалдық Үкімет пен университет қолдайтын Австралияның байырғы қауымдастығындағы білім беру тәжірибесі болып табылатын танысу сапары арқылы мәдениетті қалпына келтіруге қалай қатысатыны қарастырылады. Зерттеу мұндай ынтымақтастықтың жергілікті/жергілікті адамдар мен қауымдастықтар үшін, сондай-ақ жалпы қоғам үшін материалдық/материалдық емес немесе он/теріс салдары бар екенін көрсетеді. Оның мақсаты-танысу сапарының қандай қиындықтар мен қиындықтарға тап болатынын зерттеу және қабылдаушы Тараптың, қонақтың және үйлестірушінің әртүрлі көзқарастарын талдау. Бұл мақаланың аналитикалық объективі-1990 жылдардың аяғынан бастап байырғы халықтарды зерттеу барысында сыни тұрғыдан қарау нәтижесінде пайда болған «деколонизация әдіснамасы» тұжырымдамасы.

Мақаланың соңында жеке, жергілікті, ұлттық және халықаралық деңгейлердегі әртүрлі мүдделі тараптар өз тәжірибелерімен алмасатын танысу сапары туралы ұсыныс келтіріледі.

Бұл мақаланың әдістемелік тәсілдері қатысушылардың және қабылдаушылардың дискурсын талдауға, қатысушылардың есептерін талдауға және трансформациялық оқыту теориясына негізделген сауалнамаға негізделген.

Түйін сөздер: байырғы халықтарды зерттеу, таныстыру сапары, отарсыздандыру әдістемесі, мәдени делдал, байырғы көзқарастар.

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Ознакомительная поездка для установления взаимопонимания между Японией и Австралией

В этой статье рассматривается, как ученые, не принадлежащие к коренным народам, сотрудничающие с коренными народами, участвуют в восстановлении культуры посредством ознакомительной поездки, которая представляет собой образовательную практику в сообществе коренных народов Австралии, поддерживаемую муниципальным правительством и университетом при сотрудничестве авторов. Исследование представляет собой иллюстрацию того, как такое сотрудничество имеет материальные/нематериальные или положительные/негативные последствия для коренных/местных лиц и сообществ, а также для общества в целом. Его цель – изучить, с какими проблемами и трудностями сталкивается ознакомительная поездка, и проанализировать различные точки зрения принимающей стороны, гостя и координатора. Аналитической линзой данной статьи является концепт «методологии деколонизации», который возник в результате критического рассмотрения в ходе исследований коренных народов с конца 1990-х годов.

В конце статьи приводится предложение об ознакомительной поездке, в ходе которой различные заинтересованные стороны на индивидуальном, местном, национальном и международном уровнях смогут обменяться своим опытом.

Методологические подходы этой статьи основаны на анализе дискурса участников и принимающих участников, анализе отчетов участников и опросе, основанном на теории преобразующего обучения.

Ключевые слова: исследования коренных народов, ознакомительная поездка, методология деколонизации, культурный посредник, точка зрения коренных народов.

Introduction

This paper explores the collaboration between non-Indigenous scholars and Indigenous communities in Australia, focusing on the restoration of culture through study tours—a form of educational practice. Supported by a municipal government and a university, this collaboration involves the cooperation of the authors. The paper examines the tangible and intangible, as well as positive and negative, consequences of such cooperation on Indigenous and local individuals and communities, as well as on wider society. It seeks to investigate the challenges faced by the study tour and analyze the differing perspectives of hosts, guests, and coordinators. The paper employs the concept of “decolonizing methodology,” which has emerged from critical discourse in Indigenous Studies since the late 1990s, as its analytical framework.

Materials and Methods

Literature Review: Indigenous Issues and Indigenous Studies

Regarding “Indigenous Studies,” there are several turning points in the global trend. Until the 1970s, land rights and various economic, social, cultural, health, and other issues faced by Indigenous peoples in a particular nation or region were referred

to as “Indigenous issues” and used to be matters essentially between the state and Indigenous peoples (Nakata 2006).

In the 1980s, with the expansion of globalization, in addition to Indigenous peoples’ issues being issues with nations, the United Nations and international NGOs and NPOs began to take up Indigenous peoples’ issues around the world as an international agenda. Therefore, with advice and cooperation from international NGOs and NPOs, Indigenous peoples, whose indigeneity is determined and who are identifying or identified as “Indigenous peoples,” began to participate in political and social movements to realize the various rights to which they are inherently entitled. As a result, the issue of Indigenous peoples changed from a relationship between the state and Indigenous peoples to an issue concerning the relationship between Indigenous peoples and the international community and the state. With these changes in the international political and social conditions, a field of “Indigenous studies” emerged (Nakata 2007).

Until the 1970s, most researchers, based on their curiosity and inquisitiveness, studied hunter-gatherer groups worldwide. The research was determined by the researcher as the subject and the hunter-gatherer group as the object, being researched.

In the 1970s, Indigenous peoples in the United States, Canada, Australia, and New Zealand began

to actively demand their rights and interests, and the issue of Indigenous peoples became a national agenda that needed to be addressed in each country. In each country, cultural anthropologists began to conduct practical research with a commitment to Indigenous communities.

In the beginning, “cooperative research and proposal-type research by researchers,” in which researchers conducted research and made recommendations to governments and Indigenous groups regarding solutions to problems, was the mainstream but, since the 1980s, “collaborative research by researchers and Indigenous groups,” in which researchers and Indigenous groups work together to conduct projects and use the results to solve problems, has gradually increased. Controversy over “Custom” between non-Indigenous academic, Roger Keesing and Indigenous Hawaiian academic and activist, Haunani-Kay Trask was the starting point of the debate on how the binary relation between researchers and Indigenous people came to be reconstructed (Keesing 1992, Trask 1991).

In the 1990s, research led by Indigenous groups increased, and Indigenous groups became critical of research conducted by non-Indigenous researchers, and in the arenas of “Decolonizing Methodologies” and “Decolonizing Education”, Indigenous academics emerged such as Linda Tuhiwai Smith, Marie Batiste, Martin Nakata and others (Battiste 2013; Nakata 2007a, 2007b, 2012; Smith 1999, 2021).

This trend is particularly evident in Canada, the United States, Australia, and New Zealand, although there are regional differences.

Indigenous project in these countries is characterized by an increase in collaborative project, Indigenous-led projects, and practical, problem-solving oriented projects. In other words, there has been a shift from “traditional” ethnographic research to practical projects in which Indigenous peoples themselves participate and which aim to solve contemporary problems.

Smith declared that there is no dirtier word than the word ‘research’ concerning indigenous peoples, and recommended using project instead of research. There, she stressed that the terms ‘healing, decolonization, transformation, and even migration’ could be taken to establish self-determination by setting up growth stages of survival, recovery, and development. It also questioned the need for such projects not to be carried out by indigenous peoples alone, but to promote joint research with non-indigenous peoples. In doing so, they emphasize that non-indigenous researchers should state who

they are and that good relationships should be struck. These ideas have been taken over by Batista and Nakata.

Through this analytical lens of “decolonizing methodology”, this paper will consider how non-Indigenous scholars collaborating with Indigenous peoples have been engaging with the restoration of culture through study tours that are an educational practice in an Australian Indigenous community supported by a municipal government and a university with Authors cooperation.

What is a study tour

As far as the development of tourism is concerned, the negative effect of “mass tourism” has been criticized since the 1980s. It led to a search for the ideal way of “new tourism” which consequently developed the idea of “alternative tourism” in 1990. There are mainly two types of “alternative tourism” based on who becomes an organizer; The first is “Sustainable Tourism” which is usually led by the governments and travel agents, so it can be called a “top-down” type of tourism. Eco-tourism is an example of this type. The second is “Special interest tourism” which is organized by such groups as NPOs and civil society organizations. It is a “bottom-up” type of tourism and a Study tour is included here (Yasumura 2011: 30- 31).

According to Fujiwara, “Study tours are organized and continuously conducted by NGOs, universities and schools, and local governments for mutual understanding and experiential learning.” It is “a tour with a program that allows participants to learn about local affairs and activities, to interact with local organizations and people”. It is also a tour that “allows participants to have self-transformation and its process by sharing and looking back on learning gained through pre- and post-learning, local experience. Thereby the study tour is an educational activity contributing to guest and host communities and clarifying issues and prospects of global society, and supporting each other” (Fujiwara, 2014:36).

Research Framework of Study Tour and Methodology

There are 4 points to look at when conducting a research study tour. The first focus is on how to establish sufficient content for the study tour. The second focus is on the way participants learn and transform. The third focus is on the interaction between guests and hosts. Forth focus is on the challenges for planning by the coordinator to conduct a training (Fujiwara 2014).

Conventional studies on Study Tour tend to focus mostly on how participants learn and transform, and the content and development of the study tour from the perspectives of participants and coordinator. On the contrary, Studies on the role of the host community and, further, the interaction between host and guest through Study Tours are limited. Therefore, it is necessary to research the role of the coordinator who influences on interacting activities between Guest and Host (Smith 1977, 1989). In this paper, the Study Tour to Australian indigenous community, that was supported by the Sakai City Municipal Government from 2012 to 2014, and by Ryukoku University from 2016 to 2018, will be analyzed. It considers what problems and difficulties the Study Tours face and the various perspectives among host, guest, and coordinator are analyzed. At the end of the paper, it concludes with a proposal for a Study Tour, in which various stakeholders at individual, local, national, and international levels can exchange their experiences.

The means of this paper rely on discourse analysis of participants and host contributors, analysis of reports from participants, and survey based on the theory of transformative learning, which J. Mezirow proposed (Mezirow 1991, 2000).

Overview of Study Tours in Australia

Personal experience

Since 2005 Tomonaga, one of the authors, has conducted fieldworks on the land and environmental management of the Yorta Yorta Aboriginal people who are living in the middle basin of Murray River at the northern part of the state of Victoria in Australia. In 2008, Tomonaga received requests from two Indigenous leaders to organize a cultural exchange program between Australia and Japan. Based on the author's experiences of taking part in the "On Country Learning" program created by Dr Wayne Atkinson who is a Yorta Yorta elder and university of Melbourne academic for students in 2005 and 2008, Tomonaga developed a provisional proposal for study tour and proposed it to the aboriginal leaders (Bongiorno 2017).

Since then, Tomonaga's relationship with Australian Indigenous peoples has transformed from just a fieldworker to coordinator between students in Japan and Australian Indigenous peoples or what V. Smith called "cultural intermediary" (Smith 1977). Next, this paper explains the detail on the study tour supported by a municipal government and a private university with Tomonaga's coordination.

There are 12 sites to be visited ranging from Indigenous centers at the University of Melbourne

and Victoria University in Melbourne city to Indigenous representative organizations such as the Academy for Sports and Health (ASHE) where students can join the class with local Indigenous students at regional towns like Shepperton. Moroopuna, Echuca and Cumeragunga Aboriginal community.

Study Tour in a Municipal Government

The Inter Youth Sakai study tour was launched in 1985 as part of the International Youth Year, an external organization subsidized by Sakai City in Osaka Prefecture, which was established in response to the United Nations World Youth Year. The main theme was "Participation, Development, Peace and Human Rights". This organization has the fifth-longest history among the 33 programs in other ordinance-designated cities in Japan. The purpose of the organization is to "provide opportunities for youth to participate in society by developing youth-led projects such as overseas missions, participation in human rights enlightenment programs, exchange meetings, and social contribution programs, and to foster youth with a sense of human rights and international awareness that can contribute to the realization of a society where peace and human rights are respected.

The study of the tour program by the Inter Youth Sakai aims to allow participants to investigate, learn, and disseminate what they learn about the historical perceptions of one of the Aboriginal groups in southeast Australia, and to encourage them to use their experiences for social contributions.

Youth Residents in Sakai city from 15 years old to 30 years old were eligible to participate, and the maximum number of participants was 12. The program consists of 11 pre-tour sessions, 10 days of study tour on the field, and 17 post-tour sessions. The cost was ¥ 57,000 (about \$550), and the number of staff was 5 including myself and a tour conductor. This tour used a Charter bus to get around during the tour. The degree of freedom for participants in the field was limited. Participants were required to write a report as the obligation to share with the Sakai city government. In terms of risk management, Inter Youth Sakai prepared a manual for risk management to clarify procedures in the event of an emergency.

Study Tour in the Private University

Ryukoku University was established as a Buddhist institution of higher education in 1639 and it is one of the oldest institutions of higher education in Japan. Ryukoku University is a private university, and the University today has nine faculties ranging

from the humanities to the natural sciences. Boasting a student population of approximately 20,000 spread over three unique, attractive, and accessible campuses in the ancient capital of Kyoto and neighboring Shiga.

The Faculty of International Studies has two departments, that are the Department of Intercultural Communication I belong to. and Department of Global Studies. The former department's students are nearly 1500 and the latter department's students are around 530. Department of Intercultural Communication consists of three courses of "Multicultural Society", "The World and Japan", and "Arts and Media" and students can acquire specialist knowledge according to their interests.

In this department, there are compulsory seminars and programs in each academic year, starting with the basics in the first year. In the second year, students take specific field work through Intercultural practical program. From the third year to the fourth year, students must join the seminar 1, 2, 3, 4. In the third year, students select their specialized seminar. For instance, students in my seminar conduct joint field research or individual or group reading and write a survey report with their seminar members. Finally, in the fourth year, students write their graduate thesis based on field research.

"Intercultural practical program" is compulsory programs to the 2nd-year students. There are around 20 programs. In these programs, students

learn practical skills to apply the knowledge they learned, through their participations in a project of their choice from studying abroad, a cultural study project in Japan or abroad, video production and so forth. Among the programs, Study tour program in Australia was organized with my coordination.

The aim of the study tour program was to learn about the current state of Australia's multicultural and multi-ethnic society, especially the issues of Indigenous Australians, and then to think about the reality/possibility of multicultural society in Japan. Participant students were Sophomore or higher including international students, and there were two additional participants, one student from other university and one adult who was acquaintance with my colleague and psychiatrist. Maximum number of participants were 20. there were 3 to 4 pre-tour sessions and 2 to 4 post-tour sessions. Participants stayed in the field from 10 days to a month, and the cost of participation was from ¥ 300,000 (about \$2500) ~ ¥ 400,000 (\$3500). Numbers of staff were 2 in 2016, 3 in 2017 and 1 (author) in 2018. Participants used public transportation to get around and their degree of freedom in the field was not so limited. It was a part of compulsory class and students were required to write a report to get 2 credits. There was no concrete manual for risk management in this case. Next the various perspectives among host, guest and coordinator will be analyzed.

Table 1 – Study Tours in Australia by IYS and Ryukoku University

	Inter Youth Sakai	Ryukoku University
Aim	Aim to give an opportunity to participants to investigate, learn, and disseminate what they learn about the historical perceptions of one of the Aboriginal groups in southeast Australia, and to encourage them to use their experiences for social contributions.	Aim was to learn about the current state of Australia's multicultural and multiethnic society, especially the issues of Indigenous Australians, and then to think about the reality/possibility of multicultural society in Japan.
Eligibility for participant	Youth Residents in Sakai city (from 15 years old to 30 years old), Max No. 12	Students (more than Sophomore, international students), unofficial participants, Max No. 20
Number of Pre-/ Post-tour sessions, The length of stay in the field	Pre 11, Post 17 10 days	Pre 3 ~ 4, Post 2 ~ 4 10 days ~ 1 month
Cost	¥ 57,000	¥ 300,000 ~ ¥ 400,000
Number of leaders	5 including coordinator and tour conductor	2016 (2 lecturers), 2017 (3 lecturers), 2018 (1 lecturer)
Transportation	Charter bus	Public Transportation
Degree of freedom	Limited	Not so limited
Responsibility	Write a report for Sakai city gov.	Compulsory course (2 credits)
Risk management	Concrete manual of risk management	No concrete manual of risk management

Results and Discussion

Member's Perspectives of Inter Youth Sakai

Participants' reports in the collection titled "Let's Open the Door to the Future" in 2012, 2013 and 2014 include largely three topics. First is the idealization of Indigenous peoples as people who are coexisting with the nature (2012: 4 reports, 2013: 1 report, 2014 0 report). Second is to regard Indigenous peoples as member of the same modern society just like us (2012: 1 report, 2013: 1 report, 2014 5 reports). Third is to compare Japan and Australia on relevant issues such as gender, water management and so forth (2012: 1 report, 2013: 5 reports, 2014 4 reports). Research methods conducted by members were reference review, observation, interview, and survey. In 2012, participants took relatively passive research because of my strong intervention but participants in 2013 and 2014 could take research affirmatively without my intervention. This is because a relationship of trust is gradually built up.

Inter Youth Sakai's Perspective

Inter Youth Sakai encouraged participants to ask questions to local people and take pictures on the field as much as they can. About the pre- and post-tour sessions, Inter Youth Sakai asked participants to give final presentations on their achievements, write final reports to share with the Sakai City Government, make panels for exhibition, and to share what they learned with the public through public lectures and participation to local events such as the Human Right Festival.

Students' Perspectives of Ryukoku University

In the 3500-word report written by Ryukoku University students in 2016, 2017, and 2018, there are 3 main topics; First is the topic of Indigenous peoples (2016: 8 reports, 2017: 7 reports, 2018 2 reports). The second is on Australian Society such as Australian daily lives) 2017: 6 reports, 2018: 2 reports. The third is on relevant issues comparing between Japan and Australia such as comparative studies on Ainu, gender, and so on (2017: 3 reports, 2018: 2 reports). Research methods conducted by students were reference review, observation, interview, and survey with the authors' intervention in 2016 but without my intervention from authors in 2017, and 2018. Thus, as the years went by, students were able to actively do research.

Perspective of the Faculty of International Studies at Ryukoku University

From the standpoint of the Faculty of International Studies at Ryukoku University, there are various administrative works including risk management, granting credit for compulsory courses, budget allocation for about 20 different programs including the Australia Study Tour, and advising for improving each program.

Coordinator's perspective

As a coordinator, Tomonaga had to exchange emails with the host society for 195 times from 2012 until 2015, and also with Inter Youth Sakai which makes the total emails to 225. Additionally, Tomonaga had 5 lectures a week in different universities at the time and part-time work at a Public Interest Incorporated Foundation for 3 days a week, while he spent time for my research activities such as submission of papers for academic journals.

As same as tasks Tomonaga had in Inter Youth Sakai, he got around 10 tasks at Ryukoku University. Among them, numbers of contacts with the host society by email were 92 times from 2016 until 2018 and the number including activities and lecturing at Ryukoku University became 119 times. (1) Nurturing trust between Tomonaga and the host society through the Inter Youth Sakai experiences he has had since 2012, (2) 5 Indigenous contact persons in the host society with incorporated contact tools into messenger, (3) program routine and limited visiting sites from 8 to 10 visiting sites resulted into the drastic reduction of contact numbers with the host society.

Perspectives of Host Society

For Indigenous people, the tourism space can be a contentious one. As Puriri and McIntosh (2013) argue, "Indigenous people seldom have control over tourism development and activity in their community: outside interests typically dominate in tourism development...as cultural identity serves as the basic resource for Indigenous tourism attractions and marketing, some argue that such culture becomes modified as it is packaged and sold to tourists: it can become 'commodified', 'staged' or made 'inauthentic.' This can be a struggle for Indigenous groups to welcome non-Indigenous peoples into their communities. However, if these relationships are Indigenous-led and focused the outcomes can be authentic, culturally appropriate,

and lifelong. These relationships can go beyond the voyeuristic nature of the tourist to one of reciprocal cultural exchange. This was a hope when Gerrett-Magee, one of the authors, first became involved in the Japanese student exchange with Dr Tomonaga and Dr Atkinson.

As a *Yorta Yorta* woman, Gerrett-Magee's beliefs and ways of being in the world are built on her culture and the teachings of reciprocity instilled in her by her family and her community elders. Reciprocity is the foundation of who the *Yorta Yorta* is as Indigenous peoples, it is a system of give and take that maintains a balance between all things. She has tried to live by this her whole life, particularly within her professional life also as she works within a space that is as Nakata (2008) points out "...contested spaces where we run the risk of blindly taking on the knowledge and practices that have served to keep us in a subjugated position." He goes on to say that by educating ourselves and working within these institutions we run the risk of erasing the elements of our own cultures and identities that define us as distinct (2008). Gerrett-Magee works hard to decolonize her work and the spaces that she works in to ensure she is authentically representing herself and her people. Being her authentic self was particularly important when working with Dr Tomonaga and his students as Gerrett-Magee felt an overwhelming responsibility to her people and her ancestors to share our culture in a culturally appropriate and honest manner. For this to occur she did not just want to engage in a one-way exchange and just speak at these students, she wanted to honor her reciprocal responsibilities and engage with them as cultural entities, learn from and about them, while they learned from and about her.

Gerrett-Magee uses a yarning pedagogy in her exchanges with the students which is a culturally responsive approach and is also her teaching technique. She finds that sharing individual stories while connecting them to the bigger political realities assists students in connecting with the history of colonization in a more personal and human way. Students are then able to understand the impact of colonization on Indigenous communities at a level that goes beyond the learning of events and dates to one that begins to understand the human cost of these processes. She not only shares stories with her students, but she also encourages them to share their own stories as a way to connect.

For this to occur spaces in which the *Yorta Yorta* is sharing must be safe and culturally appropriate. Gerrett-Magee tries to achieve this by beginning with either a Welcome to the Country or an

Acknowledgement of the Country to not only adhere to cultural protocol but also to set the scene for students by calling on the ancestors to fill the space and make it safe. This is particularly important when the exchanges are happening off the Country and within non-Indigenous spaces.

Gerrett-Magee also says:

Another integral part of the exchanges is the building of relationships amongst Dr Tomonaga and myself, particularly important given the language differences between the students and herself. Our relationship has been developed over many years and is built on mutual respect and reciprocal trust. I trust Dr Tomonaga with my stories and knowledge and I openly share them with him and his students.

The response in the Aboriginal host society varies from person to person, but there still are certain trends. This paper can observe five trends. (1) The first trend is to welcome guests and to help young Aboriginal people raise their self-esteem through communicating with others who learn about Aboriginal culture and history. (2) Secondly, some emphasize the idea that ignorance about Aboriginal culture and history promotes prejudice and discrimination. (3) The third trend is that some Aboriginal individuals may not be able to answer the questions from Japanese students, that will in turn become an opportunity or a motivation for them to learn more about their own culture and history. (4) The fourth is a tendency to confirm the fact that traditional culture and knowledge are now a mix of many modern knowledge and multicultural elements. (5) Lastly there are responses regarding the relationship between Japan and Australia such as the Nuclear power plant in Japan with Uranium mines from Australia.

Survey

For a more in-depth understanding of guest and host perceptions about study tours, now this paper looks at the outcome of surveys. Survey questions were prepared reflecting four steps in Jack Mezirow's theory of transformative learning, that are, (1) participation, (2) condition, (3) relation, and (4) interaction or connection (Mezirow 1991, 2000). Surveys were conducted on Inter Youth Sakai members, Ryukoku University students, and indigenous individuals during the period from September to November 2018. They were based on a four-point scale (Extremely: 4 points, Fairly well: 3 points, Not particularly: 2 points, Not at all: 1 point) and free text.

As for the survey to students of Inter Youth Sakai, 8 out of 34 were answered and the respondents were all female, ranging in age from 22 to 27 years, and their respective attributes were student, office worker, secondary school teacher and housewife.. Table 1 shows that average point was 3.3 points out of 4 points. Among 10 questions, question on Interaction or connection is the highest point as 3.8 points out 4 points.

As for the survey to students of Ryukoku University, 7 out of 24 were answered and the

respondents consisted of one male and six females, aged between 20 and 22 years.

Table 2 indicates that average point was 2.9 points out of 4 points. Among 10 questions, question on relation was the highest point as 3.9 points out of 4 points.

As for the survey to Indigenous individuals, 3 out of 6 were answered and table 3 shows that average point is 2.4 points out of 4 points. Among 7 questions, question on participation and relation were the highest point as 3 points out of 4 points respectively.

Table 2 – Contents of Survey for students of Inter Youth Sakai

Questions (points)	Summary of free texts
Participation (Q. ①3.4)	They were prepared in advance and confident in their participation.
Condition (Q.②2.6, ③3.3)	Although I did not have many experiences of awareness and conflict in the field, I was able to make new discoveries and changes.
Relation (Q.④2.9, ⑤2.9, Q.⑥3.5)	There was a conspicuous focus on individual themes rather than on successful collaboration among members and engagement with local people in the field.
Interaction or connection (Q.⑦2.8, Q.⑧3.6, Q.⑨3.8, Q.⑩3.1)	It is difficult to distinguish between issues in Australia and Japan, but it is understandable that the students see the issues they found in Australia as being related to their own daily lives and issues in Japan and are making use of these issues after returning home.
Average Point 3.3/ 4	

Table 3 – Contents of Survey for students of Ryukoku University

Questions (points)	Summary of free texts
Participation (Q. ①3.1)	They were prepared in advance in their participation.
Condition (Q.②2.4, ③2.6)	There was little awareness and little experience of conflict in the field.
Relation (Q.④3.9, ⑤3. Q.⑥3.1)	The collaborative work among the members of the group in the field was highly appreciated. The work with the local people and the focus on individual themes were also highly appreciated.
Interaction or connection (Q.⑦2.6, Q.⑧2.4, Q.⑨2.8, Q.⑩3)	It was difficult for students to distinguish between issues in Australia and Japan, and to see the issues they found in Australia as related to their own daily lives and issues in Japan. However, a relatively large number of students answered that they were able to make use of their study tour experience after returning home.
Average Point 2.9/ 4	

Table 4 – Contents of Survey for Indigenous individuals in Shepparton, Echuka, and Barmah

Questions (points)	Summary of free texts
Participation (Q. ①3)	I feel confident when talking about my culture and the land I grew up on and live with Japanese Student.
Condition (Q.②1.3, ③2)	I didn't have many awkward and confusing feeling.
Relation (Q.④2.7, ⑤3)	I have been sharing our cultures here at school with our Japanese guests for many years.
Interaction or connection (Q.⑥2, Q.⑦2.7)	Talking to other parole about Japanese culture and sharing of knowledge.
Average Point 2.4/ 4	

Discussion

In consideration, (1) Firstly members and students are to experience their own unique “stories” in interactions with local people, and to try to make use of what they have acquired in the boundary between their own cultures and other cultures in their subsequent lives. Moreover, after completing the study tour, it is necessary to guide reflection on oneself through the experience gained.

(2) Secondly host society and Indigenous people must keep their initiative so how much “local discretion” was guaranteed to perform a “culture for tourism” and to present a part of daily life based on their own decision was necessary. As a result, the possibility of decolonization is generated by Indigenous peoples exercising their initiative.

(3) Thirdly, as for the coordinator, it is important to explore whether the roles of “organizer” and “coordinator” can be established with “host” and “guest” by utilizing SNS and various methods so that the relationship between “host” and “guest” can be maintained without destroying the relationship.

There are also unsolved matters such (1) the problem of host initiative and representativeness, (2) way of feedback to host society by participants, (3) budget cut by the municipal government and lack of aid by University, (4) limited number of coordination staff, (5) unbalance student number due to various conditions such program name, implementation period, cost, number of credit, (6) insufficient risk management, and (7) lack of professional administration staff. (8) Alternative way of study tour which takes place not on the real field but through ICT under the recent Covid-19 pandemic situation.

Conclusion

In the light of “Decolonizing Methodology”, study tours have the potential to enable us to

overcome the academic boundaries of cultural anthropology as a specialized field and connect the discipline of anthropology more concretely with the real world. As such, study tours can present practical academic directions for anthropology to address and resolve contemporary social issues through dialogues with citizens.

In so doing, this paper will conclude by proposing “Study tour” as an “education that gives us knowledge that enables us to know ourselves and be proud of ourselves” as well as “knowledge that enables us to understand the world around us”, in other words, “to understand modern society and to develop the ability to survive in modern society”. Study tour not only aims to educate guests in the host society but also aims to achieve transformative learning between host and guest under the initiative of the host society.

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